

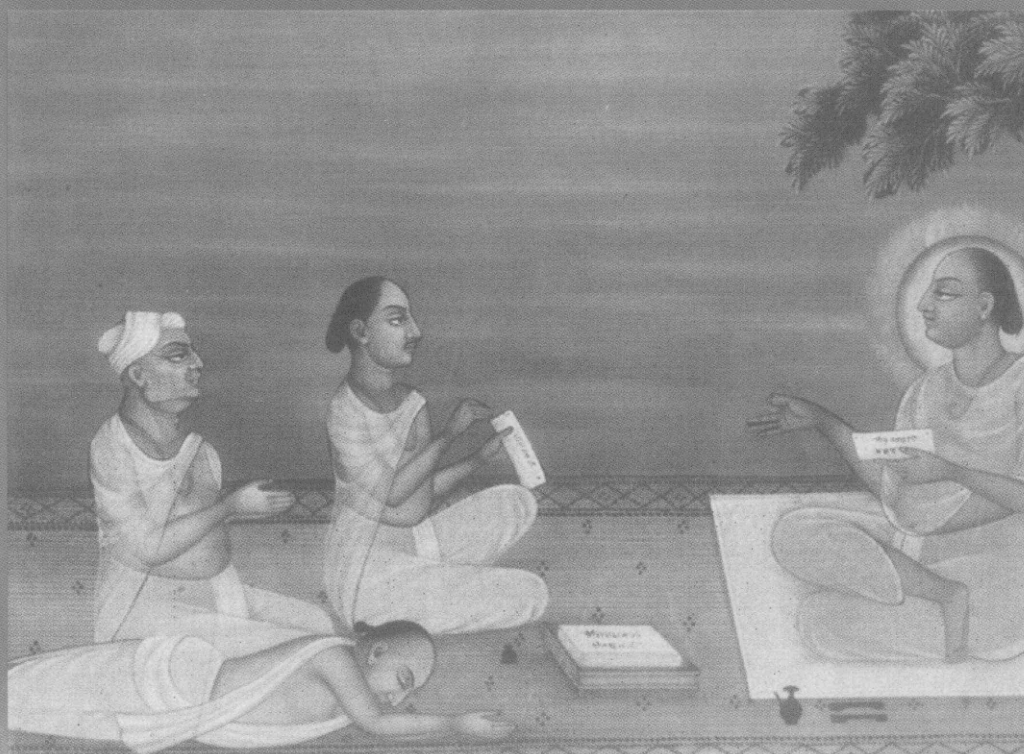
श्रीसुबोधिनी Sri Subodhini

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Ten-Chapters 23 to 28



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Volume- VI

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॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्री गोपीजनवल्लभाय नमः॥

॥श्री आचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ॥

॥ श्री कृष्णाय नमः ॥

॥ श्री गोपीजनवल्लभाय नमः ॥

॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

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"Our Lord Can Be Attained Only Through Bhakti
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६३, स्वतंत्र सोसायटी, चौथा रस्ता, जुहू स्वयं,
बम्बई ४०० ०५६. फोन: ६१४४३२६

“अडेल”
महाप्रभु श्री वल्लभाचार्य मर्म, नमस्कार, किराना, ३०५८०२

गोखामी श्याम मनोहर

महाराष्ट्र, देश और दुर्दिनकार, दुःख भिराव
फलदाता तथा अनिष्टकार पर नाथ होता है, जो अनेक
राज्यकारिणें उपनाथ होते हैं। इसी तरह
गोखामी भिराव अमरावती पर भी शासन
पुनः हुआ जो गोखामी भिराव तथा दुर्दिनकार
के साथ राज्यकारिणें उपनाथ होते हैं।

देश शासन के साथ, सगोखामी, हरिण पक्ष
दुःखदाता, दुर्दिनकार पुनः, पुनः शासन
दुर्दिनकार नाथनी बिना गोखामी भिराव
की गई है।

अमरावती के शासन पक्ष तथा दुर्दिनकार
बिना संशय दुर्दिनकार, बिना अनेक और
अनेक अनेक दुर्दिनकार होते हैं; तथा बिना
दुर्दिनकार के अनेक नाथ की पक्ष पर बिना
दुर्दिनकार के (अनेक दुर्दिनकार के दो-चार अनेक नाथ
होती हैं।)

६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्वयं,
बम्बई ४०० ०५६. फोन: ६१४३२६

"अपेक्ष"
महात्मा श्री कल्लभाचार्य मार्ग, नवराष्ट्र, किराना, ३०५८०२

गोस्वामी श्याम मनोहर

પરજીવ સંસ્કારનાથી જ ભણાવવામાં રાખવામાં આવેલા
 આ સંસ્કારોનાથી જી.વી.સંસ્કારોની રીતો અને નીતિઓ
 પરજીવ સંસ્કાર સંસ્કારનાથી રાખવામાં આવેલા
 રીતો અને નીતિઓ છે. આ સંસ્કારો ભણાવવામાં
 આવેલા સંસ્કારો સંસ્કારોમાં રાખવામાં આવેલા
 સંસ્કારો સંસ્કારોની રીતો અને નીતિઓ રાખવામાં
 આવેલા સંસ્કારોની રીતો અને નીતિઓ રાખવામાં
 આવેલા સંસ્કારોની રીતો અને નીતિઓ રાખવામાં
 આવેલા સંસ્કારોની રીતો અને નીતિઓ રાખવામાં

મિ. મોહન ને સંબોધીને
સાચાઈને સમજાવે છે રામાયણ સંપ્રદાયના સંપ્રદાય
અમોનના સંપ્રદાયની વાતોમાંથી મળતા શીલકામાં
વિદ્યોત્તમના સંપ્રદાયના નેતા "સામાજિક વાતો
જાણનારો" અને સુખે ભગવાનના સંપ્રદાયના
સંપ્રદાયના મુખ્ય ભાગેશ્વર પુણ્યભક્તિપુર-
કોટિલી સંપ્રદાય, સંપ્રદાયના સંપ્રદાયના શીલકા-
સંપ્રદાયના મુખ્ય ભાગેશ્વરના સંપ્રદાયના
શીલકાના સંપ્રદાયના સંપ્રદાયના સંપ્રદાયના
સંપ્રદાયના સંપ્રદાયના સંપ્રદાયના સંપ્રદાયના
સંપ્રદાયના સંપ્રદાયના સંપ્રદાયના સંપ્રદાયના

६३, स्वस्तिक सोसायटी, चौथा रस्ता, जुहू स्कीम,
बम्बई ४०० ०५६. फोन: ६१४४३२६

"अडेल"

महाप्रभु श्री वल्लभाचार्य मार्ग, नयाशहर, किशनगढ, ३०५८०२

गोस्वामी श्याम मनोहर

आमने श्रीधरमणजीडिरी नामधारीना पर वरदापिका
की पदुमंशिन रागोउ जगज्जोउडावडो दी दिवो
गयी है.

गरे भिनुपडा गो. श्रीदीधरजी मारिज मकरान
दधिमामर नवा पदुमंशिन परराज जगज्जोउडावडो
नवा नामधारीना दी दिवो नामर मरडा कदिराज
श्रीधरमण जगजे भवज्जोउडावडो सभने मरने थे.

पर दुदीधरमणजी नामधारीना दी दिवो परमरा
रागोउ जगज्जोउडावडो मरडा मरने कदिराज श्री दी.
रागोउ जगज्जोउडावडो मरडा मरने कदिराज श्री दी.
रागोउ जगज्जोउडावडो मरडा मरने कदिराज श्री दी.
रागोउ जगज्जोउडावडो मरडा मरने कदिराज श्री दी.

जगजे मरडा श्रीधरमणजी नामधारीना दी दिवो परमरा
रागोउ जगज्जोउडावडो मरडा मरने कदिराज श्री दी.
रागोउ जगज्जोउडावडो मरडा मरने कदिराज श्री दी.
रागोउ जगज्जोउडावडो मरडा मरने कदिराज श्री दी.

श्रीधरमणजी नामधारीना दी दिवो परमरा
रागोउ जगज्जोउडावडो मरडा मरने कदिराज श्री दी.

६३, स्वस्तिक सोसायटी, चौथा रस्ता, नुह, स्वतंत्र
जम्हाई ४०० ०५६. फोन: ६१४३३६

महाप्रभु श्री वल्लभाचार्य मार्ग, नगराह, किरानगाड, ३०५००२

॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्लभ आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्व के मनन-निदिध्यासनार्थ अथवा पौराणिक भगवतत्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं। इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम, द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषनुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषु धर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्त्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती। किमधिकम्.....

दिसम्बर ५, २००२

मुंबई

गोस्वामी श्याम मनोहर

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purana.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēsika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWAMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



Sri



Srimathe Rangamanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

Camp : **Madras**
Date : **23/12/2008**

॥ श्रीमुखम् ॥

राधारमणवृन्तान्तं कृष्णवल्गुभयोषितम् ।
अक्षैरिवरमणाख्येन भाषाभेदेन सुन्दरम् ॥

भगवद्गुणलीलाविलासदर्पणभूतस्य भागवतस्य
रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभयोषिण मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन अक्षिभज-
नेन निरुषा तादृशमेव कृतम् । सरसाभाषाङ्गीली सहृदय-
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकृतुः फलभूतोऽङ्गः
भगवद्गुणहसहितपाठकप्रमोदप्रविति नारयणस्मृतिपूर्व
निरमासि।

नारायण! नारायण!! नारायण!!!

ॐ नमः आशास्यते
श्रीरङ्ग-रामानुजयतिना ।

Sri Ranga Ramanuja Yati

|| SRI HARI ||

Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
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Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
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॥ श्रीमुखम् ॥ (Srimukham - Blessings)

Divine Leelas of Radha Ramana as graced by Krishna Vallabha beautifully portrayed by Ramana in a different language

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy Inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyām Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavata Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashtamam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardha, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Achārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; **"It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things".** He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. **To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.**

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgwatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dipa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tika" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, **"to have absolute faith in our Lord alone"**. "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit".

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीमदाचार्यचरणकमलेभ्यो नमः॥

भूमिका

तामस प्रमेय प्रकरणका औपनिषद सन्दर्भ

उसने चाहा : मैं एक अनेक बन जाऊँ—अनेक रूप धारण करनेको पैदा हो जाऊँ!...यह सब कुछ उसने बनाया. यह जो कुछ है उसे बना कर वह उसीमें प्रविष्ट हो गया. सबमें प्रविष्ट होकर वह सत्=प्रत्यक्ष और त्यत्=परोक्ष बन गया, वह निरुक्त=निर्वचनीय और अनिरुक्त=अनिर्वचनीय बन गया, विज्ञान और अविज्ञान बन गया, सत्य और अमृत भी सत्य बन गया. यह जो कुछ है उसे 'सत्य' कहा जाता है....उसने अपने आपको बनाया; इसलिये इसे 'सुकृत' कहा जाता है. जो कुछ है वह सुकृत ही है. रस ही वह है. जो कुछ है वह सुकृत ही है. रस ही वह है. इसी रसको पाकर यह आनन्दी बन पाता है. इसी रसको पाकर यह आनन्दी बन पाता है. इस आकाशमें आनन्द भरा हुवा न होता तो कौन जीना या सांस भी लेना चाहता! यही तो सबको आनन्दित करता है. जब भी इस अदृश्य अनात्म्य अनिरुक्त अनिलयन में जो भयरहित प्रतिष्ठाको पा लेता है तो वह अभयपदको पा लेता है. जब भी इसमें कुछ तनिक भी अन्तर कोई करने लगता है तो उसे भय लगना शुरू हो जाता है. वही भय इसे न माननेवालेको भी सताता है... पवन इससे डरकर चलता है, सूरज इससे डरकर उगता है, अग्नि और इन्द्र भी इससे डरते हैं, मृत्यु तो इस (अमृत) को अपनी मृत्यु मान कर भग जाती है. ऐसे इस

The above quoted last message of our Shri
 आनन्दकी यह मीमांसा हो रही है....इस आनन्दमय आत्माकी ओर जानेपर.....जहांसे मनके साथ-साथ वाणी भी लोट आती है, ब्रह्मके आनन्द को जाननेके बाद किसीसे डरनेकी कोई बात रह नहीं जाती. उसे जाननेवाले को कभी चिन्ता नहीं होती—"मैं कौन सा भला काम कर नहीं पाया अथवा मैं कैसा पाप कर बैठा हू!" जो इन्हें इस तरह जान लेता है, वह अपनी आत्माका सच्चा पालन-पोषण-प्रीणन करता है.... यह ऐसी उपनिषद् है (तैत्तिरीयोपनिषद्).

केवलद्वैतवादकी धारणाके द्वारा प्रस्तुत ब्रह्मस्वरूप कि वह सकल नामों का एकमात्र वाच्य या धारक सृष्टिकर्ता है, ऐसे रूपमें ही केवल ब्रह्मका स्वरूप उपनिषदोंमें वर्णित नहीं हुवा है; अपितु अन्तर्यामितया शरीर-शरीरिभावसे सकल रूपोंका भी एकमात्र धारक सृष्टिभर्ता भी वही है ऐसा भी वर्णित हुवा ही है. जगत्में जगदीश, विशिष्टाद्वैतवादकी धारणाके द्वारा प्रस्तुत, केवल अन्तर्यामितया ही व्याप्त नहीं है; अपितु अशेष नामरूपकर्मोंके उत्पत्ति-स्थिति-लयके एकमात्र उपादानके रूपमें भी उसे व्याप्त माना गया है. ब्रह्माण्डमें प्रकट अनेकानेक नामरूपकर्मोंकी विक्रियामें, विशेषाद्वैतवादकी धारणा जैसे विकृतिभावापन्न ब्रह्मको प्रस्तुत करती है, वैसा ही केवल वह हो नहीं जाता; अपितु स्वयं अविकृत रहते हुवे ही वह इन नामरूपकर्मोंको प्रकट करता है. अनेकानेक प्रापञ्चिक नामरूपकर्मों का एकमात्र अविकृत आश्रय ब्रह्म, अविभागाद्वैतवाद की धारणाके द्वारा प्रस्तुत गगनोपम आधारकारणकी तरह, स्वयं नीरूप निराकार या निष्क्रिय ही रहता हो ऐसा भी कहा नहीं जा सकता; क्योंकि इस प्रपञ्चमें अपने पारमार्थिक दिव्य रूप आकार एवं कर्मों को भी आत्ममायया अथवा आत्मीयभक्तभावनया वह धारण तो करता ही है स्वमायाके अनुरूप अथवा स्वकीय भक्तजनोंकी भक्तिमयी भावनाके अनुरूप धारण किये गये नामरूपकर्मोंके कारण, केवलाद्वैतवादकी धारणा—'ब्रह्म नामरूपकर्मोंकि अत्यन्ताभावसे उपलक्षित निर्विशेष ही होता है' स्वीकारी नहीं जा सकती है. इसी तरह इन नामरूपकर्मोंको भी 'स्वप्रतिपन्नोपाधिमें त्रैकालिक-निषेधके प्रतियोगी' मायिक भी नहीं माना जा सकता है;

क्योंकि अक्षरब्रह्मतया जैसे वह निराकार व्यापक सच्चिदानन्द है, वैसे ही परब्रह्म पुरुषोत्तमतया दिव्य आकारवान् भी वह है ही।

उल्लिखित वेदान्तके अनेक संप्रदाय ब्रह्मका जैसा निरूपण करते हैं, उनमें कोई त्रुटि नहीं है, परन्तु उन-उन वर्णनोंकी परिधिमें ब्रह्मको परिच्छिन्न नहीं माना जा सकता है!

श्रुतिके—“त्रयं वा इदं नाम रूपं कर्म.... ब्रह्मैतद्धि सर्वाणि नामानि। सर्वाणि रूपाणि.... सर्वाणि कर्माणि बिभर्ति। तदेतत् त्रयं सद् एकम् अयमात्मा; आत्मो एकः सन् एतत् त्रयम्। तदेतद् अमृतं सत्येन छत्रम्। प्राणो वा अमृतं नामरूपे सत्यं ताभ्यामयं प्राणश्छत्रः।” (बृह. उप. १।६।१-३) इस वचनमें व्यष्टीभूत नामरूपकर्मोंकी वाक्प्राणकर्मरूप समष्टिको न केवल ‘ब्रह्म’ कहा गया है; अपितु नामादि त्रयीकी एकात्मता और एकात्माकी त्रिरूपताके निरूपणप्रसंगमें अमृतस्वरूप प्राणको (त्रैकालिक-निषेध-प्रतियोगी असत्य नामरूपोंसे नहीं प्रत्युत) सत्य नामरूपोंसे छत्र माना गया है। इसलिये ब्रह्मसूत्र —“अतएव प्राणः” (१।१।२२) की नीतिके अनुसार यहां भी ब्रह्मका या ब्रह्मके विभूतिरूप सामर्थ्यका निरूपण ही अभिप्रेत मानना उचित है। वैसे श्रीशंकराचार्य इस उपनिषद्वचनके भाष्यमें एक अतीव मननीय विधान करते हैं—“यस्यच यस्माद् आत्मलाभो भवति स तेन अप्रविभक्तो दृष्टो, यथा घटादीनां मृदा”。 ऐसी स्थितिमें जिज्ञास्य ब्रह्मसे आत्मलाभ पानेवाले नामरूपकर्मोंकी भी जिज्ञास्य ब्रह्मसे अप्रविभक्त ही मानना चाहिये। फलतः मायी ब्रह्ममें मायिक नामरूपकर्मों का अत्यन्ताभाव स्वीकारा नहीं जा सकता है। इस तरह ब्रह्मसे अप्रविभक्त=अनारोपित होनेसे इन नामरूपकर्मों का ब्रह्ममें त्रैकालिक निषेध भी सम्भव नहीं।

वैसे तो जिस या जिन मायारूप शक्तिओंके कारण एकमेवाद्वितीय ब्रह्म अनेकविध नामरूपकर्मोंको धारण करता है वे स्वयं यदि ब्रह्मसे अप्रविभक्त हों तो नामरूपकर्मोंके मायिक होनेपर भी उनका ब्रह्ममें अत्यन्ताभाव स्वीकारना वदतोव्याघात ही होगा! “रूपं-रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य

हरयः शता दशेति. अयं वै हरयो अयं वै दश च सहस्राणि बहूनि च अनन्तानि च. तदेतद् ब्रह्म अपूर्वम् अनपरम् अनन्तरम् आह्वम्. अयम् आत्मा ब्रह्म सर्वानुभूः इति अनुशासनम्” (बृह.उप. २।५।१९)के भाष्यमें श्रीशंकराचार्य एक महत्त्वपूर्ण शंका-समाधान यों भी करते हैं : “एवं तर्हि अयम् अन्यः परमेश्वरो अन्ये हरयः इत्येवं प्राप्ते, उच्यते-अयं वै हरयो अयं वै दश च सहस्राणि च बहूनि च अनन्तानि च”. इससे सिद्ध होता है कि ब्रह्मैक्यके अन्तर्भूत होने से मायाओंकी अनेकताकी तरह ब्रह्मैक्य भी मायाओंकी अनेकतामें तादात्म्येन व्याप्त है. अनेकता एकात्मिका है तथा एकता अनेकात्मिका! इसे द्वैताद्वैत नहीं किन्तु शुद्धाद्वैत समझना चाहिये, क्योंकि ये एकता और अनेकता पारस्परिक अत्यन्ताभावरूप नहीं हैं.

महाप्रभु श्रीवल्लभाचार्य, अतएव, निबन्धके शास्त्रार्थ प्रकरणमें कहते हैं कि अखंडाद्वैतके भान होनेपर सब कुछ ब्रह्मतया ही प्रतीत होने लग जाता है. अतः ब्रह्मज्ञान होने पर (नाम-रूप-कर्मोंके द्वैतसे घटित)विकल्पमात्रावगाहिनी बुद्धि बाधित हो जाती है-स्वयं विकल्पोंका स्वरूपतः बाध हो नहीं सकता.

क्योंकि सर्वभवनसमर्थ सत्यसंकल्प सच्चिदानन्दैकरस ब्रह्मकी अभिन्ननिमित्तोपादानताके बिना नामरूपकर्मोंके विकल्प आत्मलाभ पा नहीं सकते, अतः उन्हें ब्रह्मसे अप्रविभक्त ही स्वीकारना पड़ता है. अतएव “अजोऽपि सन्नव्ययात्मा...सम्भवाम्यात्ममायया” (भ.गी. ४।६)के भाष्यमें श्रीशंकराचार्य-“ ‘आत्ममायया’ =आत्मनो मायया, न परमार्थतो लोकवत्” जो कहते हैं उसे; और “ऋते ज्ञानात् न मुक्तिः”की मूलधारणाको, लक्ष्यमें रखनेपर श्रीशंकराचार्यके-“‘जन्म’ =मायारूपं, ‘कर्म च’ =साधुपरित्राणादि, ‘मे’ =मम, ‘दिव्यम्’ =अप्राकृतमैश्वरम्, ‘एवं’ =यथोक्तं, ‘यो वेत्ति, तत्त्वतः’ =तत्त्वेन यथावत्, ‘त्यक्त्वा देहम्’ =इमं, ‘पुनर्जन्म’ =पुनरुत्पत्ति, ‘नैति’ =न प्राप्नोति, ‘मामेति’ =आगच्छति, स मुच्यते” (गी. भा. ४।९)इस वचनको भी सावधानीसे विचारें तो बात एकदम स्पष्ट हो जाती है कि भूतलपर प्रकट भगवद्रूप या भगवत्कर्म “स्वप्रतिपन्नोपाधिमें

त्रैकालिक निषेधके प्रतियोगी" हो नहीं सकते; अन्यथा हमारे जन्मकर्मोंकी तरह वे हों तो हमारे जन्मकर्मोंके ज्ञानसे भी मुक्ति सुलभ माननी पड़ेगी।

यहां श्रीमधुसूदन सरस्वतीने भाष्यकार श्रीशंकराचार्यके मतका उपन्यास करनेके बाद "अन्येतु...केचित्तु...ते 'निर्युक्तिकं' ब्रुवाणस्तु नास्माभिः निवार्यते' इति न्यायेन नापवाद्याः. यदि सम्भवेत् तत् तथैव अस्तु..." कहकर सम्भवतः वाल्लभ मतको ही जो 'निर्युक्तिक' कहा है, वह तो स्वयं उनकी व्याख्यानशैली तथा स्वभाष्यकाराभिमत व्याख्यानशैली के बीच रहे विरोधाभास, जिसे श्रीधनपतिने सुस्पष्टतया उजागर कर ही दिया है, के अवलोकन करनेपर निजरूपरूपण की निर्युक्तिकताका ही निदर्शन बन जाता है. रही बात वाल्लभ मतके निर्युक्तिक होनेकी तो ब्रह्म यदि यौक्तिक प्रमेय होता तो आरोप भी युक्तिसंगत माना जा सकता था. ब्रह्म तो, परन्तु, जैसा कि श्रीशंकराचार्य—"तस्मात् तार्किक-चाटभट-राजाप्रवेश्यम् अभयं दुर्गम् इदम्, अल्पबुद्ध्यगम्यं शास्त्रगुरुप्रसादरहितैः च, 'कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति'—'देवैरत्रापि विचिकित्सितं पुरा'—'नैषा तर्केण मतिरापनेया' वरप्रसादलभ्यत्वश्रुतिस्मृतिवादेभ्यः च, 'तदेजति तत्रैजति तद्दूरे तद्वन्तिके' इत्यादिविरुद्धधर्मसमवायित्व-प्रकाशकमन्त्रवर्णभ्यः च." (बृह. भा. २।१।२०) वचनमें कहते हैं कि तर्कागोचर विरुद्धधर्माश्रय शास्त्रैकगम्य प्रमेय है, सो ब्रह्मनिरूपणमें निर्युक्तिकताका आरोप तो स्वयं ही निर्युक्तिक सिद्ध हो जाता है!

नामरूपकर्मोंके ब्रह्मतादात्म्य तथा सर्वभवनसमर्थ-सत्यसंकल्प ब्रह्मकी पारमार्थिक नामरूपकर्मधारकताके विचारार्थ प्रवृत्त होनेकी दिशामें अग्रसर होनेपर यहां हम एक खास मोड़पर पहुंच जाते हैं. यह वह मोड़ है कि जहांसे 'निगमकल्पतरुफल'रूप भागवतमें वर्णित सर्गादि दशविध लीलाओंके अनन्य कर्ता श्रीकृष्णकी दशमस्कन्धके १२=१५से लेकर २५=२८ अध्यायोंमें वर्णित प्रमेयरूपताका तथा साधनरूपताका उपनिषद्वर्णित प्रमेय एवं साधन के साथ जो घनिष्ठ सम्बन्ध है उसे दृष्टिगोचर बना पाना सुलभ हो जाता है.

लौकिक विषयोंकी अनुभूति सर्वदा सुख-दुःखके द्वन्द्वमें जकड़ी हुई रहती है। उन्हीं विषयोंकी या घटनाओंकी अनुभूति, परन्तु, साहित्य संगीत चित्रकला मूर्तिकला अथवा नाटक आदि कलात्मक माध्यमोंके द्वारा जब संपन्न होती है तो अनुभूयमान सुख-दुःख भी एक विलक्षण आनन्दको प्रकट करने लग जाते हैं। कोई व्यक्ति वस्तु या घटना वास्तविक हो या अवास्तविक, प्रकट वर्तमान कालकी हो अप्रकट भूत-भविष्यकालकी, जाति-गुण-धर्म-रूप-रंग-गंध इत्यादिके आधारपर हम लक्षण दे पाते हैं या नहीं, मूर्त हो या अमूर्त, जीवन-मरण स्वप्न-जागरण ज्ञानाज्ञान जड़-चेतन शुभाशुभ सुन्दरासुन्दर के क्रिया-कलापोंको एक सक्षम अभिनेता अपने कुशल अभिनयद्वारा प्रकट करके रसिकजनोंके हृदयको रसानुभूतिसे परिपूर्ण कर सकता है। इसी तरह ब्रह्म भी, यदि इस जगत्में प्रकट हुवे सारेके सारे सत्-त्यत् निरुक्त-अनिरुक्त निलयन-अनिलयन विज्ञान-अविज्ञान मूर्त-अमूर्त मर्त्य-अमृत नित्य-अनित्य चल-कूटस्थ आदि रूपोंको धारण करनेवाला एक अभिनेता जैसा ही हो तो, इस ब्रह्मकी लीलाके रूपमें जगत्को जाननेवाला जागतिक सुख-दुःख शोक-मोह ज्ञानाज्ञान के सकल द्वन्द्वोंमें भी एक निर्द्वन्द्व आनन्दकी रसानुभूति कर पानेको समर्थ बन सकता है। अतएव तामस प्रकरणकी विवेचनामें श्रीमहाप्रभु यह बात भारपूर्वक कह दी थी कि दिव्य चतुर्भुज आकारवाले श्रीकृष्णका द्विभुज प्राकृत शिशुरूप बन जाना एक दिव्य नाटन है। इस नाटनमें उनके तात्त्विक लीलास्वरूपको ज्ञान पानेके साधन/प्रमाण स्नेहभक्तिमूलक अज्ञान और अन्यथाज्ञान ही हो सकते हैं, वैराग्य सांख्य योग तप जप ध्यान व्रत होम यज्ञादि नहीं। यहां भागवतशास्त्रीय सावधानी एक यह अपेक्षित है : अवतारकालमें प्रकट प्रमेयबलके कारण तो अज्ञानमूलक या अन्यथाज्ञानमूलक वैराग्यादि विहित साधनोंकी तरह ही अविहित स्नेह या भक्ति या ईर्ष्या-मात्सर्यादि भी कारगर हो सकते हैं। अनवतारकालमें, परन्तु, अज्ञानमूलक या अन्यथाज्ञानमूलक भक्तिभाव भी कारगर हो नहीं पाता। अर्थात् अज्ञानमूलक भक्तिभाव भी निर्बल होता है और भक्तिमूलक हों तो अज्ञान या अन्यथाज्ञान भी प्रबल भागवतोपायतया

जाता है कि मूलतः प्रकट भागवत रूप या भागवतत्व में स्वप्रतिपत्ति साधन

अभिनन्दनीय ही माने गये हैं— “विज्ञानं च अविज्ञानं च सत्यं च अनृतं च सत्यम् अभवत्! यदिदं किञ्च तत् ‘सत्यम्’ इति आचक्षते!”

इस श्रुति-स्मृति-सूत्रसारभूत भागवत रहस्यको भलीभाँति समझनेकेलिये इस एक सुबोधिनी(१०।१३।४३)वचनका अवगाहन अतीव उपकारी होगा:—

भगवान् जैसे अर्थसृष्टिरूप हैं, वैसे ही शब्दसृष्टिरूप भी भगवान् ही हैं. रूपसृष्टिकी तुलनामें, परन्तु, नामसृष्टि विलक्षण है : देशतः कालतः और स्वरूपतः रूपसृष्टिमें परिच्छेद प्रकट हुवा है; जबकि नामसृष्टिमें ऐसा परिच्छेद नहीं होता. रूपसृष्टि स्थूल होती है; जबकि नामसृष्टि सूक्ष्म होती है. रूपसृष्टि परिवर्तनशील प्रतीत होती है; जबकि नामसृष्टि कूटस्थ होती है. रूपसृष्टिके बारे में जड़-विषय होनेका भास होता है; जबकि नामसृष्टि चेतन-प्रत्ययरूपा प्रतीत होती है. यदि नामसृष्टि ऐसी ही हो तो, रूपसृष्टिको (“ये-ये प्रत्ययाः ते-ते निरालम्बनाः, प्रत्ययत्वात् स्वप्नप्रत्ययवत्” न्यायवश) नामसृष्टिमें लीन या नामान्तर्भूत मान लेना उचित नहीं है. क्योंकि सिद्धान्त सिद्धान्ताभास या पाषंड रूप जो नाना वाद प्रकट हुवे हैं उनके अनुरोधवश भगवान्, नामबाह्यतया यथेच्छ, तत्तद् रूपोंमें भी प्रकट हो सकते हैं. अनेक रूपोंमें वाच्य तथा वाचक बन पानेकी भगवान्में अनेकविध स्वाभाविक शक्तियाँ हैं. अतएव वक्ता किसी बातको जैसे भी बोलना चाहता हो वह बात वैसे बोली जा सकती है. जिस किसी शब्दसे जो बात हमें कहनी हो हम कह पाते हैं (अन्यथा इतने मतमतान्तर प्रकट कैसे हो पाते?).

इस उद्धरणके अवलोकन करनेसे जो धारणा उभर कर सामने आती है वह यह है कि तत्त्वनिर्धारणार्थ जो कतिपय निकष दर्शनशास्त्रोंद्वारा प्रस्तावित किये गये हैं, यथा:—

(१) अनुभूतिके यथार्थ अर्थात् अपने विषयके अनुरूप होनेपर, अनुभूतिको ‘प्रमाण’ और उसके विषयको ‘प्रमेय’ कहा जा सकता है.

(२) फलाविसंवादिनी प्रवृत्तिकी जनक होनेपर, अनुभूतिको ‘प्रमाण’ और उसके विषयको ‘प्रमेय’ कहा जा सकता है.

(३) अनधिगत एवं अबाधित अर्थरूप विषयके बारेमें पैदा होनेपर, अनुभूतिको 'प्रमाण' और उसके विषयको 'प्रमेय' कहा जा सकता है।

(४) स्वतो अविसंवादी होनेपर, अनुभूतिको 'प्रमाण' और उसके विषयको 'प्रमेय' कहा जा सकता है।

(५) सकल धारणाओंसे संकलित अनेकान्त दृष्टि ही प्रमाण होती होनेसे ऐसी अनेकान्त धारणाका विषय ही प्रमेय होता है। तत्तद् धारणाओंके विषय व्यवहारमें प्रामाणिक होने पर भी परमार्थतः प्रामाणिक नहीं होते।

इनमें शुरुआतके दो निकषोंमें अनुभूतिमें प्रामाण्यका आधान अनुभूतिसे बाह्य उसके विषयके गुणोंसे निर्भर दिखलायी देता है; अतः जो विषय इन गुणोंसे रहित हों वे स्वविषयिणी अनुभूतिमें प्रामाण्यके आधानार्थ सक्षम नहीं हो पाते। क्योंकि अनुभूतिमें उसके विषयका भास जिस तरहका हो रहा हो, वस्तुतः विषयके वैसे न होनेपर, अनुभूतिको 'प्रमाण' कह पाना शक्य नहीं। बीचके दो निकषोंमें अनुभूतिमें, प्रामाण्यका आधान स्वयं अनुभूतिमें रहे गुणोंपर निर्भर होता है; अतः स्वयं अनुभूतिके इन गुणोंसे रहित होनेपर वह अपने आपमें प्रामाण्यके प्रकटनार्थ सक्षम नहीं हो पाती। क्योंकि अपना विषय अनधिगत एवं अबाधित है या नहीं यह बात अनुभूतिको स्वयंसे पूछनी पड़ती है विषयसे नहीं। इसी तरह स्वयंमें कहीं-कोई स्वतोविसंवादिता है या नहीं इस शंकाका समाधान भी अपने विषयसे पूछ कर नहीं किन्तु अपने-आपसे पूछ कर ही पाना पड़ता है। अन्तिम निकषके बारेमें यह उल्लेखनीय हो जाता है कि सकल धारणाओंके अन्तर्गत अनेकान्तदृष्टिको ही अप्रामाणिक माननेवाली धारणाका अन्तर्भाव तो अनेकान्तदृष्टिमें स्वीकार्य हो नहीं पाता। फलतः अनेकान्तदृष्टिका एकान्तिक प्रामाण्य सर्वमान्य नहीं हो पाता।

इस सन्दर्भमें यह जान लेना आवश्यक है कि लोकव्यवहारके सन्दर्भमें श्रीमहाप्रभुके मतमें प्रथम निकषको मान्यता प्रदान की गई है —“निश्चयो यथार्थानुभवः अर्थो हि ज्ञानस्य अर्धम् अङ्गम्; अतएव स्मृतिः न निश्चयात्मिका, अर्थाभावात् अनुमितिरपि सम्बन्धिव्यवधानेन अर्थजनितैव”। (सुबो. ३।२६।३०) अर्थात् यथार्थ अनुभव निश्चयरूप होता है। क्योंकि

अनुभूतिका विषय = अर्थ ज्ञानका आधा अंग होता है; अतएव स्मृति निश्चयरूपा नहीं होती, स्मर्यमाण अर्थके अविद्यमान होनेके कारण। यद्यपि स्वयं अपने विषय अग्निसे अनुमितिरूप अनुभूति भी उत्पन्न नहीं होती; फिरभी विद्यमान अग्निसे पैदा होनेवाली विद्यमान धुंआसे पैदा होनेके कारण अनुमितिको विद्यमान अर्थपरंपराजनित मानना पड़ता है। इस विवरणसे सिद्ध होता है कि लोकव्यवहारसंबन्धी प्रामाण्यव्यवस्था के बारेमें श्रीमहाप्रभुने प्रथम निकषको मान्य रखा है। तृतीयस्कन्धके पंदरहवें अध्यायके ४६वें श्लोकमें श्रीमहाप्रभुने एक उल्लेखनीय बात जो इस सम्बन्धमें कही है वह यह है कि ब्रह्मके बारेमें किसी भी तरहका कोई निर्णय लेना हो तो दोमेंसे कोई एक आधार हमारे पास अवश्य होना चाहिये : या तो शास्त्रोंका भलीभांति बोध अथवा ब्रह्मसाक्षात्काररूप स्वानुभव। शास्त्र भी “तं त्वौपनिषदं पुरुषम्” एवं “मनसैवानुद्गृह्यम्” जैसे दो तरहके वचनोंद्वारा यही बात कहना चाहता है। जब शास्त्रोंमें यह कहा जाता है कि “न चक्षुषा पश्यति कश्चनैनम्” या “न तं विदाथ” तो उसका तात्पर्य अनधिकारी दुष्टजनों को ब्रह्मसाक्षात्कार नहीं होता इतना ही केवल होता है। कथमपि एतावता यह विवक्षित नहीं मान लेना चाहिये सदधिकारिओंको भी कभी ब्रह्मसाक्षात्कार हो ही नहीं सकता। यह बात और है कि ब्रह्मसाक्षात्कार, केवल निजसत्त्वके कारण, सदधिकारिओंको नहीं हो पाता। वह तो जीवसत्त्व जब भगवत्कृत जीववरणरूप साधनका अवान्तरव्यापार हो तभी सम्भव हो पाता है। “यमेवैष वृणुते तेन लभ्यः” सदृश वचनोंका यही आशय है।

अतः अलौकिक प्रमेय ब्रह्मके बारेमें श्रीमहाप्रभुको व्यवस्थित विकल्प मान्य हैं :-

(१) प्रमाणबलमूलक व्यवस्था

इस (१) कल्पमें पुनः दो अवान्तर कल्प श्रीमहाप्रभुने दिखलाये हैं : (क) पूर्ण ज्ञानके उदयसे पूर्वभावी प्रामाण्य-व्यवस्था (ख) पूर्ण ज्ञानके उदयसे उत्तरभावी प्रामाण्य-व्यवस्था।

निष्कर्षः मान्यो हेतुविद्यते इत्यनेन (श्वेता. उप. ६।१६-१७)।

अतः (१/क) कल्पके बारेमें श्रीमहाप्रभुने अपना मत “वेदाः श्रीकृष्णवाक्यानि....न तन्मानं कथंचन” (शास्त्रा.प्र. ७-८)में श्रुति गीता सूत्र और भागवत की एकवाक्यतापन्न वचनराशिको प्रमाण मान कर निरूपित किया है. (१/ख) कल्पके बारेमें भी यहां स्पष्टता कर दी गई है कि “वाङ्मात्रमेव प्रमाणम्, अर्थस्य भगवद्रूपत्वात्” (शास्त्रा.प्र. ९) यहां ‘पूर्णज्ञान’ पदप्रयोग ब्रह्मके अपरोक्ष ज्ञानके अभिप्रायवश नहीं हुवा है किन्तु “मान्य सकल शास्त्रोंके सुव्यवस्थित बोध” के अभिप्रायवश हुवा है. इस पूर्णज्ञानोदयवाले कल्पका निरूपण श्रीमहाप्रभुने—“अर्थोऽयमेव निखिलैरपि वेदवाक्यैः रामायणैः सहितभारतपञ्चरात्रैः अन्यैश्च शास्त्रवचनैः सह तत्त्वसूत्रैः” (शास्त्रा.प्रक. १०४) वचनमें किया है.

जिज्ञासा या शिष्योपदेश की अवस्थामें श्रुत्यादि प्रमाणचतुष्टयीके, अन्यथा प्राप्तबोधावस्थामें सकल शास्त्रोंके भी, आधारपर “एकमेवाद्वितीय ब्रह्मके अनेकविध परस्परविरुद्ध गुण-धर्म-रूपोंको धारण” करनेके तथ्यको दृष्टिगत रखकर प्रमाणबलावलम्बिनी व्यवस्था स्वीकार करके ब्रह्मनिरूपणमें सकल विरोधाभासोंका उपशमन किया जा सकता है.

प्रमाणबलके उभयविध कल्पोंमें यह नितान्त अवधारणीय है कि इनमें याथार्थ्यावगति स्वयं दुष्परीक्ष्य होनेसे—“‘वेदाः’ इति शब्दएव प्रमाणं, तत्रापि अलौकिकज्ञापकमेव. तत् स्वतःसिद्धप्रमाणभावं प्रमाणम्” (शास्त्रा. प्रक. ७). अर्थात् अलौकिक प्रमेयके ज्ञापक होनेसे वेदादि शास्त्रोंके शब्द ही प्रमाणतया मान्य हुवे हैं; और इनका प्रमाण होना भी स्वतःप्रामाण्यके रूपमें अभिप्रेत माना गया है. इससे सिद्ध होता है कि यहां तृतीय निकष श्रीमहाप्रभुको अभिमत है.

(२) प्रमेयबलमूलक व्यवस्था

श्रीमहाप्रभुने यह स्पष्टीकरण भी दिया है कि विचारकों अथवा भक्तों की धारणाओंके या भावनाओं के अनुरूप स्वरूपधारण करनेकी भगवत्सामर्थ्य अर्थात् प्रमेयबलके आधारपर भी ब्रह्मनिरूपणमें सकल विरोधाभासों का उपशमन किया जा सकता है.

(सूत्रो. ३।२६।३०) अर्थात् यथार्थ अनुभव निश्चयरूप होता है. क्योंकि

ऐसी स्थितिमें प्रमेयबलके कल्पमें यह अवधारणीय है कि निजेच्छया या निजभक्तोंके भावोंके अनुरोधवश वह प्रमेय जिस रूपमें प्रकट हुवा हो उससे विपरीत रूप, चाहे शास्त्रप्रमाणसिद्ध ही क्यों न हो, का दुराग्रह प्रामाण्यव्यवस्थाके प्रथम निकषका अनादर है. कमसे कम यह तत्त्व स्वरूपधारणलीलाके प्रसंगमें होती भगवत्स्वरूपानुभूतिके सन्दर्भमें तो अपरिहार्य है ही.

अर्थात् प्रमाणबलवाली व्यवस्थामें, प्रथम निकषरूप याथार्थ्यके दुष्परीक्ष्य होनेसे, प्रमाणके अनुसार, अर्थात् तृतीय निकषके अनुसार, प्रमेयस्वरूपका निर्धारण किया जाना चाहिये. इसी तरह प्रमेयबलवाली व्यवस्थामें, याथार्थ्यके सर्वथा सुपरीक्ष्य होनेसे, स्वतःप्रकट प्रमेयके अनुसार, अर्थात् प्रथम निकषके अनुसार, किसी एक अनुभूतिके, अथवा दो अनुभूतिओंके परस्पर विरुद्ध होनेपर भी, प्रमाण या अप्रमाण होनेका निर्धारण किया जाना चाहिये.

परब्रह्म परमात्मा भगवान् श्रीकृष्णने, 'कर्तुमकर्तुमन्यथाकर्तुं' निजसामर्थ्यवश शिशुरूप बालरूप कुमाररूप किशोररूप या युवारूप अथवा पुत्र अनुज सखा प्रियतम शिष्य सारथी गुरु आदि बननेके जो-जो रूप-गुण-स्वभाव-सम्बन्ध-कर्म तत्तद् लीलाओंमें प्रकट किये उन्हें व्यावहारिक-सत्य मायिक मिथ्या या आरोपिता मान लेनेपर:-

एकस्तथा सर्वभूतान्तरात्मा रूपं-रूपं प्रतिरूपां बहिश्च....एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति. (कठोप. २।२।९-१२).

यदेकमव्यक्तमनन्तरूपं विश्वं पुराणं तमसः परस्ताद्.... तदेवाग्निस्तद्वायुस्तत्सूर्यस्तदु चन्द्रमाः तदेव शुक्रममृतं तद्ब्रह्म तदापः स प्रजापतिः. (महाना.उप. १।५-७).

सर्वाणि रूपाणि विचित्य धीरः नामानि कृत्वाभिवदन् यदास्ते. (चित्युप. १२।७).

स विश्वकृद् विश्वविद् आत्मयोनिः ज्ञः कालकारो गुणी सर्वविद् यः, प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः....य ईशो अस्य जगतो नित्यमेव नान्यो हेतुर्विद्यते ईशनाय. (श्वेता. उप. ६।१६-१७).

सर्ववेदान्तप्रत्ययं चोदनाद्यविशेषात्. (ब्र.सू. ३।३।१).

वायुर्यमोऽग्निर्वरुणः शशांकः प्रजापतिस्त्वं प्रपितामहश्च. (गीता ११।३९).

जैसे अनेकानेक शास्त्रवचनोंके डिंडिमघोषको अनसुना बनाना पड़ेगा. अन्यथा यह स्वीकारना बहुत कठिन है कि एकमेवाद्वितीय ब्रह्म, मायारूप उपाधिके बिना, स्वतः अनेक रूप धारण कर नहीं सकता! ऐसी स्थितिमें महाभारत-भागवतादिमें वर्णित अवतीर्ण श्रीकृष्णके स्वरूप या लीला को मायिक या केवल व्यावहारिक-सत्य मानना श्रीकृष्णके आत्ममायापरिगृहीत जन्म-कर्मों की दिव्यताका प्रत्याख्यान है. अतएव उपनिषद् गीता ब्रह्मसूत्र भागवतादि शास्त्रोंके आधारपर श्रीमहाप्रभुने मायाके भी त्रिविध रूप स्वीकारे हैं :-

(१) सर्वभवनसामर्थ्यरूपा माया

(२) योगमाया

(३) व्यामोहिका माया

(१) उल्लिखित शास्त्रोंमें सर्वभवनसामर्थ्यरूपा मायाका निरूपण इन वचनोंमें हुवा है: "...मायी सृजते विश्वमेतत्...मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्" (श्वेता.उप. ४।९-१०) "इन्द्रो मायाभिः पुरुरूपः ईयते" (बृह.उप. २।५।१९) "भिन्ना प्रकृतिरष्टधा....प्रकृतिं विद्धि मे पराम्...दैवी ह्येषा गुणमयी मम माया...मयाध्यक्षेण प्रकृतिः सूर्यते...." (गीता ७।४-५-१४, ९।१०) "....प्रत्यग्धामा स्वयंज्योतिर्विश्वं येन समन्वितं स एष प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः....अभ्यपद्यत लीलया गुणैर्विचित्राः सृजतीं सरूपाः प्रकृतिं प्रजाः" - "प्रकृतिर्हास्योपादानमाधारः पुरुषः परः सतोऽभिव्यञ्जकः कालो ब्रह्म तत् त्रितयं त्वहम्" (भाग. ३।२६।३-५-११।२४।१९).

(२) शास्त्रोंमें योगमायाका निरूपण इन वचनोंमें देखा जा सकता है: "मायाविग्रहधारणः" (कृष्णोप. ११) "सम्भवाम्यात्ममायया" - "रूपं परं दर्शितमात्मयोगात्" (गीता ४।६-११।४७) "यन्मर्त्यलीलौपयिकं स्वयोगमायाबलम्" (भाग. ३।२।१२).

(३) शास्त्रोंमें व्यामोहिका मायाका निरूपण भी अनेक स्थलोंपर मिलता ही है: “तस्मिंश्चान्यो मायया संनिरुद्धः” (श्वेता.उप. ४।६) “न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः माययापहतज्ञानाः” (गीता ७।१५) “ऋतेऽर्थं यत्प्रतीयेत न प्रतीयेत चात्मनि तद्विद्यादात्मनो मायाम्” (भाग. २।९।३३).

वैसे तर्कलाघवके विचारसे तो एक सर्वभवनसामर्थ्यरूपा मायाके निरूपणसे ही सभी विराधाभासोंका परिहार शक्य है, फिरभी न तो भगवत्स्वरूप तर्कोत्प्रेक्षित माना गया है और न तर्कके लाघव-गौरवकी आपातिके बलपर कुछ सिद्ध या असिद्ध ही हो जाता है. बृहदारण्यकोपनिषद्के पूर्वोद्धृत वचनमें ‘मायाभिः’ पदमें बहुवचनका प्रयोग, इसी तरह गीता-भागवतादिमें मायाजन्य मोहकी कहीं प्रशंसा और कहीं निन्दा, योगमाया और व्यामोहकमाया के भेदके कण्ठोक्त प्रमाण बन जाती हैं. वैसे ‘ब्राह्मण-परिव्राजक’ अथवा ‘उपस्थित सज्जनो! सन्नारिओ! एवं सभाध्यक्ष महोदय!’ न्यायकी तरह ही सर्वभवनसामर्थ्यरूपा माया और योगमाया/व्यामोहकमाया के बीच भेद समझना चाहिये. अर्थात् सभाध्यक्ष ‘सज्जन-सन्नारी’ में अन्तर्भूत होनेपर भी जैसे पृथक्कृत्य उल्लेखनीय होता है वैसे ही सर्वभवनसामर्थ्यके अन्तर्गत ही भक्ति/मुक्ति का प्रदायक आनन्दात्मक स्वलीलाविहारौपयिक साधु योगमायाबल; तथा संसृति/दुर्गति का प्रदायक दुःखात्मक जीवमोहौपयिक असाधु व्यामोहकमायाबल, यों दोनों ही बलोंका उल्लेखनीय कुछ न कुछ स्वरूपवैलक्षण्य है ही. संक्षेपमें जड़-जीव-ईश्वररूपको प्रकट करनेवाले बलको ‘सर्वभवनसामर्थ्य’ कहा जाता है; और प्रकट हुवे जड़-जीव-ईश्वररूपोंके साथ क्रीडामें प्रकट बलको ‘योगमाया’ या ‘व्यामोहकमाया’ कहा जाता है.

द्वितीयस्कन्धके नवमाध्यायके प्रारम्भमें इनका सुविशद निरूपण श्रीमहाप्रभुने किया है. वहां यह दिखलाया गया है:—

सच्चिदानन्द ब्रह्मके सदंशकी शक्ति क्रियारूपा माया होती है. चिदंशकी शक्ति व्यामोहिकारूपा माया होती है. आनन्दांशकी शक्ति सर्वभवन-सामर्थ्यरूपा माया होती है. आनन्दांशकी शक्ति

सर्वभवन-सामर्थ्यरूपा माया होती है। ये तीन तरहकी शक्तियाँ सच्चिदानन्दांशोंके धर्मोंके बोधक 'सत्ता' / 'सत्त्व', 'चैतन्य' / 'चित्त्व' एवं 'आनन्दत्व' रूप पदोंद्वारा अभिधेय बनती हैं। अखण्डैकरस सच्चिदानन्दमें जब ये धर्म पृथक्-पृथक् अर्थक्रिया प्रकट करना शुरू करते हैं तो धर्मीभूत सदंश चिदंश एवं आनन्दांश भी परस्पर पृथक्-पृथक् रूप प्रकट करने लग जाते हैं। श्रुतिमें 'प्रजायेय' पदद्वारा ब्रह्मके सृष्टिसंकल्पका निरूपण किया गया है। अतएव आनन्दांश जब इतरद्वयापेक्षया उत्कृष्ट बन जाता है, तब इतर दोनों अर्थात् सदंश और चिदंश अपनेसे उत्कृष्ट आनन्दांशके अनुषंगी एवं अनुसेवी बन जाते हैं। परिणामस्वरूप सदंशकी क्रियाशक्ति एवं चिदंशकी व्यामोहकशक्ति आनन्दांशमें पर्यवसित हो जाती हैं। इसी तरह क्रिया एवं ज्ञान की शक्तिओंका धर्मी या आश्रय आनन्दांश बन जाता है। मूलमें ज्ञानरूप धर्मवाले चिदंशकी ज्ञानशक्ति जब आनन्दांशमें पर्यवसित हो जाती है, तब स्वयंकी ही शक्ति स्वयं चिदंशको व्यामोहित करने लग जाती है। और इस तरह उस चिदंशको जीव बनना पड़ता है। क्रियाशक्तिके जानेके कारण सदंश जड़ अव्यक्त=प्रकृति बन जाता है। बादमें आनन्दांशमें पर्यवसित हुई क्रियाशक्तिके यथायथ उद्गम या तिरोगम के कारण महदहंकारादिक्रमसे घट-पटपर्यन्त व्यष्टि/समष्टि जड़रूपोंके यथायथ आविर्भाव या तिरोभाव होते रहते हैं। इसी तरह चिदंश भी आनन्दांशमें पर्यवसित स्वकीय ज्ञानशक्तिके अंशभूत अनेकानेक ज्ञानोंसे अनेकानेक जीवोंके रूपमें अभिव्यक्त या तिरोहित होते रहते हैं। मूलमें स्वयंकी परन्तु आनन्दांशमें जा कर पर्यवसित हुई चिदंशशक्ति व्यामोहिका माया, जब जीवको मोहित करने लगती है, तब वह जीव बोधरूप होनेके बावजूद आनन्दांशसे पृथक् हो जानेके कारण आनन्दांशकी खोजमें निकटमें उपलब्ध प्राणका संगी बन जाता है। ऐसे प्राणसंगी चिदंशको 'जीव' कहा जाता है, "जीव प्राणधारणे" धातुसे शब्दनिष्पत्तिके आधारपर भी यह सिद्ध हो सकता है। स्वयं चिदंशकी मायासे मोहित जीवको भगवान् जबतक पूर्ण ज्ञानशक्ति प्रदान नहीं करते, तबतक वह प्राणधारणके प्रयत्नोंको छोड़ नहीं पाता। पूर्णज्ञान पा लेनेपर प्राणसंगके

व्यसनको छोड़ कर वह पुनः शुद्ध चिद्रूपतामें अवस्थित हो जाता है. इस शुद्धावस्थामें प्राकृत सत्त्वादि गुणत्रयी, बुद्धि, अहंकार, मन से शुरु करके रूपरसादि गुणवाले जड़देहके घटक पृथिव्यादि विषयोंकी आधीनतासे भी चिदंश छुटकारा पा लेता है. एतावता चिदंशमें जगत्कर्तृत्वकी सामर्थ्य तो आ नहीं पाती, क्योंकि वह शक्ति तो केवल आनन्दांशमें ही रहती है.. आनन्दांशके साथ मिलन होने पर ही जीवको आनन्दानुभूति हो पाती है. ...यह प्रक्रिया सर्वश्रुतिवचनोंके अनुरोधवश श्रुतार्थापत्तिसिद्ध है; और शास्त्रवचनाशयनिर्धारणार्थ सर्वत्र उपयुक्त भी. अन्य प्रक्रिया शास्त्राभिप्रायको कृण्ठित बनाती हैं.

योगमाया का निरूपण श्रीमहाप्रभुने दशमस्कन्ध (१०।३।४७ तथा १०।२६।१) में इन शब्दोंमें प्रस्तुत किया है:—

यह योगार्थ ही होती है. भगवान्की दिव्य लीलामें जब लीलोपयोगी लोकव्यामोहन या चमत्कार दिखाना अभीष्ट होता है, तब इसे व्यापारित किया जाता है. योगमाया यथास्थित वस्तुका भी अन्यत्र स्थापन कर देती है. इस शक्तिका उपयोग प्रभु लीलार्थ करते हैं. प्रमाण और रक्षण की लीलामें जैसे बलभद्रको साथ रखा जाता है वैसे ही लोकमें अलौकिक लीलारूप कार्यको सिद्ध करनेको योगमायाको साथ रखा जाता है. बलभद्र और योगमाया के बीच योगमाया अन्तरंगतर होती है. इसके कारण प्रमाण और फल(=आनन्द) का अपने प्रमेय=विषय या साधन से अन्यत्र भी योजन(उपलम्भकत्व/उपलम्भ) सम्भव हो जाता है(इसी तरह विदित प्रमेयका अश्रुतपूर्व प्रमाणसे होते अनुभव के साथ योजन या विहित साधनकी श्रुतपूर्व फलकी अप्रापकताके साथ योजन भी शक्य हो जाता है).

यहां संक्षेपमें पुनः इतना जान लेना आवश्यक है कि तैत्तिरीयोपनिषद्का जो वचन इस भूमिकाके उपक्रममें दिया गया है, उसमें उपलक्षणविधया परिगणित सत्-त्यद् आदिके द्वन्द्वोंको, जो सच्चिदानन्द ब्रह्मने अपने चिदंश या आनन्दांश के निगूहनद्वारा इस जगत्में प्रकट किया गया है, उसे सर्वभवनसामर्थ्यरूपा मायाद्वारा ही किया हुआ कार्य जानना चाहिये.

ऐसे द्वन्द्वात्मक जगत्में अपने आनन्दांश या चिदंश को तिरोहित किये बिना जब सच्चिदानन्द भगवान् स्वयं लीलार्थ प्रकट होते हैं तो, पूर्वोक्तविध द्वन्द्व अपनी योगमायाद्वारा प्रकट करते हैं। जब भक्ति या मुक्ति में से कोई भी एक फल जीवात्माको देना अभीष्ट न हो, तब व्यामोहकमायाद्वारा उस जीवात्माको मोहित बना दिया जाता है।

इस प्रसंगमें तामसफलप्रकरणके प्रारम्भमें श्रीमहाप्रभुने एक निरतिशय मननीय निरूपण किया है, जिसे यहां उद्धृत करनेके लोभका संवरण दुर्वार है:—

भक्तिप्रतिपादक एवं ज्ञानप्रतिपादक यों दो तरहके शास्त्रोंके आधारपर भगवान्के वास्तविक स्वरूपका जैसे बोध होता है; वैसे ही कभी-कभी स्वयं भगवत्स्वरूप स्वयमेव स्वबोधजनक बन जाता है। ब्रजमें भगवान् अपने सच्चिदानन्दरूपमें अवतीर्ण या प्रकट हुवे हैं, मुक्ति(या भक्ति)के प्रदानार्थ ही। अतः जिस-किसीका जिस-किसी उपायद्वारा भगवान्के साथ सम्बन्ध जुड़ जाता है, उसे उसी उपायसे मुक्ति(या भक्ति) मिल जाती है। भूतलपर भगवान्को प्रकट करने हेतु ज्ञान या भक्ति उपयोगी उपाय हैं; परन्तु भगवान् यदि स्वेच्छया स्वतःप्रकट हो गये हों तो फिर ज्ञान या भक्ति की कोई उपयोगिता रह नहीं जाती! यहां तो भगवान् स्वतएव सर्वजनोंके नयनगोचरतया प्रकट हो गये हैं, मुक्ति(/भक्ति)दानार्थ। क्योंकि ईश्वरेच्छाको शास्त्रनियमोंमें जकड़ा नहीं जा सकता! अतः भगवान्के आविर्भावके तीन उपाय सिद्ध होते हैं : १. स्वेच्छा २. भक्ति अथवा ३. ज्ञान। अनवतारकालमें ज्ञान या भक्ति दो ही औत्सर्गिक हेतु बनते हैं; परन्तु अवतारदशामें ज्ञान-भक्ति प्रयोजक नहीं रह जाते। (वैसे) बरसातमें तो जल सर्वत्र सुलभ रह सकता है, एतावता क्या कूप या नदी आदिको कोई अनुपयोगी मान सकता है?

अस्तु, अब हमें यह देखना है कि जन्मप्रकरणके बाद प्रमाणप्रकरणमें निरूपित भक्तिहेतुक अज्ञान एवं अन्यथाज्ञान रूप प्रमाणोंके प्रमेय बने भगवत्स्वरूपका वर्णन इस प्रमेयप्रकरणमें कैसे हुवा है। ये अज्ञान और अन्यथाज्ञान व्यामोहिका मायाके कार्य नहीं हैं प्रत्युत योगमायाके कारण

प्रकट हुवे हैं। अर्थात् स्वयं भगवान्‌के द्वारा अपनी दिव्य योगमायाके बलसे परिगृहीत रूपके वश ये अज्ञान और अन्यथाज्ञान पनपे हैं। जैसे कोई शिल्पी अपनी छेनीसे तराश-तराश कर किसी शिलामें सौन्दर्यको प्रकट कर देता है, वैसे भगवत्स्नेहोद्भूत दिव्य अज्ञान और अन्यथाज्ञान के वश प्रमाणलीला ही शनैः-शनैः घनीभूत हो कर प्रमेयलीलामें साकार होती हुई इस अवस्थाको प्राप्त हुई है।

भक्तिकी विभिन्न अवस्थाओंकी बीजभाव=वरण रुचि स्नेह आसक्ति और व्यसन के रूपमें निरूपित किया गया है। ब्रजमें प्रकट होनेका प्रभुका संकल्प वरणस्थानीय भावांकुरणकी प्रक्रिया है। प्राकृत शिशुकी तरह मनोहर शिशुवपुःधारण उस अंकुरित रुचिको प्रेमकन्दलित बनानेकी प्रक्रिया है। यह जन्मप्रकरणका वर्ण्यविषय है। अपनी मनोहारिणी बालक्रीड़ाओं से उस कन्दलित प्रेमको भगवान्‌ प्रणय-स्नेहोद्भूत अनेकविध मनोरथोंकी शाखाप्रशाखाओं से सम्भूत तथा पल्लवित करते हैं। यह प्रमाणप्रकरण का वर्ण्य-विषय है। इस प्रमेयप्रकरण में उस पल्लवित प्रणय-स्नेहो रागात्मिका आसक्तिमें कलिकायित किया जाना है कि जिसे अग्रिम साधनप्रकरणमें अनुरागात्मिका प्रत्याशाओंके कुसुमके रूपमें खिलाना है। इसी तरह अन्तिम फलप्रकरणमें इसे प्रपञ्चविस्मृतिपूर्वक भगवद्व्यसनमें फलित हो जाना है।

प्राकृत बालकके रूपमें अवस्थित भगवान्‌ ही प्रमेयभावापन्न भी हैं। अतएव प्राकृत बालककी तरह तो भगवान्‌ असमर्थ नहीं हैं। भगवान्‌ अपने अप्राकृत या अलौकिक सामर्थ्यको यदा-कदा सकलजन-नयन-गोचरतया प्रकट भी कर देते हैं; तब भी ब्रजके गोप-गोपीजन अपना वात्सल्य या स्नेहभाव भगवान्‌के बारेमें छोड़ नहीं पाते। श्रीमहाप्रभु, अतएव, कहते हैं—“अण्वपि ब्रह्म व्यापकं भवति। यथा कृष्णः, यशोदाक्रोडे स्थितोऽपि, सर्वजगदाधारो भवति” (शास्त्रा. प्रक. ५४) अर्थात् अणुपरिमाण होनेपर भी ब्रह्म व्यापक हो सकता है। जैसे श्रीकृष्ण, माता यशोदाकी गोदमें लेटे हुवे होनेपर भी, अखिल ब्रह्माण्डके आधार होते हैं। अपनी यह विरुद्धधर्माश्रयता भगवान्‌ने बाललीलामें प्रकट

न की हो ऐसा भी नहीं कहा जा सकता है. स्तनपानरत भगवान् ने अपने मुखारविन्दमें ही समग्र ब्रह्माण्डके दर्शन अपनी माताको करा दिये; और इसे साक्षात् स्वनेत्रोंसे निरखनेके बाद भी माता यशोदा स्वीकार न सकी! इससे पता चलता है कि वह बालरूप कितना मनोहारी रूप रहा होगा!!

“सर्वं खलु इदं ब्रह्म” या “ऐतदात्म्यमिदं सर्वम्” जैसे वचनोंमें वर्णित आत्मतत्त्वके साक्षात्कारकेलिये उपनिषदोंमें कहा गया है—“तद् एतत् प्रेयः पुत्रात्”—“एतं वै तम् आत्मानं विदित्वा ब्राह्मणाः पुत्रैषणयाश्च. ..व्युत्थाय अथ भिक्षाचर्यं चरन्ति” तो यह ज्ञानियोंकेलिये तो अवश्य ही सच बात है. उस सर्वात्माकी सर्वरूपता ज्ञानियोंकेलिये अवश्य ही सर्वाधिक स्पृहणीय होती होगी; परन्तु माता यशोदाकेलिये वह सर्वरूपता नहीं किन्तु पुत्ररूपता ही नितान्त स्पृहणीय है. अतएव ऐसी तत्त्वसाक्षात्कारैषणासे ‘व्युत्थित’ होनेके कारण, माता यशोदा श्रीकृष्णको अपने आत्मज होनेके अलावा और कुछ मानने तैयार ही नहीं है! सर्वात्माके पुत्ररूपेण प्रमेय बननेपर पुत्रत्वसे अधिक प्रिय सर्वात्मत्व हो नहीं पाता—सर्वात्मत्वसे भी कहीं अधिक प्रेम पुत्रत्वके बारेमें ही प्रकट हो जाता है. इस लीलाचमत्कृतिका वर्णन प्रमाणप्रकरणकी सुबोधिनी(१०।८।४५)में इस तरह किया गया था:—

क्रियाशक्तिके निरूपणद्वारा भगवन्माहात्म्यकी प्रतिपादिका वेदत्रयीने, ज्ञानशक्तिके निरूपणद्वारा उसी माहात्म्यकी प्रतिपादिका उपनिषदोंने, नित्यानित्य वस्तुकी विवेचनाद्वारा अनित्य वस्तुके मोहसे छुड़ा कर नित्य वस्तु भगवान् की ओर ले जानेवाले सांख्यशास्त्रने, भगवदितर विषयोंकी चिन्तासे चित्तको छुड़ा कर केवल भगवान् में उसे निरुद्ध करनेवाले योगशास्त्रने, भगवन्माहात्म्यनिरूपक पाशुपत एवं वैष्णव तन्त्रशास्त्रोंने, इसी तरह तत्तद् दर्शनशास्त्रोंने भी तत्तत् प्रमेयोंके रूपमें जिन श्रीकृष्णका माहात्म्य गाया है, ऐसे श्रीकृष्णके माहात्म्यको निजनेत्रोंसे निहार कर भी, माता यशोदा, सर्वात्मा मानने के बजाय अपना आत्मज ही मानना चाहती हों तो पुत्रभाववाली अविहित भक्तिमें माता यशोदा सुप्रतिष्ठित हो गयी हैं, यह सिद्ध हो जाता है (फिरभी इसे अज्ञानजन्य मोह माननेसे बड़ा अज्ञान या मोह, और क्या हो सकता है?).

भगवान्‌के जन्म लेनेके साथ शुरु हुई उत्सवोंकी परम्पराद्वारा, अनेकविध असुरोंके उपद्रवोंसे पैदा होते भयद्वारा, उन सभीसे भगवान्‌के उबर जानेके कौतुकद्वारा, गर्गमुनिके विस्मयजनक वचनद्वारा, यमलार्जुनभंगद्वारा; और बकासुरवधादिके अनेकविध उपद्रवोंकेद्वारा भी भगवान्‌ने मुख्यतया नन्द-यशोदाके; और वैसे तो सभी ब्रजजनोंके हृदयोंको अपनेमें निरुद्ध=निरतिशयासक्त बना लिया था. अतः बाल्यावस्थामें भी प्रमेयरूपता सम्पन्न हो जानसे, इन सात अध्यायोंवाले प्रकरणमें स्नेहोत्तरभाविनी भक्तिकी तृतीय अवस्था आसक्तिका ही सप्तविध निरूपण अभिप्रेत है. इसमें मुख्यता गोप-गोपिकाओंकी है.

जैसा कि पहले भी कहा जा चुका है कि ऐश्वर्य वीर्य यश श्री ज्ञान वैराग्य ये छह भगवद्धर्मोंके अलावा सातवें धर्मों स्वयं भगवान्‌के निरूपणार्थ ही ये क्रमशः सात अध्याय हैं.

तदनुसार:-

प्रमेयप्रकरणके प्रथम (आदितः १२=१५) अध्यायमें: ब्रजलीलामें अपने असाधारण अलौकिक सौन्दर्यवश सभीका मन अपने वशमें, अर्थात् अपनेमें निरुद्ध, कर लेनेके कारण भगवान्‌ का ऐश्वर्य गुण निरूपित हुवा है. 'निरोध' का अर्थ, जैसा कि हम देख ही चुके हैं, प्रपञ्चको भूलभाल कर भगवान्‌में मनका लग जाना है. अतः प्रपञ्चासक्तिको तोड़नेका अनुभाव भगवान्‌ने ब्रजमें बसनेवाले दुष्टजनोंके निग्रहद्वारा प्रकट किया. इसमें सर्वप्रथम प्रमेयरूप भगवान्‌ने अपने समग्र लीलापरिकरकी दिव्यता अपने अग्रज श्रीबलभद्र, जो प्रमाणरूप हैं, उन्हें समझायी है. इसमें उनमें निजावेश इंगित हुवा है. अतएव भगवदाविष्ट श्रीबलरामद्वारा धेनुकासुरके वधका वर्णन भी श्रीकृष्णके ही चरित्रनिरूपणतया किया गया समझना चाहिये. इस लीलाकेद्वारा प्रमेयरूप भगवान्‌ने प्रमाणाविष्ट हो कर निजासक्तिमें ब्रजवासियोंकेलिये अनुपयोग ऐसे देहाध्यासके निवारणका अनुभाव प्रकट किया है. क्योंकि भगवदासक्तिमें अनुपयोगी देहाध्यास तो अज्ञानजन्य ही होता है, जबकि उपयोगी तो योगमायाजन्य ही होता है, यही तो भागवतका गूढ़ रहस्य है. इस तरह "प्रपञ्चविस्मृति + भगवदासक्ति

= निरोध"के समीकरणमें पूर्वदल - 'प्रपञ्चविस्मृति'के अन्तर्गत देहाध्यासके निर्वर्तनके बाद जो उत्तरदल - 'भगवदासक्ति' है उसके अन्तर्गत भगवद्रूपासक्तिका निरूपण—“तं गोरजश्छुरितकुन्तल.... यदपांगमोक्षम्” (१०।१२।४२-४३) श्लोकोंमें हुवा है।

इस लोकातिशायी सौन्दर्यके कारण मुख्यतया यहां गोपिकाओंके, और आनुषंगिकतया अन्योके भी, मानसिक निरोधका निरूपण हुवा है। इसी तरह इस प्रकरणके वेणुगीतवाले अन्तिमाध्यायमें वाचिक निरोधका; तथा आगे चलकर फलप्रकरणमें कायिक निरोधका भी निरूपण किया जायेगा।

द्वितीय (आदितः १३=१६) अध्यायमें : कालीयनागके दमनके वर्णनद्वारा भगवान्के वीर्य गुणका निरूपण अभिप्रेत है। भगवदासक्त जीवकेलिये तत्तद् इन्द्रियोंकी तत्तद् विषयोंमें रही आसक्ति कालीयनागके फनोंमें रहे विषकी तरह अनिष्टकारिणी होती हैं। कालीयनागके फनोंकी जैसी हमारी इन्द्रियोंपर, यदि भगवच्चरणरूपा भक्ति नाचने लग जाये तो, भगवदासक्तिमें अनुपयोगी विषोपम विषयोंमेंसे इन्द्रियोंकी आसक्ति निवृत्त हो सकती है। यों देहाध्यासके निर्वर्तनके बाद गो-गोप-गोपिकाओंका भगवदासक्तिमें अनुपयोगी जो इन्द्रियाध्यास था, उसका निर्वर्तन यहां निरोधांगतया वर्णित हुवा है। यह कालीयदमन व्रजभक्तोंकी भगवदासक्तिकी दृढ़ताकी ही परीक्षा थी।

तृतीय (आदितः १४=१७) अध्यायमें : “कृष्णं हृदाद् विनिःक्रान्तं... उपलभ्योत्थिताः सर्वे लब्धप्राणा इव प्रजाः” (१०।१४।१३-१४) श्लोकोंमें अपने दर्शनके दानकेद्वारा व्रजजनोंके प्राणोपम अभीष्ट श्रीकृष्णने सकल व्रजवासियोंको जो प्राणदान किया, उसके वर्णनद्वारा सुस्पष्टतया भगवान्के यश गुणका निरूपण हुवा है। व्रजभक्तोंको भगवान्में साधारण लौकिक स्नेह नहीं था प्रत्युत भगवान् उन्हें निरतिशय प्राणप्रिय थे, यही प्राणदानके वर्णनका अभिप्राय है।

प्रथमाध्यायके अन्तमें, वृन्दावनमें विचरनेवाले तृपार्त गो-गोपबालकोंके विषदूषित जलपानसे निष्प्राण होनेका तथा भगवान्की अमृतवर्षिणी दृष्टिसे

पुनरुज्जीवित होनेका उल्लेख हुवा है। यह उल्लेख भी अज्ञानप्रयुक्त प्राणाध्यासके निवर्तनद्वारा गो-गोपबालकोंको, भगवदासक्तिहेतु उपयोगी प्राणाध्यासके प्रदानकी ही लीला थी। स्वनिरूपक अध्यायसे पूर्ववर्णनका हेतु—वे स्वयं जा कर ब्रजस्थित सभी ब्रजजनोंको भगवान्‌के जलहृदमें कूदनेके वृत्तान्तसे अवगत करें, यही प्रतीत होता है।

जलहृदसे सकुशल बाहर निकलते भगवान्‌के दर्शनमें मिलते आनन्दको, केवल नेत्रेन्द्रियोंके सुखतया वर्णित न कर, ब्रजवासियोंके तनमें लौट आये प्राणकी तरह वर्णन करना भी, व्यामोहिका मायासे जन्य प्राणाध्यास ब्रजवासियों अब रह नहीं गया था, इस तथ्यके सूचनार्थ है। सभी ब्रजजन योगमायासे जन्य अलौकिक प्राणाध्याससे सम्पन्न हो गये थे।

पुनश्च इसी तरह दावाग्निपानके वर्णनद्वारा भगवन्माहात्म्यका जो निरूपण हुवा है, वह भी ब्रजवासियोंके चित्त भगवान्‌में भक्तिभावपूर्ण हो कर निरुद्ध हो गये थे — केवल लौकिक आसक्तिके रूपमें नहीं; क्योंकि असाधारण भगवन्माहात्म्यको स्वयं निजनेत्रोंसे निरखनेके बाद भी ब्रजजनोंकी आसक्तिमें लेशमात्र अन्तर नहीं पड़ा। यह यशोरूप माहात्म्यका ज्ञान, जो भक्तिका पूर्वांग माना गया है, उसकी ही विवक्षासे हुवा निरूपण है।

यहां तक सभी ब्रजजनोंकी दृढ़ भगवदासक्तिका सामान्यतया निरूपण किया गया। अब इसके बाद गोपबालकों, गायों, गोकुलस्थ अन्य भी सभी ब्रजजनों; तथा गोपिकाओं की भी आसक्तिका विभागशः पृथक्-पृथक् वर्णन किया जाना अभिप्रेत है।

चतुर्थ (आदितः १५=१८) अध्यायमें: प्रलम्बवधका वर्णन तथा कालदुःख-निवारणका वर्णन भगवान्‌के श्री गुणके निरूपणार्थ है। इनमें प्रलम्बके वधद्वारा मुख्यतया भगवान्‌ने ब्रजके गोपबालकोंके, वैसे अन्य भी सभी ब्रजजनोंके, अन्तःकरणाध्यासके निवारणका अनुभाव प्रकट किया है। यहां वृन्दावनलीला तथा गोष्ठलीला यों उभयविधलीलाओंका वर्णन हुवा है।

पञ्चम (आदितः १६=१९) अध्यायमें: जीवात्माके साथ जो अज्ञानरूप दोष होता है उसे, निजासक्तिमें दावाग्निरूप जान कर, भगवान्‌ने शान्त

किया. अतः द्वितीय दावाग्निपानद्वारा भगवान्ने अपना माहात्म्य प्रकट करके निरोधांगभूत भगवदासक्तिकी भक्तिस्वरूपताको दृढ़ करनेको अपने ज्ञान गुणको ही अपनी गायोंकेलिये प्रकट किया है.

षष्ठ (आदितः १७=२०) अध्यायमें: वर्षा और शरद् ऋतुओं के वर्णनमें, वैसे तो स्वयं श्रीहरिको तटस्थ सा दरसाते हुवे, भगवल्लीलासामयिक कालका ही निरूपण मुख्यतया हुवा है. अन्ततः इस तरह भगवल्लीलार्थ अभीष्ट कालमें सभी बातोंके दोषरहित हो जानेके वर्णनसे भी भगवान्का माहात्म्य ही यहां भी निरूपित हुवा जान लेना चाहिये. इस अध्यायके उपक्रममें ही —“गोपवृद्धाश्च गोप्यश्च तदुपाकर्ण्य विस्मिताः, मेनिरे देवप्रवरौ कृष्णरामौ ब्रजं गतौ” (१०।१७।२) वचनमें भी यही बात स्पष्ट कर दी गयी है. दृढ़ आसक्तिवाले निरुद्ध भक्तोंके ही बीचमें सम्पन्न की गयी क्रीड़ाद्वारा भगवान्का वैराग्य गुण यहां सूचित हुवा है.

सप्तम (आदितः १८=२१) अध्यायमें: इन छह गुणधर्मांवाले धर्मिस्वरूप स्वयं परब्रह्मका “रसो वै सः रसं ह्येवायं लब्ध्वानन्दी भवति” श्रुतिवचनके अनुसार रसात्मक वर्णन यहां अभिप्रेत है.

निष्पाद्य रसानुभूतिके किसी भी प्रकारमें एक तो प्रमुख अंगी स्थायिभाव होता है, जो आभ्यन्तर होनसे रसिकजनकेलिये हृदयैकगम्य होता है; और दूसरा अंगभूत निष्पादक आलम्बनविभाव होता है, जो बाह्य होनेसे सर्वजनोंके नयनगम्य होता है. रसशास्त्रीय मर्यादाके सन्दर्भमें—“विभावानुभाव-सञ्चारिभावैः निष्पन्नः स्थायिभावो रसः स्मृतः” वचनके अनुसार विभावादि सकल उपादान निष्पादक कोटिमें आते हैं तथा स्थायिभाव निष्पाद्य कोटिमें.

रसानुभूति न तो केवल सुखानुभूति होती है और न केवल दुःखानुभूति ही. सुख या दुःख सभी कुछ जिसमें अनुकूलतया आस्वाद्य बन जायें ऐसी आनन्दानुभूतिको ही ‘रसानुभूति’ कहा जाता है. सामान्यतया, अतएव, आलम्बनविभाव आनन्दजनक होता है; और स्थायिभाव आनन्दरूप. प्रकृत प्रसंगमें भगवान्को आलम्बनविभाव तथा भगवदासक्तिको स्थायिभाव समझना चाहिये. “आनन्दो ब्रह्मेति व्यजानात्” (तैत्ति.उप. ३।६।१) वचनके

आधारपर भगवत्स्वरूपानन्द हो अथवा भगवदसक्तिरूप आनन्द हो दोनों ही मूलमें आनन्द होनेसे साक्षात् परब्रह्मात्मक ही हैं। अतएव “बर्हापीडं नटवरवपुः...” (भा. १०।१८।५) वचनकी सुबोधिनीमें श्रीमहाप्रभुने भगवान्‌का दो रूपोंमें आलम्बनविभाव होना समझाया है :-

(१) निष्पाद्य रसानुभूति के बाह्य आलम्बनतया निष्पादक भगवान्‌, प्रत्यग्र भोक्तृभावापन्न होनेके कारण, प्रत्यक्ष सन्निधिमें ‘वर’ पदसे अभिधेय होते हैं।

(२) निष्पाद्य स्थायिभाव जहां स्वयं ही ‘आसक्तिभ्रम’न्यायेन घनीभूत हो जानेके कारण निष्पादक सकल आभ्यन्तर सामग्रीतया जब आलम्बनविभावादिको भी भोग्यभावापन्न बना देता है तब भगवान्‌ ‘नट’ पदसे अभिधेय बन जाते हैं।

ब्रह्मको ‘आनन्द’ जैसे कहा गया है, वैसे ही ‘आनन्दमय’ (तैत्ति. उप. ३।६।१ तथा २।५।१) भी कहा गया है। “सत्यं ज्ञानमनन्तं ब्रह्म” (तैत्ति. उप. २।१।१) वचनके आधारपर आनन्दको देशकृत कालकृत तथा स्वरूपकृत त्रिविध परिच्छेदोंसे रहित भी माना गया है। अतः जब आनन्द सर्वतः अनन्त ही हो तो, न तो प्राचुर्य और न विकार ही अर्थ उपपन्न हो पाते हैं। क्योंकि अनन्तका अनन्तसे गुणाकार करनेपर गुणनफल भी अनन्त ही तो मिलता है—प्रचुर अनन्त नहीं; और ‘मयट्’को विकारके अर्थमें तो स्वयं ब्रह्मसूत्रकारने मान्य नहीं रखा है। फिरभी “अजायमानो बहुधा विजायते” (तैत्ति. आर. ३।१३।४०-४१) वचनद्वारा निर्दिष्ट नीतिकानुसरण करनेपर आत्मरमणशील ब्रह्मको यदि आनन्दरूप मान लें तो आत्मभावित भक्तोंके हृदयमें भगवदासक्ति या स्थायिभाव को परमानन्दतया रसरूप मानना चाहिये। ऐसे ही भक्तोंके हृदयमें विद्यमान भगवदासक्तिरूप आनन्दको स्थायिभावात्मक रस मान लें तो नयनोंके सामने स्नेह के आलम्बनविभावतया रममाण भगवान्‌को आनन्दमय भी माना जा सकता है। संक्षेपमें परब्रह्म, केवल स्वरूपतया अगणितानन्द होनेपर भी, लीलाविशिष्टतया आनन्दमय बन जाता है। अगणित आनन्दमें भी यह

विलक्षण प्राचुर्य भगवत्स्वरूप या भगवल्लीला की अपेक्षासे न होकर, रसिक भक्तके स्वरूपासक्त या लीलासक्त हृदयकी अपेक्षासे ही होता है।

प्रकृतमें भगवान् भी नटवरवपु बन कर प्रकट हुवे हैं। इस नटवरवपुद्धार किये गये वेणुवादनने ही व्रजस्थित गोपीजनोंके हृदयमें विद्यमान निरुपधिक भगवदासक्तिको शृंगारात्मिका बनाया है। तदनुरूप शृंगारात्मिका रतिका आलम्बनविभावोचित नयनगोचर अलौकिक रूप भी भगवान्ने धारण किया है। अवशिष्ट उद्दीपनविभाव शरदऋतुसामयिक वनश्री हरिणी अप्सरायें गाय पक्षिगण नदी गोवर्धन आदि हैं। अनुभाव तो स्वयं भगवान्की विचित्र वेषभूषा है ही।

इस तरह वेणुवादनरत स्वयं भगवान्का दर्शन एवं वेणुनादश्रवण भी व्रजमें ही हो जानेकी अलौकिक घटना लौकिक प्रक्रियासे तो सम्भव नहीं! इसे 'आसक्तिजन्य भ्रम' मानना पूर्वप्रतिपादित भगवद्रूप-भगवल्लीलाकी अलौकिकताके बारेमें नितान्त अनभिज्ञताका प्रकाशन ही होगा। अतएव इस अलौकिक अनुभावको समझानेको उदाहरणतया तो 'आसक्तिभ्रम' न्याय उपयोगमें लाया जा सकता है, एतावता भ्रम ही मान लेना 'गोमय-पायस' न्याय होगा! "अपने दुर्बोध स्वरूपका बोध प्रदान करनेको भगवान् भूतलपर प्रकट होते हैं। भगवान्की उन दिव्य लीलाओंके अमृतसागरकी लहरियोंमें हिलोरे लेनेके प्रेमी जन तो, ब्रह्मासायुज्यकी अभिलाषासे भी विरत हो कर, निरन्तर भगवान्के चरणकमलोंको घेर कर रहनेवाले परम हंसोंके संगकी कामनासे अपना घरबार आदि सभी कुछ छोड़ बैठते हैं!" (भा. १०।८७।२१) इस वचनके भी आशयका शान्त चित्तसे विचार करनेपर यह तो स्पष्ट है ही। अतः जैसे ऋषियोंको ब्रह्मविद्योपदेशके कारण परमतत्त्वकी अपरोक्षानुभूति हो जाती थी, वैसे ही इस वेणुनादामृतपायनरूप विद्योपदेशद्वारा भगवान्ने व्रजमें स्थित गोपिकाओंको, वहीं व्रजमें बैठे-बैठे, वृन्दावनलीलाके अपरोक्षदर्शनकी सामर्थ्य प्रदान कर दी थी! इस वेणुनादको ऐसे दिव्य सामर्थ्यवाला नादामृत श्रीमहाप्रभु मानते हैं। यह भगवदासक्ति उस भगवत्स्नेहके कारण पनपी है कि जिसे स्वयं भगवान्ने ही अपने वेणुकूजनद्वारा उद्बुद्ध किया है।

समझना चाहिये, "आनन्द प्रकटित व्यञ्जनात्" (तैत्ति. उप. ३।६।१) वचनके

इस प्रसंगमें ब्रजस्थ गोपीजनोंकेद्वारा वृन्दावनलीलाका वर्णन, जैसी दिव्य भगवदासक्तिके कारण एवं भगवदनुभावकी जैसी दिव्यानुभूतिके कारण हुवा है, भगवान्‌के अन्तरंग गोपसखाओंकी भी वैसी ही दिव्य भगवदासक्ति एवं भगवदनुभावकी वैसी ही दिव्यानुभूतिकी सामर्थ्य, उपलक्षणविधिसे यहां भी अभिप्रेत समझ लेनी चाहिये. पूर्वाध्यायमें जिस कालका वर्णन हुवा था, वह तो द्वादशमासात्मक होता है, उस कालसे अधिक उत्तमता द्योतित करनेको यहां तेरह शलाकोंमें भगवान्‌का वर्णन किया गया है. इस विवेचनासे यह सिद्ध होता है कि निरूप्यमाण अति अद्भुत् वेणुवादनमें भगवान्‌ने प्रकृत लीलामें परिगृहीत प्रमेयरूप के बोधदायी ब्रह्मविद्योपदेशका अनुभाव प्रकट किया है.

इस तरह प्रमेय-प्रकरणमें प्रतिपाद्य विषयका संक्षेपमें अनुशीलन करनेके बाद अब हमें साधन-प्रकरणमें प्रतिपाद्य विषयके अनुशीलनार्थ प्रवृत्त होना है.

तामस साधन प्रकरणका औपनिषद सन्दर्भ

अणुसे अणुतर और महान्‌से महत्तर इस जन्तुकी आत्मा गुहामें निहित है...बैठे-बैठे वह दूर-दूर पहुँच जाती है; और लेंटे-लेंटे भी वह सब जगह जा सकती है...यह आत्मा न तो प्रवचनसे न मेधासे और न बहुत श्रवण करनेसे ही मिल पाती है. यह स्वयं जिसका वरण करती है, वही उसे पा सकता है. उसीकेलिये यह अपने स्वरूपको प्रकट करती है. जो दुश्चरितसे विरत न हो, जो शान्त न हो, जो समाहित न हो; अथवा जिसका मन ही शान्त न हो, ऐसा कोई केवल प्रज्ञानसे इसे पा नहीं सकता...सभी लोगोंके नेत्रोंके जैसा होनेपर भी सूर्य हमारे नेत्रोंके बाह्य दोषोंसे कभी लिप्त नहीं होता; उसी तरह प्राणिमात्रकी वह एक अन्तरात्मा, सभी प्राणिओंसे बाह्य होनेके कारण, किसी भी प्राणीके लौकिक दुःखांसे लिप्त नहीं हो पाती. वह एक वशी सर्वभूतान्तरात्मा अपने एक रूपमेंसे बहुरूप प्रकट करता है, जो धीरे पुरुष उसे अपनी आत्माके भीतर अवस्थित समझ पाते हैं, उन्हें ही शाश्वत शान्ति मिलती है

दूसरोंको नहीं। वह नित्योंमें नित्य है, चेतनामें चेतन है, वही अकेला बहुतांकी कामनाओंको पूर्ण करनेवाला है, जो धीरे पुरुष उसे अपनी आत्माके भीतर अवस्थित समझ पाते हैं, उन्हें ही शाश्वत शान्ति मिलती है दूसरोंको नहीं। (कठोपनिषत्)

विभिन्न धर्म-सम्प्रदायोंमें पारमात्मिक उपलब्धिके अथवा पारमात्मिक जीवन जीनेके तत्तत् शास्त्रोंद्वारा विहित उपायोंके अनुष्ठानोंके साथ ही साथ भगवत्कृपाका भी कुछ न कुछ असाधारण महत्त्व स्वीकारा ही गया है। ईश्वरवादी कोई भी धर्म-सम्प्रदाय ऐसा तो हो ही नहीं सकता कि कायिक वाचिक या मानसिक यों तीनों ही अथवा तीनमेंसे किसी एकाद साधनके भी अनुष्ठानकी आवश्यकता स्वीकारता न हो। याग होम पूजन यात्रा प्रणिपात व्रत जागरण आदि कायिक साधनानुष्ठानके उदाहरण गिनाये जा सकते हैं। नाम/मन्त्र का जप स्तुति प्रार्थना कीर्तन ग्रन्थपारायण आदि वाचिक साधनानुष्ठानके उदाहरण हैं। इसी तरह श्रवण मनन धारणा ध्यान भावन आदि मानसिक साधनानुष्ठानके उदाहरण माने जा सकते हैं।

साधनानुष्ठानकी तरह परमेश्वरके अनुग्रहकी आवश्यकताका भी अस्वीकार अशक्य ही है। इससे कुछ अन्तर नहीं पड़ता कि परमात्माका स्वरूप कोई धर्म-सम्प्रदाय किस प्रकारका स्वीकारता है : कोई परमेश्वरका स्वरूप निर्गुण-निराकार स्वीकारता है, तो कोई सगुण-निराकार; तो अन्य कोई उसे सगुण-साकर भी मानता है। और नराकार तो कोई नार्याकार या कोई उभयविलक्षणाकार भी मानता है। कोई जगदन्वित-जगदतीत अर्थात् परमात्माको जगत्का उपादानकारण भी एवं कर्ता भी मानता है। तो कोई जगदतीत अर्थात् केवल कर्ता ही मानता है। कोई उसे अनुपादान-अकर्ता गुरु या कूटस्थ साक्षी ही मानता है।

इन अनेक प्रकारोंमेंसे यथारुचि अभिमत प्रकारवाले परमतत्त्वके अनुग्रहकी कुछ न कुछ आवश्यकता तो स्वीकारी ही गयी है।

इसे “साधनानुष्ठान और/अथवा अनुग्रह” के सरल समीकरणद्वारा निरूपित नहीं किया जा सकता है। अतः कई विचारणीय मुद्दे सामने आते हैं, यथा:—

(१) क्या साधनानुष्ठान एक ऐसा सहायक उपाय है कि जिसके बिना केवल भगवत्कृपा फलजननार्थ स्वतःसमर्थ नहीं हो पाती है?

(२) क्या साधनानुष्ठान तो केवल लोकसंग्रहार्थ ही अनुष्ठेय होता है; अर्थात् वास्तविक उपाय तो केवल भगवत्कृपा ही होती है?

(३) क्या साधनानुष्ठान कोई ऐसा प्रमुख उपाय है कि जिसका सहायक उपाय भगवत्कृपा है?

(४) क्या साधनानुष्ठान केवल प्राथमिक उपायारम्भमात्र है कि जिसकी पूर्णता भगवत्कृपाके बिना शक्य नहीं?

(५) क्या साधनानुष्ठान, साक्षात् स्वयं फलजनक न होनेपर भी, फलजनक जो भगवत्कृपा होती है उसे उत्पन्न या उद्बुद्ध करनेका कोई उपाय है?

(६) क्या साधनानुष्ठान ही वास्तविक उपाय होता है; अर्थात् भगवत्कृपा तो केवल साधनानुष्ठानके साथ हमारे भीतर गर्व-मद जैसे दुर्गुण कहीं पनप न जायें, एतदर्थ शास्त्रोंद्वारा सूचित एक मधुर-मंगल कैतवमात्र है?

श्रीशंकराचार्य जीवात्माके प्रमातृत्व-कर्तृत्व-भोक्तृत्वादि धर्मोंको पारमार्थिक नहीं मानते हैं। इन मायिक धर्मोंके कारण अनुष्ठित साधनाओंका भी, अतएव, अपारमार्थिक होना तो अनुक्तसिद्ध ही है। फिरभी “जीव ईशो विशुद्धा चिद् विभागस्त्वनयोर्द्वयोः अविद्या तत्कृतो बन्धः षडस्माकमनादयः” की सुनिर्धारित नीतिके अनुसार जीवात्माके इन प्रमातृत्वादि धर्मोंको अनादिव्यवहारसिद्ध तो माना ही गया है। अतः निर्विशेष ब्रह्मको, जैसे, निरुक्त्यर्ह-विशेष-शून्यताके अर्थमें अनिर्वचनीय माना जाता है, उससे वैपरीत्येन केवल सत्त्वासत्त्वान्यतर-निरुक्ति-शून्यताके अर्थमें ही इन प्रमातृत्वादि धर्मोंको अनिर्वचनीय मिथ्या माना गया है—स्वरूपविशेषशून्यतया नहीं। अतः व्यवहारमें इनका स्वरूप क्या-कैसा है यह अवलोकनीय बन ही जाता है।

शांकर भाष्य (ब्र.सू. २।३।४१)में इस विषयकी मीमांसा की गयी है. यथा : -

तस्मात् स्वतएव अस्य कर्तृत्वम् इति एतां प्राप्ति 'तु' शब्देन व्यावर्त्य प्रतिजानीते—'पराद्'इति. अविद्यावस्थायां कार्य-कारण-संघाताविवेक-दर्शिनो जीवस्य अविद्यातिमिरान्धस्य सतः परस्माद् आत्मनः कर्माध्यक्षात् सर्वभूताधिवासात् साक्षिणः चेतयितुः ईश्वरात् तदनुज्ञया कर्तृत्व-भोक्तृत्व-लक्षणस्य संसारस्य सिद्धिः; तदनुग्रहहेतुकैर्नैव च विज्ञानेन मोक्षसिद्धिः भवितुम् अर्हति....यद्यपि च लोकं कृष्यादिषु कर्मसु न ईश्वरकारणत्वं प्रसिद्धं; तथापि सर्वास्वेव प्रवृत्तिषु ईश्वरो हेतुकर्ता इति श्रुतेः अवसीयते. तथाहि श्रुतिः भवति—“एष ह्येव साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषते एष ह्येवासाधु कर्म कारयति तं यमधो निनीषते” इति. “य आत्मनि तिष्ठन् आत्मानमन्तरो यमयति” इति च एवंजातीयका.

अर्थात् “परात् तच्छ्रुतेः” सूत्रमें ‘तु’ पदद्वारा जीवात्मा स्वतएव भी कर्ता हो सकती है, ऐसी धारणाका व्यावर्तन किया गया है. कर्माध्यक्ष सर्वभूताधिवास साक्षी चेतयिता ईश्वर परमात्माकी अनुज्ञासे ही, कार्यकारणसंघातमें विवेकदर्शन नहीं कर पानेके कारण, अज्ञानतिमिरान्ध जीवको कर्तृत्व-भोक्तृत्वकी भ्रान्तिवाला संसार हो जाता है. इसी तरह परमात्माके अनुग्रहवशात् ही प्रकट होनेवाले विज्ञानके कारण मोक्ष भी हो सकता है....लोकमें कृषि आदि कर्मोंमें ईश्वरकी कारणता दिखलायी नहीं देती, फिरभी जीवात्माद्वारा सम्पन्न की जाती सभी प्रवृत्तिओंको करानेवाला तो ईश्वर ही होता है, ऐसा श्रुतिके आधारपर समझमें आता है. वह श्रुति है : “जिसे वह उठाना चाहता है उससे अच्छे काम करवा लेता है—जिसे वह गिराना चाहता है उससे बुरे काम करवा लेता है”; और “जो हमारी आत्माके भीतर रह कर भीतर ही से आत्माका नियमन करता है” ऐसी श्रुतियां भी कुछ हैं ही.

ईश्वरानुज्ञासे कर्तृत्वादिलक्षण सांसारिक बन्धन एवं ईश्वरानुग्रहसे ब्रह्मात्मैक्यविज्ञानलक्षण मोक्ष की बात करनेपर ईश्वरमें वैषम्य-नैर्घृण्यदोषोंकी

इससे सिद्ध होता है कि निर्गुण-निराकार अनुपादान-अकर्ता कूटस्थ साक्षी रूप ब्रह्मके उपदेशक केवलाद्वैतवादको भी, "अहं ब्रह्मास्मि" की अद्वैतभावनामें सम्प्रतिष्ठ होनेके आदर्शके बावजूद, परमेश्वरके प्रसादकी आवश्यकता तो स्वीकारनी ही पड़ी है।

न केवल इतना अपितु भगवदनुग्रहका एक असाधारण महत्त्व यह भी दिखलाया है :-

'सर्वकर्माणि' = प्रतिषिद्धानि अपि, 'सदा कुर्वाणो' = अनुतिष्ठन्
'मद्व्यपाश्रयः' = अहं वासुदेवः ईश्वरो व्यपश्रायः यस्य स मद्व्यपाश्रयः,
मय्यर्पित-सर्वात्मभावः इत्यर्थः. सोऽपि 'मत्प्रसादात्' = मम ईश्वरस्य प्रसादाद्
'अवाप्नोति शाश्वतं' = नित्यं वैष्णवं 'पदम् अव्ययम्'.

(गी.शां.भा. १८।५६).

अर्थात् निष्काम/सकाम या विहित/निषिद्ध कर्म करनेवाला जो भी वासुदेवका आसरा ले लेता है—भगवान्में सर्वात्मभावके साथ अर्पित हो जाता है तो भगवान्के प्रसादसे ऐसा भी जीव शाश्वत=नित्य अव्यय विष्णुपदको प्राप्त कर लेता है.

वैसे यह हकीकत है कि निर्गुण-निराकारवादमें बन्ध, उससे मुक्ति पानेको किये जाते साधनानुष्ठान, उसकी सफलताकेलिये अपेक्षित ईश्वरानुग्रह; और अन्ततः स्वयं ईश्वर भी निर्विशेष चिन्मात्र अधिष्ठानके अद्वैतमें मायाद्वारा आरोपित केवल द्वैतविक्षेप ही हैं. अतएव इस विषयमें श्रीशंकराचार्यके प्रस्तुत विधान मननीय हैं :-

"ईश्वरस्यापि अनपेक्ष्य किञ्चित् प्रयोजनान्तरं स्वभावादेव केवलं लीलारूपा प्रवृत्तिः भविष्यति. नहि ईश्वरस्य प्रयोजनान्तरं निरूप्यमाणं न्यायतः श्रुतितो वा सम्भवति; नच स्वभावः पर्यनुयोक्तुं शक्यते. यद्यपि अस्माकम् इयं जगद्बिम्बरचना गुरुतरसंरम्भेव आभाति तथापि परमेश्वरस्य लीलैव केवला इयम्, अपरिमितशक्तित्वात्. यदि नाम लोके लीलास्वपि किञ्चित् सूक्ष्मं प्रयोजनम् उत्प्रेक्ष्यत, तथापि नैव अत्र किञ्चित् प्रयोजनम् उत्प्रेक्षितुमपि शक्यते, 'आप्तकाम'त्वश्रुतेः. नापि अप्रवृत्तिः उन्मत्तप्रवृत्तिः

वा सृष्टिश्रुतेः सर्वज्ञश्रुतेः च. नच इयं परमार्थविषया सृष्टिश्रुतिः, अविद्याकल्पितनामरूपव्यवहारगोचरत्वात्....”

अर्थात् किसी भी प्रयोजनान्तरकी अपेक्षा रखे बिना स्वभावसे ही केवल लीलारूपा प्रवृत्ति ईश्वर करता है. श्रुतिवचन या न्याय के आधारपर भी ईश्वरके लिये प्रयोजनान्तर बात सोची नहीं जा सकती; और न स्वभावके बारेमें कुछ पूछा ही जा सकता है. यह तो ठीक है कि हमारेलिये सृष्टिका निर्माण बहोत बड़ी बात लगती है परन्तु अपरिमित शक्तिवाले ईश्वरकेलिये तो यह केवल लीला ही है. हो सकता है कि लोकमें लीलामें भी कोई सूक्ष्म प्रयोजन काम कर रहा हो पर आप्तकाम ईश्वरकेलिये तो प्रयोजनकी बात ही सोची भी नहीं जा सकती है. न तो अप्रवृत्तिकी और न उन्मत्तजनवत् प्रवृत्तिकी बात ही परमेश्वरके बारेमें सोची जा सकती है, क्योंकि उसके प्रवृत्त न होनेपर सृष्टि कैसे प्रकट हुई और उन्मत्तजनकी तरह प्रवृत्त होनेपर कोई उसे सर्वज्ञ कैसे मान पायेगा? वैसे यह बात भूलनी नहीं चाहिये कि ब्रह्मके पारमार्थिक स्वरूपका निरूपण यहां अभिप्रेत नहीं है प्रत्युत अविद्याकल्पित नामरूपात्मक व्यवहारसिद्ध परमेश्वरके रूपका निरूपण ही यहां अभिप्रेत हैं.

अतः जैसे व्यवहारसिद्ध बन्धकी निवृत्तिकेलिये “अहं ब्रह्मास्मि” इत्याकारिका चित्तकी व्यवहारसिद्ध प्रमाणवृत्ति भी आवश्यक होती है, वैसे ही, व्यावहारिक सत्य ईश्वरानुग्रहकी भी कुछ न कुछ आवश्यकता तो स्वीकारनी ही पड़ेगी. क्योंकि प्रस्तुत सन्दर्भमें ही भगवदर्पित सर्वात्मभावको “अहं ब्रह्मास्मि” ज्ञानवृत्तिसे पृथक् माननेपर “ऋते ज्ञानाद् न मुक्ति” की नीतिके साथ विसंवाद खड़ा होगा. तादृश ज्ञानरूप स्वीकारनेपर तो परमात्माके प्रसादसे ही उसकी उपलब्धि होती है—परमात्माका प्रसाद उससे उपलब्ध नहीं होता, स्वयं बाधित हो जानेके कारण. अतः व्यवहारमें परमात्माके अनुग्रहकी व्यावहारिक आवश्यकता भी ठीक उतनी ही है कि जितनी आवश्यकता व्यावहारिक साधन “अहं ब्रह्मास्मि” वृत्तिकी होती है.

इस विषयमें श्रीशंकराचार्यने अपना उल्लेखनीय अभिप्राय इन शब्दोंमें दिया है:-

यत्तु उक्तं 'हिरण्यश्मश्रुत्वादिरूपश्रवणं परमेश्वरं न उपपद्यते' इति, अत्र ब्रूमः-स्यात् परमेश्वरस्यापि इच्छावशाद् मायामयं रूपं साधकानुग्रहार्थम्. ... अपिच यत्र निरस्तसर्वविशेषं पारमेश्वरं रूपम् उपदिश्यते, भवति तत्र शास्त्रम्-"अशब्दमस्पर्शमरूपमव्ययम्" इत्यादि. सर्वकारणत्वात् विकारधर्मैरपि कैश्चिद् विशिष्टः परमेश्वरः उपास्यत्वेन निर्दिश्यते-"सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः" इत्यादिना (ब्र.सू.भा. १।१।२०).

अर्थात् "वह सुनहरी मूँछोंवाला है" आदि वचनोंमें निरूपित रूप परमेश्वरके सम्भव नहीं लगते; परन्तु हम इस विषयमें यह कहना चाहेंगे कि साधकोंपर अनुग्रह करनेकी स्वयंकी इच्छावश परमेश्वर भी मायामय रूप धारण कर सकता है. जहां निर्विशेष परमेश्वरका निरूपण करना हो वहां शास्त्र "अशब्द अस्पर्श अरूप अव्यय" आदि रूपमें उसका निरूपण करते हैं. वह सर्वकारण भी तो है ही अतः कहीं-कभी उसे कुछ विकारधर्मोंवाला मान कर उसकी उपासना भी उपदिष्ट हुई हैं. जैसे "वह सर्वकर्मा सर्वकाम सर्वगन्ध सर्वरस है" इत्यादि.

उत्तरकालिक शांकरोंके-"ईश्वरानुग्रहादेव पुंसामद्वैतवासना महाभयकृतत्राणा द्वित्राणामेव जायते" (खण्डनखण्डखाद्य) जैसे वचनोंका आशय भी इस नीतिके अनुसार ही लेना चाहिये.

श्रीभास्कराचार्य, वैसे तो वैष्णव वेदान्ती रहे होंगे यह उनके-"तदेतत् सर्वं श्रुतिप्रसिद्धमेव तस्माद् न अत्र निराकरणीयं पश्यामः....अवान्तरं तु तन्त्रान्तरे विरुद्धं किञ्चिद् लक्ष्यते तत् निरस्यते" (ब्र.सू.भा. २।२।४१) इन उद्गारोंसे स्पष्ट होता है. फिरभी इतर वैष्णव वेदान्तिओंकी तुलनामें इनका पार्थक्य ये सगुण-निराकारवादी हैं, अतः श्रीशंकराचार्यकी तरह लीलार्थ या उपासकानुग्रहार्थ परिगृहीत रूपको मायिक/मिथ्या माननेको समुद्यत नहीं हैं. वे कहते हैं:-

...परमेश्वरस्यापि सर्वशक्तित्वाद् उपासकानुग्रहाय रूपोपादानसम्भवात्.

किं मायामयं रूपं? 'न' इति ब्रूमः! पारमार्थिकमेव एतत् (ब्र.सू.भा. १।१।२०).

अर्थात् परमेश्वरके सर्वशक्ति होनेके कारण उपासकोंपर अनुग्रह करनेकेलिये वह रूपधारण भी कर सकता है. क्या इसे मायामय रूप मान लेना चाहिये? हमारा उत्तर है : नहीं! यह तो पारमार्थिक रूप ही होता है.

शांकर मतकी समालोचना करते हुवे श्रीभास्कराचार्य यह भी कहते हैं कि अविद्याके कारण अन्तर्यामिसर्गको तथा प्राक्तन कर्मोंके कारण मनुष्यादि जीवसर्गको स्वीकारनेकी विचारीति उचित नहीं है, क्योंकि अन्तर्यामी परमात्माकी नियन्त्ररूपा शक्ति पारमार्थिक ही होती है. परमेश्वरकी कल्पना करनेवाला परमेश्वरसे भी पूर्वभावी ऐसा कौन हो सकता है कि जिसकी कल्पना होनेके कारण इस अन्तर्यामीको किसीके अज्ञानसे पनपी भ्रान्ति कहा जा सके! और परमात्माका सर्वज्ञ-सर्वशक्ति होना तो उपनिषदोंका घोषित सिद्धान्त ही है (द्रष्टव्य : ब्र.सू.भा. २।१।३४). श्रीभास्कराचार्य तो परमात्मा और जीवात्मा के बीच महाकाश-घटाकाशकी तरह स्वाभाविक अभेद एव औपाधिक भेद, यों पारमार्थिक भेदाभेदघटित अंशांशिभाव स्वीकारते हैं. अतएव, निरायास ही, जीवके कर्तृत्वादि धर्मोंको पारमार्थिक, अन्तःकरणोपाधिक एवं परमेश्वराधीन भी मान लेते हैं. इनके अनुसार कर्तृत्वादि धर्मोंके औपाधिक होनेके कारण उन्हें अपारमार्थिक नहीं मान लेना चाहिये. क्योंकि जैसे करवत आदि औजारोंके साथ होनेपर सुतार काष्ठछेदनादि कर्मोंका कर्ता बन पाता है अन्यथा नहीं, ऐसे ही अन्तःकरणरूप उपाधिके कारण ही जीव भी कर्ता बन पाता है अन्यथा नहीं. आगके समीप होनेपर उसकी उष्णता एवं दाह हमारे शरीरमें भी संक्रान्त हो जाते हैं, इस औपाधिक उष्णता एवं दाह को कौन अपारमार्थिक मान सकता है? साथ ही साथ श्रीभास्कराचार्य यह खुलासा भी देते हैं कि विभिन्न जातिके बीजोंके अनेकविध पुष्प फल या धान्य के प्ररोहणमें वर्षाकी तरह, जीवोंके भी स्व-स्वकर्मानुसारी विभिन्न शुभाशुभ फलोंके भोगके प्रदानमें, ईश्वर भी सामान्य कारण ही होता है, विशेष

नहीं। इस तरह अंशरूप जीवकर्तृत्वके ईश्वराधीन होनेपर भी जीवके शुभाशुभ कर्मोंसे अंशी ईश्वर लिप्त नहीं होता। एतावता ऐसी आपत्ति भी उठायी नहीं जा सकती कि ईश्वर अपने सभी अंशोंके साथ पक्षपातरहित समान व्यवहार नहीं निभाता है; अर्थात् किसी पर अकारण प्रसन्न हो कर शुभफल प्रदान कर देता है तो किसीके प्रति अति निष्ठुर हो कर अशुभफल दे देता है।

इस अंशांशिभावकी विवेचना करते हुवे श्रीभास्कराचार्य यह भी कहते हैं कि 'अंश'पदके अनेक अर्थ होते हैं, यथा, एक तो पटके कारण होनेके अर्थमें तन्तुओंको अंश तथा पटको अंशी माना जाता है, दूसरे किसी द्रव्यराशीके विभाज्य अंशोंमें तत्तद् भागोंको लेनेवाले अधिकारियोंको भी 'अंशी' कहा जाता है। वैसे अर्थोंकी विवक्षावश यहां 'अंश'पद प्रयुक्त नहीं हुवा है; परन्तु, उल्लिखित घटाकाश-महाकाश या अग्नि-विस्फुलिंग के उदाहरणोंमें प्रयुक्त 'अंश'पदके जैसे अर्थकी विवक्षावश ही यहां 'अंश'पद प्रयुक्त हुवा है (अर्थात् घटोपाधिवश आकाशके चल पानेकी क्रिया महाकाशमें स्वीकारी नहीं जा सकती दोनोंमें रहे स्वाभाविक अभेदके बावजूद)।

इस विवेचनासे यह स्पष्ट हो जाता है कि श्रीभास्कराचार्यके मतके अनुसार लीलार्थ प्रादुर्भावित सृष्टिमें अंशरूप जीवात्माके साधनानुष्ठानके साथ-साथ अंशी परमात्माके प्रकट/अप्रकट पारमार्थिक रूपके अनुग्रहकी भी आवश्यकता तो है ही।

इसके बाद, वैसे ब्रह्मसूत्रपर या श्रौत उपनिषदोंपर काश्मीरी शैव सम्प्रदायवालोंके ग्रन्थ लिखे गये हों या नहीं; परन्तु सर्वोपनिषत्सार भगवद्गीतापर काश्मीरी शैवाचार्योंने जो व्याख्याएं लिखी हैं उनमें सम्भवतः प्राचीनतम व्याख्या शैव शुद्धाद्वैती राजानक श्रीरामकवि (वि.सं. १००६) तथा महामाहेश्वर राजानक श्रीअभिनवगुप्ताचार्य (वि.सं. ११२४) द्वारा लिखित हैं। ये क्रमशः 'सर्वतोभद्रा' तथा 'गीतार्थसंग्रह' नाम्ना प्रसिद्ध हुई हैं। अतः साधनानुष्ठान तथा परमेश्वरानुग्रह के बारेमें इनके दृष्टिकोणको भी एक बार देख लेना प्रासंगिक ही होगा।

भेदमात्रको मिथ्या माननेवाले ये दोनों विचारक परमेश्वरके लोकानुग्रहार्थ प्रकटित रूपको, जागतिक जड़जीवभेदकी तरह ही, मायिक माननेपर भी मिथ्या मानते हों ऐसा प्रतीत नहीं होता. एतदर्थ दोनोंके दो-दो वचनोंको दृष्टिगत करना पर्याप्त होगा:-

(१) 'अजोऽव्ययात्मा' = नित्य होनेके कारण जन्मरहित होनेपर भी; तथा 'भूतानां' = सभी स्थावरजंगमोंके सर्ग-स्थिति-विनाशादिका यथेष्ट कर्ता होनेसे भी 'ईश्वरः' = समर्थ होनेपर भी. 'स्वां-प्रकृतिम्' = अद्वय चिन्मात्रलक्षण जो निज परम स्वभाव है 'अधिष्ठाय' = उसी स्वभावमें रहते हुवे, अर्थात् अपने स्वभावसे विचलित हुवे बिना, 'स्वमायया' = स्वात्माधीन माया कि जिसका प्राणभूत धर्म द्वैतका अवभासनमात्र है, ऐसी वह परमेश्वरकी हेतुभूत शक्तिविशेष है, उसके द्वारा 'संभवामि' = जन्मादिका परिग्रहण करता हूं. अतः.....अपनी सर्वज्ञता या सर्वशक्तिमत्ता को खोये बिना ही.... (सर्वतो. ४।६).

(१) श्रीभगवान्का तो किसी भी प्रकारके शरीरसे कोई सम्पर्क ही नहीं सकता, क्योंकि पूर्ण ऐश्वर्य वीर्य यश श्री ज्ञान वैराग्य गुणोंसे युक्त ही सदा रहते हैं. फिरभी स्थितिकारी होनेके कारण भगवान् करुणा करके अपने अंशको सिरजते हैं....अतएव भगवान्के जन्म-कर्म दिव्य ही होते हैं, क्योंकि आत्ममायासे अर्थात् योगप्रज्ञारूप अपनी स्वतन्त्र शक्तिसे ही ये सम्पादित होते हैं कर्मसे नहीं (गी.सं. ४।६-९).

(२) अचिन्त्य निजशक्तिके माहात्म्यवश भगवान् अपने सतत चिन्मात्रस्वरूपसे प्रच्युत हुवे बिना ही जड़ और चेतन के विभागशः मानों दो रूपोंमें आभासित होते हैं. जगत्क्रीड़ाको सम्पन्न करते हैं....वस्तुतः तो परमकारणरूप परमात्मा परमेश्वरसे अभिन्न होनेपर भी भगवान्की मायाके वश मानों भिन्न हों ऐसे लगते हैं....ये दोनों जड़ और अजड़ प्रकृतियां, क्योंकि 'प्रकृति'का अर्थ स्वभाव होता है अतः, जड़ होनेके कारण विनश्वर होनेका तथा परस्पर भिन्न चेतन होनेका भी नाना रूप स्वभाव अद्वय चिन्मात्रस्वरूपका कैसे उपपन्न हो सकता है?संवेद्यमान होनेपर ही कोई भी भाव तत्तदात्मक हो पाते हैं. क्योंकि संवेद्यमानताके अलावा

और किसी भी प्रकारान्तरसे किसी भी अवस्थामें कोई भी उपलब्ध नहीं होते. इस तरह एकमात्र संवेदिता अपने संवेदनमें भावोंको सिरजता है. अतः सारे ही भाव संवेदिताके ही शक्तिरूप हैं—संवेदितासे भिन्न अन्य कुछ भी नहीं....इस तरह क्रीडा करनेकी इच्छावश ही, असत्यको भी सत्यकी तरह आभासित करनेवाली स्वयं देवकी मायारूपा कोई एक पारमार्थिकी परा शक्ति होती है, उसे ही जब उसके कारण 'शिवोऽहम्' का परामर्श होने लग जाये तब 'विद्या' कहा जाता है (सर्वतो. ७।४-६-१०-१४).

(२) 'अहम्' पदके प्रयोगके कारण प्रकृति-पुरुष-पुरुषोत्तमसे अभिन्न होनेपर भी ईश्वर सर्वथा सर्वानुगत होकर रहता है....अतः सत्त्वरजस्तोमोरूप प्राकृत गुण वस्तुतः संचिन्मात्र परब्रह्मसे अतिरिक्त नहीं हैं, फिरभी जो अतिरिक्त होनेका भान होता है, वह तो गुणोंका भोक्ताके आधीन होना, अर्थात् भोग्य होना ही सिद्ध करता है. संसारी जन उस भेदात्मक रूपका निर्वचन हीं कर पाते हैं. अतः उन्हें वह मायारूप लगता है. जो परमार्थब्रह्मप्रकाशके वेत्ता होते हैं, उन्हें तो ब्रह्मसे अतिरिक्त विश्व दिखलायी ही नहीं देता. अतएव वे सत्त्वादि गुणोंके भेदको भासित करनेवाली मायाके उस पार पहुंच पाते हैं. 'मामेव' पदमें 'एव'कार इसी आशयसे जोड़ा गया है (गी.सं. ७।६-१४).

यह तो इनके शुद्धाद्वैतवादी होनेके निदर्शनार्थ ही प्रमाणतया वचन उद्धृत किये हैं. प्रकृत विषय—साधनानुष्ठान तथा भगवदनुग्रह—के बारेमें राजानक श्रीरामकवि कहते हैं:—

अद्वय चिन्मात्रस्वभाव परमात्मा तत्तद् जीवात्माओं की तत्तत् पुण्यपापात्मिका क्रियाओंका अनुष्ठाता स्वयं नहीं बनता; और न उन क्रियाओंके सुखदुःखात्मक तत्तत् फलोंका स्वयं भोक्ता ही. ऐसी स्थितिमें उस अद्वय परमात्माके न कर्ता और न कारयिता होनेपर यह जगद्व्यवहार आखिर कैसे चल पायेगा? स्वभाववश! 'स्वभाव'का अर्थ है: अचिन्त्यस्वरूपा परमात्माकी मायाशक्ति. वह नित्य है फिर भी अपना सामर्थ्य तभी तक दिखाती है, जब तक सर्वभावोंके पारमार्थिक अभेदका ज्ञान जीवात्माको हो नहीं हो पाता. स्वयं परमेश्वर अपनी मायासे मोहित हो नहीं सकता,

अतः मायामूलक भेददृष्टिप्रयुक्त लौकिक कर्तृत्व-भोक्तृत्वसे परमात्मा कभी दूषित भी नहीं होता (सर्वतो. ५।१४),

इस निरूपणसे ऐसी भ्रान्ति सहज ही सम्भव है कि राजानक परमात्माको सर्वथा अकर्ता-अभोक्ता ही मानते होंगे; परन्तु वस्तुतः ऐसी बात है नहीं. क्योंकि इसी अध्यायके अन्तिम श्लोकमें इसका स्पष्टीकरण भी उपलब्ध है ही. वहां यह कहा गया है :-

यज्ञ तप आदि शास्त्रविहित अनुष्ठेय क्रियाओंके करनेवाले तत्तत् साधक अज्ञानमोहित होनेके कारण अपने-आपको इतरजीवोंसे भिन्न कर्ता मान कर तत्तत् फलोंके भोगोंकी कामनावश अपने-आपको भोक्ता भी मान लेते हैं. परमार्थविद्, परन्तु, यह अच्छी तरह जानते हैं कि वस्तुतः भिन्न-भिन्न कर्ता जब हो ही नहीं सकते, तब सभी क्रियाओंका तथा उनके फलोंका कर्ता-भोक्ता तो एकमात्र सर्वलोकमहेश्वर ही हो सकता है. यह जो कर्तृ-भोक्तृभेद दिखलायी देता है, वह तो केवल क्रीड़ा करनेकी अपनी ही इच्छाके कारण प्रकट सर्वलोकमहेश्वरकी क्रीड़ा है. यहां किसी भी प्रकारका भेद परमार्थतः तो है ही नहीं; क्योंकि निसर्गनिर्देश निजात्मप्रतिष्ठित परमेश्वर न तो किसीका द्वेषी और न किसी का अनुरागी ही हो सकता है. (सर्वतो. ५।२८).

यह तो हुई साधनानुष्ठानके मूलमें विद्यमान कर्तृत्व-भोक्तृत्व धर्मोंके तात्त्विक स्वरूपकी मीमांसा, इसके बाद परमात्माके अनुग्रहका तात्त्विक स्वरूप समझनेको राजानक श्रीअभिनवगुप्ताचार्यके निरतिशय महत्त्वपूर्ण वचनोंका आशय भी हृदयंगम करने लायक है:-

पशु पक्षी सरीसृप आदि, अबोध स्त्रियां, कृषि-वाणिज्य आदि कर्मान्तरमें रत वैश्य; अथवा किसी भी प्रकारके वैदिक कर्मोंकेलिये अनधिकारी परतन्त्रवृत्ति शूद्र भी भगवान्का आश्रय लेकर भगवान्का ही यजन करते हैं. अतएव परमकारुणिक भगवान्के गजेन्द्रमोक्षण आदि सहस्रशः चरित्र मिलते हैं...कुछ लोग आशंका करते हैं कि "मां हि पार्थ. ..किं पुनर्ब्राह्मणा पुण्या" वचन ब्राह्मणोंकी प्रशंसाकेलिये कहा गया है नकि स्त्रीशूद्रादिके मोक्षाधिकारकी विवक्षावश. ये लोग परमेश्वरकी इस

सर्वानुग्राहिका शक्तिको मितविषयिणी बना कर उसका खंडन करना चाहते हैं। “न मे द्वेष्योऽस्ति न प्रियः”—“अपि चेत् सुदुराचारो” आदि अनेक इस प्रकारके स्फुटार्थ वचनोंका विरोध करते हैं, क्योंकि परमेश्वरके परमकृपालु होनेकी बात ये लोग सह नहीं पाते! किसी भी प्रकारके भेदकी सम्भावनासे रहित ऐसे भगवान्में हठात् भेद खड़ा करना चाहते हैं, “ऐसा कैसे हो सकता है—ऐसा तो हो ही नहीं सकता”के प्रश्नारोपोंके द्वारा! इन्हें अन्य भी अनेक आगामोंके विरोधकी परवाह ही नहीं है!! अनेकविध मात्सर्य अहंकार लज्जा और पाषंड के कारण अपने सिर-आंखोंको नीचे झुका कर सारे जगत्के सामने असत्प्रलाप करते रहनेवाले सचमुचमें अपनेको हास्यरसका विषय बना देते हैं!!!

इस तरह हमने देखा कि काश्मीर शैव आचार्योंके अनुसार साधनानुष्ठान तथा भगवत्कृपा का वास्तविक स्वरूप क्या है।

इसके बाद श्रीरामानुजाचार्यके मतका अवगाहन क्रमप्राप्त होता है। इनके मतके अनुसार जैसे ज्ञातृत्व धर्म जीवात्मामें स्वाभाविक होता है वैसे ही कर्तृत्व धर्म भी स्वाभाविक ही होता है। कर्तृत्वको स्वाभाविक नहीं मानते तो ‘कुर्यात्’-‘न कुर्यात्’ के शास्त्रीय विधि-निषेध अर्थहीन सिद्ध हो जायेंगे। अस्वाभाविक कर्तृत्वकी धारणाका प्रत्याख्यान करनेकेलिये श्रीरामानुजाचार्य कई शास्त्रवचनोंके उद्धरणद्वारा शंका-समाधान प्रस्तुत करते हैं, उनमें प्रमुख वचन इस तरह हैं:-

(१) प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।

अहंकारविमूढात्मा ‘कर्ताहम्’ इति मन्यते॥

(भ.गी. ३।२७)।

(२) कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते॥

(भ.गी. १३।२१)।

(३) नान्यं गुणेभ्यः कर्तारं यदा द्रष्टुमुपशयति।

(भ.गी. १४।१९)।

(४) अधिष्ठानं तथा कर्ता करणञ्च पृथग्विधम्।

विविधा च पृथक् चेष्टा दैवं चैवात्र पञ्चमम्॥

तत्रैवं सति कर्तारमात्मानं केवलं तु यः॥

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः॥

(भ.गी. १८।१४-१६).

इनमें प्रथम वचनका आशय श्रीरामानुजाचार्यके अनुसार यों है : प्रकृतिके सत्त्व-रजस्-तमोगुणोंके साथ जुड़े संसर्गके कारण जीवात्मा सांसारिक प्रवृत्तिओंमें कर्तृतया लिप्त होती है—अपने स्वरूपगत किसी हेतुके वश नहीं (द्रष्टव्यः ब्र.सू. भा. २।३।३३-३९). द्वितीय वचनमें विवक्षित आशय यह है : पुरुषाधिष्ठित प्रकृतिके बनाये हुवे 'कार्य' =शरीर तथा 'करण' =समनस्क-ज्ञानेन्द्रिय-कर्मेन्द्रिय ही तत्तद् अर्थक्रियाओंको निभा पाते हैं. एतावता जीवात्मा/पुरुष स्वरूपतः अकर्ता है कहना अभिप्रेत नहीं है. प्रकृतिसंसृष्ट पुरुष सुखदुःखोंके अनुभवका आश्रय बनता है. एतावता जीवात्मा/पुरुष स्वरूपतः अनुभूतिधर्मा नहीं यह कहना अभिप्रेत नहीं है (स्पष्ट है कि प्रस्तुत वचनको पुरुषके कर्ता न होनेमें प्रमाणतया उद्धृत करनेपर इसी वचनवशाद् भोक्तृत्वधर्मको पुरुषका स्वभावनियत धर्मस्वीकारना पड़ेगा, वह भी ऐसा कि जिसका मुक्तिमें भी अभाव सिद्ध न हो. द्रष्टव्यः भ.गी.भा. १३।२१). तृतीय वचनका अभिप्राय यह है कि स्वभावतः वैसे तो जीवात्मा परिशुद्ध ही होती है फिरभी पूर्वजन्मोंमें अनुष्ठित कर्मोंके कारण उसे प्राकृत सत्त्वादि गुणोंका संग होता है, जिसके कारण विविध शुभाशुभ कर्मोंमें उसे लिप्त होना पड़ता है. इन कर्मोंका कर्ता जब जीवात्मा अकेले अपने-आपको नहीं मानती तब जीवात्मा परमात्माके समान हो पाती है (भ.गी.भा. १४।१९). चतुर्थ वचनके आद्य श्लोकपरके गीताभाष्यमें श्रीरामानुजाचार्य कहते हैं : कर्महेतुओं के कलापमें पांचवां स्वयं परमात्मा है. वही कर्मको निष्पन्न करनेमें प्रधान हेतु बनता है. जैसा कि कहा गया है—“सभीके हृदयमें मैं संनिविष्ट हूं और मेरे ही कारण स्मृति, प्रत्यक्ष अनुमिति शाब्दानुभूति,

ज्ञाननिवृत्ति या प्रमाणानुग्राहक ऊह भी कोई कर पाता है।” —“सभी प्राणियोंके हृदयमें बिराजनेवाला ईश्वर अपनी मायासे उन यन्त्रारूढसे प्राणियोंको चलाता रहता है”。 सुस्पष्टतया स्वयंको ही केवल कर्ता मान लेनेकी जीवात्माकी मतिका ही यहां भ्रान्तिके रूपमें निरूपण किया गया है (पांच लोगोंने आपसी मेलजोलसे कोई काम किया हो उसके बनने या बिगड़ने पर उस कार्यका श्रेय या अपराध कोई अकेले अपना या किसी दूसरेका मान बैठे, वैसी ही कुछ गड़बड़ यहां भी मानी गयी है). ऐसी स्थितिमें अधिष्ठानसे शुरु करके दैव पर्यन्त समूहावलम्बी कार्यकारित्व है, उसे केवल आत्मनिष्ठ मान लेना निरा भ्रम नहीं तो और क्या माना जा सकता है? (द्रष्टव्यः ब्र.सू.भा. २।३।३३).

अन्तःकरणोपहित या अविद्योपहित चैतन्यके ही कर्ता बन सकनेकी शांकर धारणाका प्रत्याख्यान करनेको “समाध्यभावान्त्व” (ब्र.सू.भा. २।३।३८)में श्रीरामानुजाचार्य कहते हैं कि जीवात्माके कर्तृत्वको स्वाभाविक न माननेपर मोक्षोपायोंका कर्ता भी जीवात्मा न होकर अन्तःकरण या अज्ञान रूप उपाधिही कर्ता बनेंगी. फिरतो मुक्त भी वे उपाधि ही होंगी जीवात्मा नहीं.

जीवके मायोपाधिक कर्तृत्व धर्मकी विवेचनाकेलिये श्रीशंकराचार्यने जो एक स्वतन्त्र अधिकरण रचा वहां यह कहा गया था:—

यदि जीवात्मामें स्वाभाविक कर्तृत्व हो तो फिर उसका मुक्त हो पाना अशक्य हो जायेगा. क्योंकि अग्निका उष्ण होना जैसे स्वभावनियत है, वैसे ही कर्ता होना जीवका भी यदि स्वभावनियत ही हो तो, वह कर्तृत्व जीवके मुक्त होनेपर भी कायम रहेगा. ऐसी स्थितिमें यह भी तो कहा नहीं जा सकता कि अग्निकी स्वाभाविक दाहकशक्तिके रहनेपर भी दाह्य वस्तु तृण-काष्ठादि निमित्तोंके उपलब्ध न रहनेपर अग्निद्वारा जैसे दहनक्रिया सम्पन्न नहीं हो पाती, वैसे ही स्वाभाविक कर्तृत्वके बचे रहनेपर भी ब्रह्मज्ञानसहित कर्तृत्वके कारण शुभाशुभ कर्मोंके परिहारद्वारा शुभाशुभ फलोंके भोगसे मुक्तात्मा भी ग्रस्त नहीं हो पायेगी. क्योंकि कर्तृत्वरूप शक्तिमान् निमित्तके रहनेपर उसकेलिये कार्यरूप शक्य भी

अवश्य ही प्रकट होगा. अतएव मोक्षोपायोंके अनुष्ठानकेलिये भी कर्तृत्वकी अपेक्षा स्वीकारी नहीं जा सकती, क्योंकि स्वयं अनित्य कर्मोंको यदि मोक्षोपाय मानते हैं तो “अनित्यसे नित्यकी उत्पत्ति होती है” ऐसा वदतोव्याघात प्रकट होगा. इससे सिद्ध होता है कि शास्त्रविधिकी सार्थकताकेलिये जिस कर्तृत्वको स्वीकारना पड़ता है, वह चेतनाका स्वभावानियत धर्म न होकर अज्ञानप्रयुक्त धर्म है; और इसी अज्ञानप्रयुक्त धर्मको लेकर ही शास्त्र भी विधि-निषेध करते रहते हैं : “तस्माद् अविद्याकृतं कर्तृत्वम् उपादाय विधिशास्त्रं प्रवर्तिष्यते” (ब्र.सू.भा. २।३।४०).

इसका प्रत्युत्तर देते हुवे श्रीरामानुजाचार्य कहते हैं कियह आवश्यक नहीं कि अनौपाधिक कर्तृत्व स्वीकारनेपर मुक्तावस्थामें भी कर्तृत्वप्रयुक्त शुभाशुभ कर्म और उनके फलोंका उपशमन ही न हो पायेगा. वाक् चक्षु कर चरण आदि करणोंसे सम्पन्न होनेपर भी जीवात्मा जब इच्छा हो तभी बोलने देखने लेने चलने आदिकी क्रियाओंको अपनाती है. सुतार भी करवत आदि उपकरणोंके उपलब्ध होनेपर भी इच्छानुसार ही काष्ठछेदनादि व्यापार करता है, अन्यथा नहीं. यह इच्छारूप व्यापार कोई भी अचेतन उपाधिद्वारा तो सोचा ही नहीं जा सकता.

इस कर्तृत्वको जीवका स्वाभाविक धर्म माननेपर भी परानिर्भर धर्म नहीं माना गया है, क्योंकि कर्तृत्वके मूलमें रहे स्मृति-अनुभव-अज्ञानादि सभी कुछ जब जीवके भीतर विद्यमान अन्तर्यामीके आधीन हैं तो केवल कर्तृत्व स्वतन्त्र धर्म कैसे रह पायेगा? एतावता विधि-निषेधोंके उपदेशक शास्त्रोंके व्यर्थताकी आशंका भी उठायी नहीं जा सकती. उदाहरणतया किन्हीं दो जनोंकी साझीदारीवाले द्रव्यको कोई एक व्यक्ति दूसरे व्यक्तिकी अनुमति बिना किसी तीसरे व्यक्तिको दानके रूपमें दे नहीं सकता है. फिरभी दूसरेकी अनुमतिको पाकर भी किये हुवे दानका फल तो धनदाताको ही मिलता है अनुमतिदाताको नहीं. उन्निनीषा या अधोनिनीषा के वंश साधु या असाधु कर्म करानेवाले परमात्माको पक्षपाती या निर्दय मान लेना भी अविचारितरमणीय है, क्योंकि इस वचनमें सर्वजीवसाधारणी उन्निनीषा या अधोनिनीषा विवक्षित नहीं है. इस वचनमें उन असाधारण

जीवात्माओंके उन्निनीष या अधोनिनीष की बात कही जा रही है जो या तो परमात्माके अतिशय अनुकूल हैं या अतिशय प्रतिकूल. अतिशय अनुकूल जीवोंपर अनुग्रह करके परमात्मा उन्हें अपनी प्राप्तिके अतिकल्याणकारी उपायोंमें ही रुचि जगाता है. इसी तरह अतिशय प्रतिकूल जीवोंमें अपनी प्राप्तिके विरोधी अधोगतिकी ओर ले जानेवाले कर्मोंमें रुचि पैदा कर देता है. यही बात भगवान्ने गीताके इन श्लोकोंमें कही है :-

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥

तेषां सतत-युक्तानां भजतां प्रीति-पूर्वकम्।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥

तेषामेवानुक्तम्पार्थम् अहमज्ञानजं तमः।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥

(भ.गी. १०।८-११).

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।

ममात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः॥

तानहं द्विषतो क्रूरान् संसारेषु नराधमान्।

क्षिपाम्यजस्रमशुभामासुरीष्वेव योनिषु॥

(भ.गी. १६।८-१८-१९).

इस ईश्वराधीन स्वाभाविक जीवकर्तृत्वद्वारा प्रयुक्त कर्मोंको कर लेनेपर केवल उन क्षणप्रध्वंसी कर्मोंके वश ही फलप्राप्ति हो जाती हो, ऐसा श्रीरामानुजाचार्यका अभिप्राय नहीं है. वे कहते हैं कि न केवल परमात्माके उपासकोंको स्वप्राप्तिरूप विशिष्ट फल; अपितु सामान्य ऐहिक या आमुष्मिक फल भी, परमात्माद्वारा ही मिलता है (द्रष्टव्य : ब्र. सू. भा. ३।२।३७).

शैव विशिष्टाद्वैतवादी श्रीकण्ठ शिवाचार्य तथा शैव विशेषाद्वैतवादी श्रीपति भगवत्पादाचार्य दोनों ही, ब्रह्मसूत्रके इन अधिकरणोंमें, थोड़े-बहुत

अन्तरसे श्रीरामानुजाचार्य की निरूपणशैलीको ही अपना कर चले हैं। इनके मतकी, अतः, पृथक् विवेचना आवश्यक नहीं है। इस तरह रामानुजीय वेदान्तके अनुसार साधनानुष्ठान तथा भगवदनुग्रह का स्वरूप क्या है, यह समझ लेनेके बाद, अब श्रीमध्वाचार्यका इस विषयमें क्या अभिप्राय है, यह देखनेकेलिये उद्यत होना चाहिये।

श्रीमध्वाचार्याभिमत द्वैतवादके अनुसार सर्वप्रथम दो प्रकारके प्रमेय होते हैं: स्वतन्त्र और परतन्त्र। निर्दोष अखिलसद्गुण भगवान् विष्णु स्वतन्त्र प्रमेय हैं। परतन्त्र प्रमेय पुनः दो प्रकारोंका होता है : द्विविध भाव और त्रिविध अभाव। इनमें भाव पुनः चेतन और अचेतन के भेदवशात् द्विविध होता है। इसी तरह दुःखस्पृष्ट और दुःखास्पृष्ट के भेदवश चेतनके भी दो प्रकार होते हैं। रमा सर्वथा दुःखोंसे असंस्पृष्ट ही रहती हैं। अन्य दुःखस्पृष्ट चेतनोंके दुःखविमुक्त और दुःखसंस्थ ऐसे दो प्रकार होते हैं। दुःखसंस्थोंके पुनः दो प्रकार होते हैं : मुक्तिके योग्य अथवा अयोग्य। मुक्तियोग्योंके पांच प्रकार होते हैं : देव ऋषि पितर चक्रवर्ती और सत्पुरुष। इन विषयोंका सांगोपांग विचार 'तत्त्वसंख्यान' एवं 'तत्त्वविवेक' नामक ग्रन्थोंके अवलोकन करनेपर स्फुट हो सकता है।

इन परिसंख्यात तत्त्वोंमें पञ्चविध भेदोंका अपलाप सृष्टि मुक्ति या प्रलय किसी भी कालमें शक्य नहीं है। ये पञ्चविध भेद इस तरह माने गये हैं : —

- (१) एक अचेतन वस्तु का दूसरी अचेतन वस्तु से भेद
- (२) एक चेतन जीव का दूसरे चेतन जीव से भेद
- (३) सकल अचेतन वस्तुओंका सकल चेतन जीवोंसे भेद
- (४) सकल अचेतन वस्तुओं का नारायण से भेद
- (५) सकल चेतन जीवों का नारायण से भेद

इस तरह पञ्चविध भेदात्मिका इस सृष्टिमें परमात्मा और जीवात्मा के बीच स्वरूपतः अभेद या भेदाभेद भी हो ही नहीं सकता (द्रष्टव्य : अनुव्या. २।३।४३). अतएव जीवको जो 'अंश' कहा जाता है वहां भी

यह ज्ञातव्य है कि स्वांश और विभिन्नांश के भेदवशात् भगवदवतारोंको स्वांश समझना चाहिये; परन्तु जीवात्मा तो विभिन्नांश ही होती हैं। कतिपय गुणोंके साम्यवश कहीं अभेद दिखलाया भी गया हो तो भी कदापि स्वरूपैक्य तो सम्भव ही नहीं है (द्रष्टव्य : ब्र.सू.भा. २।३।४७)। ऐसी सृष्टिकी रचना परमात्मा किसी भी तरहके प्रयोजनकी पूर्तिकेलिये नहीं करता है। यह सृष्टि तो परमात्माकी केवल लीला ही है। अतएव परमात्माने इस सृष्टिको लीलारूप प्रयोजनकी पूर्तिकेलिये प्रकट किया है, ऐसी धारणा भी अप्रामाणिक ही है। मुक्त होनेपर, यदि, जीवात्मा भी आप्तकाम बन जाती हों तो परमात्मामें किस तरहकी न्यूनता सोची जा सकती है कि जिसे पूर्ण करनेको उसे सृष्टि रचनी पड़े! अतः जैसे लोकमें आनन्दके आवेशातिरेकमें व्यक्ति नाचने-गाने लग जाता है, ठीक वैसे ही पूर्णानन्दस्वरूप परमात्मा भी अपने स्वभाववश ही सृष्टिकी रचना करता है (द्रष्टव्य : ब्र.सू.भा. २।१।३३-३४)। पूर्णानन्दके निजस्वभाववश प्रकट इस जगत्में पूर्ण आनन्दके बजाय जो सुख-दुःख राग-द्वेष शोक-मोह जन्म-मरण के अनेकविध द्वन्द्व दिखलायी देते हैं, उन्हें भी परमात्मा अनादि कालसे चलते आ रहे कर्मक्रमवशात् प्रकट करता है। इस सृष्टिके अन्तर्गत देवताओंमें आनन्द ज्ञान एवं बल नित्य हांते हैं, दानवोंमें अज्ञान एवं दुःख नित्यनियत होते हैं; तथा मनुष्योंमें आनन्द ज्ञान एवं बल कभी होते हैं और कभी नहीं। इन तीनोंमें यदा-कदा अन्यथा जो कुछ दिखलायी देता है, उसे औपाधिक समझ लेना चाहिये। जीव अपने सदसत् कर्मोंसे परमात्माको प्रसन्न करके ज्ञानी-अज्ञानी आनन्दी-निरानन्दी या बलवान्-निर्बल बन पाता है। यह कर्मसामर्थ्य जीवात्माके भीतर मुक्तावस्थामें भी विद्यमान रहती है। सुरूप सुगन्ध सुस्वर के ही देखने सूंघने सुनने की कामना रखनेवाला जीव परतन्त्र होनेके कारण जैसे सर्वदा निजकामानुसारी सफल भोक्ता नहीं बन पाता, वैसे ही कर्ता भी नहीं बन पाता है। उसके भीतर बैठा अन्तर्यामी उसे यथाधिकार फल देता रहता है। जैसे सुतार आदि कारीगरोंसे धनवान् व्यक्ति धन दे कर अपना काम करवाते हैं, इस उदाहरणमें सुतार आदि कारीगर कर्ता माने जाते हैं

तथा धनिक व्यक्ति कारयिता, इसी तरह जीव भी एक ऐसा पराधीन कर्ता है कि जिसका अपराधीन कारयिता परमात्मा होता है. सुतार आदि कारीगरों और धनिकों के लौकिक उदाहरण तथा जीवात्मा और परमात्मा के वास्तविक सम्बन्धमें एक उल्लेखनीय अन्तर यह तो है कि एक धनिक निजधनसे कारीगरके कर्तृत्वका परिक्रय करता है—कारीगरको कर्तृत्व प्रदान नहीं करता, क्योंकि वह तो कारीगरका पूर्वसिद्ध ही होता है. वह परिक्रेता धनिकसे अतिरिक्त भी किसीके आधीन होकर या स्वतन्त्रतया भी अपने कर्तृत्वको प्रयोगान्वित कर सकता है. ईश्वरसे अपराधीन जीवका कर्तृत्व, जबकि, सम्भव ही नहीं, क्योंकि शास्त्रमें कहा गया है कि कर्तृत्व करणत्व स्वभाव चेतना धृति परमात्माके प्रसादसे ही सम्भव हैं अन्यथा नहीं (द्रष्टव्य : ब्र.सू.भा. २।३।३२-४२).

कर्मफलमीमांसामें श्रीमध्वाचार्यका कहना है कि कर्म तो अचेतन होनेके कारण स्वतः तो फलदान कर नहीं सकता, अतः ईश्वरको ही कर्मफलोंका दाता स्वीकारना चाहिये. यों तो परमात्मा और कर्म दोनों फलप्राप्तिके कारण हैं, फिरभी कर्म स्वयं कर्ताको प्रवर्तित नहीं कर सकता, जबकि परमात्मा तो प्रवर्तक भी होता है और कारण भी (द्रष्टव्य : ब्र.सू.भा. ३।२।३९-४२).

परमात्माके साक्षात्कारके बारेमें यह समझ लेना आवश्यक है कि वह तो जीवकी साधनशक्तिसे शक्य उपलब्धि ही नहीं है, क्योंकि परमात्माका साक्षात्कार तो स्वयं उसके प्रसादके कारण ही सम्भव है (द्रष्टव्य : ब्र.सू.भा. ३।२।२३).

इस तरह हमने देखा कि श्रीमध्वाचार्यके द्वैतवादी वेदान्ती होनेके कारण भगवत्कृपाकी आवश्यकतापर भार देना तो आवश्यक था ही; परन्तु जीवात्माके कर्तृत्व औ तन्मूलक साधानानुष्ठानकी सफलताको भी ईश्वराधीन मानना द्वैतवादमें उल्लेखनीय महत्त्वकी बात है.

वेदान्तके अनेकविध सम्प्रदायोंमें श्रीविज्ञानभिक्षुद्वारा प्रवर्तित विचारीतिकी असाधारण महत्ताको यदि एक शब्दमें प्रकट करनेको कोई कहे तो, मेरी समझके अनुसार, वह शब्द है : 'आधार-कारण'.

श्रीविज्ञानभिक्षुपूर्व ईश्वरवादी दर्शनोंमें कार्य-कारण-भावके स्वरूपके बारेमें अनेकविध धारणायें प्रचलित थीं. ब्रह्मको अभिन्ननिमित्तोपादान कारण एवं जगत्को ब्रह्मपरिणाम-ब्रह्मकृतिजन्य माना गया था, चित्रपट या चित्राभित्ति की तरह अद्वय चिन्मात्र परमशिवपर स्वयं शिवकी ही संकल्पशक्तिकी तूलिकासे जगत्को चित्रवत् भी माना गया, ब्रह्मको उपादान-कारण एवं जगत्को जीवके प्राक्कर्मोंका विपाक भी माना गया, ईश्वरको जगत्का केवल निमित्त-कारण या कर्ता भी माना गया था; अथवा कार्य-कारण-भावरहित केवल मिथ्या कार्यारोपका पारमार्थिक अधिष्ठान भी माना ही गया था.

वैसे तो सामान्य कार्य-कारण-भावोंकी विवेचनाके प्रसंगमें योगसूत्रभाष्यकारका प्रस्तुत श्लोक भी दर्शनशास्त्रके इतिहासमें एक अपना अलग महत्त्व रखता ही है :-

उत्पत्ति-स्थित्य-ऽभिव्यक्ति-विकार-प्रत्यया-ऽप्तयः।

वियोगा-ऽन्यत्व-धृतयः कारणं नवधा स्मृतम्॥ (पा.सू.भा. २।२८)

इन सभी प्रकारोंको सोदाहरण समझना हो तो भाष्यावलोकन ही उपयुक्त रहेगा. प्रस्तुत सन्दर्भमें, हमारेलिये तो, यही केवल अवधेय है कि द्वितीय स्थाप्य-स्थापक-भावरूप एवं अन्तिम विधार्थ-विधारक-भावरूप जो कार्य-कारण-भाव स्वीकारे गये हैं, श्रीविज्ञानभिक्षु, वैसे स्थितिकारण या धृतिकारण होनेके रूपमें ब्रह्मको 'आधारकारण' नहीं कह रहे हैं.

उदाहरणतया : स्वस्थितिकारण भोगापवर्गरूप पुरुषार्थोंके हमारे साथ विद्यमान रहते, मन भी विद्यमान रहता ही है, अन्यथा नहीं. अथवा जैसे हमारी इन्द्रियोंको शरीर धारण करता है; एवं स्वयं उस शरीरको पञ्चमहाभूत धारण करते हैं, ब्रह्म जगत्का वैसा आधार नहीं है.

उदाहरणतया : स्वस्थितिकारण भोगापवर्गरूप पुरुषार्थोंके हमारे साथ विद्यमान रहते, मन भी विद्यमान रहता ही है, अन्यथा नहीं. अथवा जैसे हमारी इन्द्रियोंको शरीर धारण करता है; एवं स्वयं उस शरीरको पञ्चमहाभूत धारण करते हैं, ब्रह्म जगत्का वैसा आधार नहीं है. क्योंकि

स्थितिकारणका अधिकरण होना आवश्यक नहीं है, जबकि आधारकारणका अधिकरण होना आवश्यक है ही। इसी तरह धृतिकारणका अविकारी होना आवश्यक नहीं है, जबकि आधारकारणकेलिये तो वह आवश्यक है ही। वैसे तो नैयायिकोंने भी समवायी और असमवायी से विलक्षण कार्यमात्रके प्रति एक साधारण निमित्त-कारणके रूपमें ईश्वरको स्वीकारा तो अवश्य था, फिरभी दण्डचक्रादिसाधारण निमित्तकारणतासे भी इस आधारकारणताको पृथक्तया समझना आवश्यक है।

क्योंकि भिक्षुवेदान्तने ही, इदंप्रथमतया, इन सारी धारणाओंसे अलग हट कर इस आधार-कारणकी धारणा प्रस्तावित की है, अतः स्वयं उनके ही शब्दोंमें इस सुपरिभाषित आधार-कारणको जान लेना उचित होगा : “जैसे आकाशमें आश्रित मृत्तिका घटाकारेण परिणत होती है वैसे ही, किसी भी कार्यका उपादान-कारण जहां संयोग स्वरूप या आधेयता सम्बन्धवशात् अविभक्त एवं आश्रित होकर कार्याकारेण परिणत होता हो उसे ‘अधिष्ठानकारण’ या ‘आधारकारण’ कहते हैं” (द्रष्टव्य : ब्र.सू.भा. १।१।२). श्रीविज्ञानभिक्षुके अनुसार ऐसा आधारकारणरूप ब्रह्म निरुपाधिकतया न तो जगत्का परिणाम्युपादान है, न कर्ता; और न विवर्तोपादान ही। अन्यथा मायोपाधिके वश तो वह सभी कुछ बन सकता है और बना भी है ही। पुनश्च यहां मायाको उपाधि माननेके कारण जड़-चेतन सृष्टिका मिथ्यात्व श्रीविज्ञानभिक्षुको अभिप्रेत है, ऐसी वैचारिक धांधली नहीं करनी चाहिये। समवायसम्बन्धसे जहां कार्य-कारणका अविभाग हो वहां उसे विकारी कारण समझा जाता है। ऐसे समवायसम्बन्धसे जो एक विकारी कारण होकर जिस किसी दूसरे अविकारी आधारमें अविभक्ततया आश्रित हो तो उस दूसरे अविकारीको ‘आधारकारण’ कहा जाता है। सृष्टिसे पूर्व और बादमें भी नित्य अविकारी ब्रह्ममें प्रकृति-पुरुष इसी तरह अविभक्ततया आश्रित रहते हैं। अतः अविकारी ब्रह्म जगत्का आधारकारण है तथा विकारी प्रकृति समवायी कारण। इस विषयमें श्रीविज्ञानभिक्षुके ये वचन अवलोकनीय हैं :-

अस्य जगतो नामरूपाभ्यां व्याकृतस्य चेतनाचेतनरूपस्य प्रतिनियत-देशकाल-संस्थान-व्यापारादि-मतो अचिन्त्यरचनात्मकस्य जायते अस्ति वर्धते विपरिणमते अपक्षीयते विनश्यति इत्येवंरूपं जन्मादिषट्कं यतः परमेश्वराद् अन्तर्लीन-प्रकृतिपुरुषाद्यखिल-शक्तिकात् स्वतः चिन्मात्राद् विशुद्ध-सत्त्वाख्य-मायोपाधिकात् क्लेशकर्मविपाकाशयैः अपरामृष्टात् चेतनविशेषाद् भवति आकाशादिव च वायुः, महाजलादिव च पृथिवी, पृथिव्या इव स्थावरजङ्गमादिकं तद् ब्रह्म (ब्र.सू.भा. १।१।२).

साथ ही साथ भिक्षुवेदान्तमें प्रतिशरीरमें भिन्न-भिन्न जीवात्मा मानी गयी हैं. जीवात्माको विभुपरिमाण स्वीकारनेके बावजूद परमात्माका अंश भी स्वीकारा गया है. यह अंशत्व 'महाकाश-घटाकाश'न्यायसे औपार्थिक नहीं; प्रत्युत 'अग्नि-विस्फुलिंग'न्यायसे वास्तविक ही स्वीकारा गया है. विभुत्व तथा अंशत्व जैसे धर्मोंके परस्पर विरोधाभासके उपशमनकी भी भिक्षुशैली विलक्षण ही है. श्रीविज्ञानभिक्षु कहते हैं : जीवात्माको परमात्माका अंश माने बिना "नित्यो नित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान्" - "द्वा सुपर्णा सयुजा" - "ममैवांशो जीवलोके जीवभूतः सनातनः" जैसे श्रुति-स्मृति-वचनोंमें निरूपित भेद; अथवा "स ब्रह्मा स शिवः" - "मनसैवानुद्रष्टव्यम्" - "एकधैवानुद्रष्टव्यम्" जैसे श्रुतिवचनोंमें निरूपित अभेद यों दोमेंसे किसी एकके साथ तो अन्याय हो ही जाता है. अतः जीवात्मा और परमात्मा के बीच भेदाभेदको स्वीकारना श्रुत्याशयके प्रति सच्ची निष्ठाका निर्वाह है (द्रष्टव्य : ब्र.सू.भा. २।३।४३).

परस्पर विरुद्ध होनेसे भेदाभेदके समुच्चयके स्वतोव्याहत होनेकी शंका भी उचित नहीं है, क्योंकि अन्योन्याभावरूप भेदका अविभागरूप अभेदके साथ किसी भी तरहका विरोध हो ही नहीं सकता. इसी तरह विभाग-अविभागरूप भेदाभेदका भी परस्पर विरोध होता नहीं है.

भगवान् विष्णुके अंशावतारोंमें भी शास्त्रनिरूपित अंशत्व-विभुत्व दोनों ही जैसे होते हैं, जीवात्माके भेदाभेदप्रयुक्त अंशत्व और विभुत्व वैसे नहीं होते, क्योंकि भगवान् विष्णु और उनके अवतारों में तो अखण्ड स्वरूपैक्य होता है. अतः अवतारोंमें अंशत्व लीलार्थ परिगृहीत तनुत्वोपाधिक

ही 'घटाकाश-महाकाश' न्यायेन होता है। जीवात्मा और परमात्मा के बीच अंशांशिभाव वैसा गौण नहीं प्रत्युत मुख्य ही होता है। आकाश, जैसे, अंश होनेपर भी विभु सर्वगत ही होता है वैसे ही जीवात्माके बारेमें भी समझ लेना चाहिये। यह अंशत्व, शरीरके अवयव करचरणमस्तककी तरह, परमात्माका अवयव होना नहीं है प्रत्युत "परमात्माके सजातीय होनेके साथ-साथ सृष्टिसे पूर्व परमात्मासे अविभक्त होना है" (द्रष्टव्य : ब्र.सू. भा. २।३।४३)।

भिक्षुवेदान्तप्रक्रियाकी इन सर्वथा मौलिक एवं अवश्यज्ञातव्य धारणाओंको जान लेनेके बाद अब साधनानुष्ठान एवं भगवदनुग्रह के तुलनात्मक स्वरूपकी मीमांसा सुखेन शक्य बन पायेगी।

"रथ जा रहा है" शब्दप्रयोगमें जैसे गमनक्रियामें रथके कर्ता होनेकी अर्थप्रतीति होती है, क्या वैसी ही अर्थकल्पना शास्त्रके भी उन सभी वचनोंमें स्वीकार लेनी चाहिये जिन वचनोंमें जीवका कर्ता होना वर्णित है? श्रीविज्ञान भिक्षुका उत्तर है : नहीं! क्योंकि रथ तो जड़ होता है परन्तु जीव तो चेतन होनेके कारण स्वयं भी कर्ता बन सकता है। यह और बात है कि उसका कर्तृत्व सर्वथा अपराधीन नहीं होता। उदाहरणतया रथमें जुतनेवाले घोड़ेको सारथीके हाथीमें रही लगाव और चाबुक द्वारा दिये जाते निर्देशोंके आधीन होकर ही चलना पड़ता है; परन्तु कोई पालतु घोड़ा जब रथमें जुता हुवा नहीं होता तब स्वेच्छया भी चल तो सकता ही है। इसी तरह परमात्माकी अनुज्ञासे जीव भी अपनी कर्तृत्वशक्तिको प्रयोगमें लाता ही है। "ज्ञानतः या अज्ञानतः मानव जो कुछ करता है वह सब मूलमें तो अपनी योगमाया शक्तिद्वारा भगवान्का ही किया हुवा होता है" ऐसे अनेक शास्त्रवचनोंका वास्तविक अभिप्राय यही है कि जीव स्वतन्त्र कर्ता नहीं है—ईश्वराधीन कर्तृत्ववान् ही है। अन्यथा सारे के सारे शास्त्रीय विधि-निषेध निरर्थक सिद्ध हों जायेंगे। जीवको कुछ भी करनेकी आवश्यकता न हो अर्थात् सब कुछ परमात्मा ही करता हो तो ऐसे अनावश्यक कर्मोंके विधान करनेवाले शास्त्रका प्रामाण्य भी सिद्ध नहीं हो पायेगा। निष्ठुर और पक्षपाती होनेका आरोप भी परमात्मापर लग जायेगा।

यथाशास्त्र कर्मके अनुष्ठान करनेपर भी कभी कर्मफलके दृष्टिगत न होनेपर ईश्वरके अननुग्रहकी बात या कर्मवैगुण्यकी बात तो सोची जा सकती है परन्तु जीवके सर्वथा अकर्ता होनेकी नहीं। अतः जीव कर्ता तो है परन्तु अपराधीन कर्ता नहीं (द्रष्टव्य : ब्र.सू.भा. २।३।३३)।

जैसे चैतन्य जीवका, या उष्णता अग्निका, नित्यसिद्ध स्वाभाविक धर्म है, कर्तृत्व वैसा धर्म नहीं है। विषयके अभावमें, क्योंकि, चैतन्यस्वभाव होनेपर भी ज्ञानका पैदा न होना एक बात है; और विषयके सद्भावमें भी कर्तृत्व प्रकट न करना दूसरी बात है। इससे सिद्ध होता है कर्तृत्व जीवका अन्तःकरणोपाधिक धर्म है। यह बुद्धिरूप लगाम ईश्वरके हाथोंमें रहती होनसे जीवका कर्तृत्व सर्वदा ईश्वराधीन ही होता है। इस अर्थमें जैसे जीव देहेन्द्रियादिकेलिये आत्मा होता है वैसे ही ईश्वर जीवकेलिये आत्मा होता है—जीवका चेतयिता कारयिता और अध्यक्ष (द्रष्टव्य : ब्र.सू.भ. २।२।३६-४१)। ब्रह्म, जैसे, जगत्के जन्मादिका हेतु है, वैसे ही जीवात्माओंको भोग-अपवर्गरूप फलका भी प्रदाता वही है। लोकमें भी जैसे किसी सेवककी सेवासे रुष्ट या तुष्ट राजा ही दण्ड या फल देता है—सेवारूप क्रिया नहीं। वैसे ही ईश्वर ही हमारे कर्मोंसे रुष्ट या तुष्ट होकर हमें तत्तत् फल देता है—हमारे सदसत् कर्म स्वयमेव नहीं। शास्त्रोंमें जो विभिन्न देवोंका विभिन्न कर्मोंके फलदाताके रूपमें निरूपण हुवा है, वह भी अन्तर्यामी परमेश्वरद्वारा उन्हें प्रदत्त तत्तद् अधिकार और प्रेरणा के अनुसार केवल नियतफलदानके सामर्थ्यकी विवक्षासे ही किया गया जानना चाहिये। अतः हमारे कर्मकर्तृत्वकी तरह देवताओंका फलदातृत्व भी परमेश्वराधीन ही होता है।

कर्मोंसे रुष्ट या तुष्ट होकर जो फलदान परमेश्वर करता है उसमें घटोत्पत्तिके उदाहरणमें दण्ड-चक्रकी तरह कर्म और परमेश्वर क्या परस्पर सहकारी कारण हैं या एक मुख्य कारण और दूसरा गौण? श्रीविज्ञान भिक्षुका कहना है कि क्षेत्रज्ञकी तरह कर्म भी परमेश्वरकी एक शक्ति है। अतः परमेश्वरकी तुलनामें कर्मको प्रमुख फलदाता माना नहीं जा सकता है (द्रष्टव्य : ब्र.सू.भा. ३।२।३८)।

“लोकवत्तु लीलाकैवल्यम्” (ब्र.सू. २।१।३२)में यह कहा गया है कि जैसे विशुद्धासत्त्ववाले जीवोंकेलिये दुःखाभाव तथा सुख का सम्पादन पुरुषार्थरूप होता है वैसे ही निजभक्तोंपर अनुग्रहरूपा केवल क्रीड़ा भी स्वतःपुरुषार्थरूपा हो सकती है, अर्थात् निज किसी भी प्रयोजनकी पूर्तिकी अपेक्षासे सर्वथा रहित, परमेश्वरने इस समग्र सृष्टिका निर्माण जीवोंके प्राक्तन कर्मोंके अनुसार किया है. इस तरह कर्मानुसारी सृष्टिनिर्माणके कारण परमेश्वरके स्वातन्त्र्यकी हानि इसलिये नहीं होती क्योंकि कर्म स्वयं परमेश्वरकी एक अन्यतम शक्ति है और कर्मानुसारी यह सृष्टि भी निजकार्य ही है, अर्थात् परकार्य नहीं. लोकमें भी एक स्वतन्त्र राजा अपने बनाये नियमोंके अनुसार किसीपर रुष्ट या तुष्ट होता हो एतावता उसका स्वातन्त्र्य नष्ट नहीं हो जाता. ऐसा भी भिक्षुवेदान्तने मान्य रखा ही है :-

ब्रह्म न स्रष्टु, लोके स्रष्टुः प्रयोजनवत्त्वदर्शनाद्; ब्रह्मणश्च पूर्णकामत्वात् प्रयोजनं नास्तीत्यर्थः समाधत्ते—“लोकवत्तु लीलाकैवल्यम्”, यथा लोकानाम् आनन्दविशेषजन्येषु क्रीडाविहारादिषु अनपेक्ष्यैव प्रयोजनं केवललीलारूपा चेष्टा भवति...भूतानुग्रहएव ईश्वरस्य प्रयोजनम् उक्तं, सुखदुःखाभावयोरिव विशुद्धासत्त्वानां, भक्तानुग्रहस्यापि स्वतःपुरुषार्थत्वं फलत्वेन कल्पनीयं....ननु एवम् ईश्वरस्य कर्मसापेक्षत्वे स्वातन्त्र्यहानिः इति चेत्, न, स्वकार्यतया स्वशक्तितया च कर्मणः स्वातन्त्र्याविधातकत्वात्. स्वतन्त्रस्यापि राज्ञः सेवापराधापेक्षया फलदातृत्वदर्शनात्. (ब्र.सू.भा. २।१।३१-३२-३३).

इस तरह हमने देखा कि जगत्को भगवल्लीला मानना, साधनानुष्ठानके मूल उत्स कर्तृत्वको परमेश्वराधीन मानना, परमेश्वरको कर्मप्रेरक कर्मकारयिता मानना, कर्मानुसारिणी फलनियतिको जड़नियम न मान कर परमेश्वरेच्छाधीन या परमेश्वरानुग्रहनिग्रहाधीन मानना; और परमेश्वरके स्वातन्त्र्यको निरंकुश मानना ये कुछ ऐसी धारणायें हैं कि जिनके बारेमें परस्पर विरोधी वेदान्त भी निर्विरोध एकमति प्रदर्शित करते हैं.

वेदान्तदर्शनकी इस ऐतिहासिक पृष्ठभूमिपर महाप्रभु श्रीवल्लभाचार्यकी साधनानुष्ठान तथा भगवदनुग्रह के स्वरूपकी विवेचनाको परखनेका

प्रयास करनेपर, जो एक अधिकरणसिद्धान्त उभर कर सामने आता है, वह यह कि साधनानुष्ठान तथा भगवदनुग्रह दोनोंकी ही सरस एवं लचीली, अर्थात् भगवदभिप्रेत लीलात्मिका, उपयोगिता तो अवश्य है; परन्तु नीरस एवं कठोर, अर्थात् गणितशास्त्राभिप्रेत निरपवादात्मिका, कोई अनिवार्यता नहीं. अतः वैसे तो प्रतितन्त्रसिद्ध सिद्धान्तकी उपपत्तियां प्रस्तुत करना निरर्थक कालक्षेप ही होता है, फिरभी अधिकरणसिद्धान्तता दरसानेकेलिये हमने जो विभिन्न वेदान्तसम्प्रदायोंके पूर्वोदाहृत वचनोंका विस्तार किया वह क्षम्य माना जाना चाहिये. इस सन्दर्भमें महाप्रभुका यह विधान प्रकृत विषयके उपक्रमार्थ अवधेय है :-

“स वै नैम रेमे. तस्मादेकाकी न रमते: स द्वितीयमैच्छत्. स हैतावानांस.” इत्यादिश्रुतिभिः “एष उ ह्येव...” इति श्रुतेश्च तानि-तानि साधनानि कारयित्वा तानि-तानि फलानि ददद् भगवान् स्वक्रीडार्थमेव जगद्रूपेण आविर्भूय क्रीडति इति वैदिकैः निर्णीयते. एतदेव काण्डद्वयेऽपि प्रतिपाद्यते. अन्यथा जीवस्य साधनफले निरूपयन्त्याः श्रुतेः जीवपरत्वमेव स्याद् न ब्रह्मपरत्वम्. कर्म-ब्रह्मणोरपि जीवशेषत्वं न अपेयात् (ब्र.सू.भा. १।१।११).

अर्थात् “वह एकाकी रमण नहीं करता. अतएव कोई भी एकाकितामें रत नहीं पाता. उसने चाहा कि कोई दूसरा भी हो. अतः वही यह सब कुछ बन गया” ऐसे श्रुतिवचनोंके आधारपर तथा “वही साधु कर्म करवाता है उससे कि जिसे वह ऊपर उठाना चाहता है....” श्रुतिवचनके आधारपर तत्तत् साधनोंको करवा कर तत्तत् फलोंको देते हुवे भगवान् निजक्रीडार्थ ही जगत्के रूपमें आविर्भूत होते हैं, ऐसा वैदिक निर्णय है. वेदके कर्मकाण्ड और ज्ञानकाण्ड दोनोंका प्रतिपाद्य विषय यही है. अन्यथा केवल जीवके ही साधन-फलोंके निरूपणार्थ शास्त्र प्रवृत्त हुवे हैं ऐसा स्वीकारनेपर शास्त्रका मुख्य प्रतिपाद्य विषय जीवके कर्तव्य और ज्ञातव्य का निरूपण ही रह जायेगा. फिर तो कर्म और ब्रह्म भी जीवशेष बन जायेंगे!

इस क्रीड़ा में क्रमशः १. योगमाया २. सर्वभवनसामर्थ्यरूपमाया तथा ३. व्यामोहकमाया रूपी त्रिविध निजशक्तिओंको उपयोगमें लानेके कारण भगवत्क्रीड़ाके भी त्रिविध रूप स्वीकारे गये हैं। अखण्ड सच्चिदानन्द ब्रह्मके स्वरूपान्तःपाती आनन्द चित् तथा सत् यों त्रिविध गुणधर्मोंमेंसे एक गुणधर्म या दो गुणधर्मों के निगूहनद्वारा यह लीलात्रैविध्य सम्पन्न होता है। अतएव मूलरूपमें की जाती लीला या अवतारलीला में योगमाया शक्तिद्वारा जो नाम-रूप-कर्म भगवान् प्रकट करते हैं, वे दिव्य अर्थात् सच्चिदानन्दात्मक ही रहते हैं। इसे “यः क्रीडति” कल्प कहा जाता है। द्वितीय “यः जगद् भूत्वा क्रीडति” कल्पमें भगवान् अपना आनन्द रूप गुणधर्म तिरोहित करके सर्वभवनसामर्थ्यरूपा मायाशक्तिद्वारा आंशिक ज्ञान-क्रियारूप उभयविधशक्तिमान जीव तत्त्वको; अथवा आनन्द तथा चित् दोनों ही तिरोहित करके नामरूपात्मक जड़ तत्त्वको प्रकट करते हैं। तृतीय “यतो जगत् क्रीडति” कल्पमें आनन्द चित् तथा सत् तीनों ही गुणधर्मोंको तिरोहित करके व्यामोहिका मायाशक्तिद्वारा नाम-रूप-कर्मोंका केवल आभास या अध्यास ही प्रकट करते हैं (द्रष्टव्य : शा.प्र.प्रका. १)।

इस तरह स्वाभाविकी ज्ञानशक्ति एवं क्रियाशक्ति से सम्पन्न सच्चिदानन्द ब्रह्मके सच्चिदंश होनेके कारण ज्ञानशक्ति एवं क्रियाशक्ति भी अंशतः तो स्वाभाविक ही जीवात्माके भीतर विद्यमान रहती ही हैं। इनका यथावद् उद्गम, परन्तु, देह इन्द्रिय प्राण एवं अन्तःकरण से जुड़ जानेके कारण कृत्रिमतया ही होता है : जीवको कर्ताके रूपमें मान्य करना चाहिये, क्योंकि जीवकेलिये ही वेदमें अभ्युदय-निश्रेयस् रूप फलोंको देनेवाले कर्मोंका विधान किया गया है, अन्यथा ब्रह्म या जड़ केलिये तो ये विधान निरर्थक या अप्रासंगिक ही सिद्ध होंगे। देह इन्द्रिय प्राण या अन्तःकरण को तो कर्ता माना नहीं जा सकता, क्योंकि वे तो स्वयं करणरूप ही होते हैं। जो यह कहते हैं कि बुद्धिगत कर्तृत्वकी ही जीवमें आभासिक या औपाधिक प्रतीति होती है, उन्हें यह खुलासा देना पड़ेगा कि बुद्धिका कर्तृत्व जीवमें संक्रान्त होता है, या जीवका कर्तृत्व बुद्धिवशाद् उद्गत होता है, या इन दोनोंमें अविद्यमान कर्तृत्व इन दोनोंके

नित्य साक्षात् किं प्रमाणं तस्य किं : इति चेत् तत्रैव प्रमाणं उपरि

जुड़ जानेके कारण पूर्वमें असत् होनेपर भी पश्चात् उत्पन्न हो जाता है; अथवा अन्यत्र कहींसे आकर उभयाश्रित हो जाता है? प्रथम इसलिये सम्भव नहीं, क्योंकि बुद्धि स्वयं जड़ होनेसे कर्ता मानी नहीं जा सकती। द्वितीय कल्पमें इष्टापत्तिके साथ-साथ इतना और विवक्षित है कि स्वयं बुद्धिरूप करणका संग्रह भी तो जीवात्मा अपने स्वाभाविक कर्तृत्वरूप सामर्थ्यवशाद् ही करता है। तृतीय कल्पमें असत्कार्यवादका अवलम्बन लेना पड़ेगा जो श्रुतिको अनभिप्रेत ही है। चतुर्थ कल्पमें भी इष्टापत्तिके साथ-साथ यह तो खुलासा देना ही पड़ेगा कि ब्रह्मगत कर्तृत्व, श्रुति-प्रत्यक्षोभय-व्याहत होनेसे, सर्वात्मना तो असंभव ही है; फिर भी स्वाभाविकी क्रियाशक्ति और ज्ञानशक्ति से सम्पन्न ब्रह्मके अंशभूत जीवात्मामें ब्रह्मांशभूत स्वाभाविक कर्तृत्व भी यथेच्छा प्रकट हो ही सकता है (द्रष्टव्य : ब्र.सू.भा. २।३।३३-३५)।

स्वाभाविक कर्तृत्व स्वीकारनेपर मुक्तावस्थामें भी शुभाशुभ कर्मोंके कर्तृत्वके विद्यमान रहनेपर मुक्ति ही सम्भव नहीं रह जायेगी, ऐसी आपत्तिके निरसनार्थ श्रीमहाप्रभु कहते हैं कि यह तो विशुद्ध भ्रमणा ही है। ऐसी अनुपपत्तिको प्रामाणिक माननेपर तो अतिबालक अतिवृद्ध अथवा नपुंसक के भीतर ही कामवासनाका अभाव स्वीकार्य हो पायेगा, किसी युवक ब्रह्मचारी या संन्यासी के भीतर नहीं। क्योंकि कर्तृत्वके रहते जैसे दैष्कर्म्य सम्भव नहीं, वैसे कामेन्द्रियके रहते निष्कामता सम्भव नहीं रह जायेगी! फिर तो समाधि भी निरिन्द्रिय व्यक्तिको ही सिद्ध होनी चाहिये!! (द्रष्टव्य : ब्र.सू.भा. २।३।३९-४०)।

“परात्तु तच्छ्रुतेः” (ब्र.सू. २।३।४१-४२) अधिकरणमें, जैसा कि कह ही चुके हैं, जीवके कर्तृत्वरूप धर्मको अन्य भी सत्ता चैतन्य ऐश्वर्यादि धर्मोंकी तरह अंशी ब्रह्मकर्तृत्वका अंशरूप ही स्वीकारा गया है।

श्रीमहाप्रभु ‘पुष्टिप्रवाहमर्यादा’ नामक ग्रंथमें तथा अणुभाष्यमें जो स्पष्टीकरण इस बारेमें देते हैं उसका सार इस तरह है कि इस सृष्टिमें भगवत्क्रीड़ाके सामान्य नियम वेदादि शास्त्रोंमें प्रकट किये गये हैं। क्रीडार्थ प्रकट जीवात्माएं मूलमें द्विविध हैं : दैवी तथा आसुरी। दैवी जीवोंके पुनः

दो प्रकार होते हैं: पुष्टिमार्गीय जीव तथा मर्यादामार्गीय जीव. पुष्टिमार्गीय जीवोंके पुनः चार प्रकार होते हैं: शुद्धपुष्टिके अधिकारी, पुष्टिपुष्टिके अधिकारी, मर्यादापुष्टिके अधिकारी; तथा प्रवाहपुष्टिके अधिकारी. इन सभी पुष्टि मर्यादा तथा प्रवाह के भेदोपभेदवश दैवी तथा आसुरी जीवोंकी साधन-फल-व्यवस्था इस तरह है : भगवान् फल प्रदान करते हैं कर्मके अनुसार, जीवसे कर्म करवाते हैं उसके प्रयत्नोंके अनुसार, जीव प्रयत्न करता है कामके अनुसार, जीव कामना करता है लोकप्रवाहके अनुसार, इन सभी सोपानोंपर भगवान् अंशदृष्टिसे कर्ता बनते हैं तथा अंशदृष्टिसे कारयिता. परमात्मा और जीवात्मा के बीच तादात्म्यरूप अभेद होनेसे न तो वैषम्य या नैष्ठुर्य दोषका कोई प्रसंग है; और न जो कुछ अंशके साथ घटित हो रहा है उससे अंशोंके दूषित होनेका ही. वेदादि सभी शास्त्र इस लीलाके लीलात्मक नियमोंका ही वर्णन कर रहे हैं. अन्यथा जैसा कि प्रारम्भमें निरूपित किया गया कि कर्म-ब्रह्म दोनों ही जीवात्माके अभ्युदय-निःश्रेयस्के साधनोंके उपदेशार्थ ही केवल हों तो अभ्युदय-निःश्रेयस्साधन ही प्रमुख प्रतिपाद्य विषयवस्तु सिद्ध होंगे, ब्रह्म नहीं. अतः कर्मानुसारी फलप्रदानकी वेदादि शास्त्रोंद्वारा निरूपित मर्यादाका बन्धन जैसे लीलात्मक है, वैसे ही भगवान् जब जहां जिस जीवके सन्दर्भमें उन बन्धनोंको तोड़ना चाहें, वह भी लीलात्मक ही होता है. शास्त्रमर्यादाके बन्धनोंको तोड़ कर जब भगवान् किसी जीवको केवल मुक्ति ही प्रदान करते हैं, उदाहरणतया ब्रजमें भगवान्को मारनेकी कामनासे आनेवाले असुरोंको या ऐसे आसुरभाववाले अन्योको भी मुक्तिदान किया गया, तो वह शास्त्रानुसारी प्रमाणबलसे उद्धारकी कथा नहीं है. यह तो प्रमेयबलसे उद्धारकी कथा है. इसी तरह जहां यथाशास्त्र साधनानुष्ठान करनेपर किसी जीवात्मामें परमात्माके प्रति भक्तिभाव प्रकट होता है तो ऐसी भगवद्भक्तिको प्रमाणबलसे प्रकट होनेके कारण 'मर्यादा-भक्ति' कहा जाता है. अन्यथा प्रमेयबल से प्रकट हुई भक्तिको 'पुष्टिभक्ति' कहा जाता है.

एतदर्थ श्रीमहाप्रभुके इन वचनोका अवगाहन अतीव उपकारक होगा:—

मर्यादामार्गीय तो निर्माण ही शास्त्रविहित कर्मोंके अनुसार फलदानार्थ किया गया है; अतः शास्त्रनियमोंके वैपरीत्यसे भगवान् निज स्वरूपानन्दरूप फलका दान किसी जीवको करते हैं तो ऐसे जीवको पुष्टिमध्यपाती •समझना चाहिये (ब्र.सू.भा. २।३।४२);

प्रवाहमार्गीय जीवको किस या कैसे साधनसे कौन सा फल मिलेगा यह तो भगवान्ने स्वेच्छया निज मनमें ही निर्धारित कर रखा है, मर्यादामार्गीय जीवको किस या कैसे साधनसे कौन सा फल मिलेगा यह भगवान्ने वेदद्वारा निर्धारित-ज्ञापित कर दिया है; इसी तरह पुष्टिमार्गीय जीवको किस या कैसे साधनसे कौन सा फल मिलेगा यह भगवान्के उस जीवके समक्ष प्रकट किये निज स्वरूपसे निर्धारित करते हैं। “तानहं द्विषतो क्रूरान् संसारेषु नराधमान् क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम्” (गीता १६।१९-२०) इस भगवद्वचनके आधारपर इस लीलामें मुक्ति या भगवद्भक्ति न पानेवाले आसुरी जीवोंको ‘प्रवाही जीव’ कहा जाता है। इनसे भिन्न अर्थात् जन्ममरणके चक्रसे शास्त्रविहित साधनोंके अनुष्ठान (=प्रमाणबल)द्वारा मुक्ति पानेके अधिकारी जीव ‘मर्यादामार्गीय जीव’ कहलाते हैं। कुछ दैवी जीवोंमें शास्त्रविहित साधनानुष्ठानके बिना भी मुक्तात्माओंको भी दुर्लभ ऐसी संसारासक्तिरहित भगवदासक्ति केवल भगवत्स्वरूप (=प्रमेयबल)से ही सिद्ध होती दिखलायी देती है, ऐसे जीवोंको प्रवाहमार्गीय तथा मर्यादामार्गी जीवोंसे भिन्न ‘पुष्टिमार्गीय जीव’ कहा जाता है। इस पुष्टिसृष्टिके जीवका प्राकट्य ही भगवत्स्वरूपासक्तिपूर्विका भगवत्सेवाकेलिये किया गया है।

प्रवाहमार्गीय या मर्यादामार्गीय जीवोंके स्वरूप=आत्मा देह गुण या व्यवहार से इन पुष्टिमार्गीय जीवोंके स्वरूप=आत्मा देह गुण या व्यवहार में वैसे तो कोई तारतम्य होता नहीं है, फिरभी भगवान् जब जो तारतम्य प्रकट करना चाहें तब कर देते हैं। भगवल्लीलाके भेदके अनुसार इन पुष्टिजीवोंके दो भेद होते हैं : शुद्ध और मिश्र। शुद्धपुष्टिवाली कक्षाके जीव अति दुर्लभ होते हैं। इसी तरह मिश्रपुष्टिके पुनः तीन भेद होते हैं

: पुष्टिपुष्टि मर्यादापुष्टि तथा प्रवाहपुष्टि. पुष्टिपुष्टिवाली कक्षाके जीवोंके भीतर भगवन्माहात्म्यज्ञान भगवद्रति और तदनुसारी भगवदनुकूलकृति यों सभी तरहका समन्वय होता है. मर्यादापुष्टिवाली कक्षाके जीवोंके भीतर भगवन्माहात्म्यज्ञान या भगवद्रति की अनुसारिणी कृति तो निभ पाती है परन्तु ज्ञान या रति मेंसे कोई एक या दोनों ही कभी स्फुटतया प्रकट नहीं हो पाते. पुष्टिजीवोंके इन सभी प्रकारोंमें फल तो केवल भगवान् ही होते हैं. यह भगवदनुभूति इन विभिन्न कक्षावाले पुष्टिजीवोंको यहां भूतलपर ही भगवद्गुणानुभूति या भगवत्स्वरूपानुभूति के रूपमें जैसी भी हो भगवदिच्छावश होती है. न तो ये कभी पाषंडी हो पाते हैं और न, अतएव, इन पुष्टिजीवोंमें लौकिकता अर्थात् संसारासक्ति; या वैदिकता अर्थात् मुक्तिप्रापक साधनोंमें ही आसक्ति, वास्तविक हो सकती है. वह तो केवल लोकसंग्रहार्थ ही होती है — वास्तविक स्वरूप तो इनका भगवदीय होना ही होता है (पु.प्र.म. ९-२१).

इस तरह भगवल्लीलारूपा सृष्टिमें पुष्टि-मर्यादा-प्रवाहके भेदवश जीवत्रैविध्य तथा प्रमाण-प्रमेयबलके भेदवश भगवदनुग्रहद्वैविध्य के कारण साधनानुष्ठान तथा अनुग्रह का स्वरूप वाल्लभ वेदान्तमें बहुत ही लचीला बन गया है. और तो और किन्तु सर्वथा विलक्षण एक स्पष्टीकरण महाप्रभुने यह भी दिया है कि जीवात्माका देहेन्द्रियप्राणांतःकरणसे सम्बन्ध भी दो तरहका होता है : भगवत्कृत और आध्यासिक. आध्यासिक सम्बन्ध तो ज्ञानसे निवृत्त हो सकता है परन्तु भगवत्कृत सम्बन्धको जब भगवान् स्वयं ही निवृत्त करना चाहें तभी निवृत्त हो सकता है अन्यथा नहीं. अतएव जीवन्मुक्तोंके भी देहादि बने रहते हैं, अज्ञानकी सर्वांशमें निवृत्तिके बावजूद. शास्त्रोंमें वर्णाश्रमसहित देहादिवाले जीवात्माओंको लक्ष्यमें रख कर जो धर्मापदेश किये गये हैं, वे आध्यासिक सम्बन्धको निमित्त बना कर नहीं प्रत्युत भगवत्कृत देहादिसम्बन्धको निमित्त बना कर ही (द्रष्टव्य : ब्र.सू.भा. ३।२।४८).

इस सन्दर्भमें सुबोधिनीमें श्रीमहाप्रभुद्वारा किया हुआ प्रस्तुत विधान अतीव उपकारी हो सकता है:—

यावद्देहोऽयं तावद्वर्णाश्रमधर्माएव स्वधर्माः भगवद्धर्मादयोऽपि विधर्माः परधर्माः वा. यदा पुनरात्मानं जीवं मन्यते, संघातव्यतिरिक्तं, तदा दास्यं स्वधर्मोऽन्ये वर्णाश्रमादयोऽपि परधर्माः यदा पुनर्भगवद्भावं प्राप्ताः तदा अलौकिकधर्माएव, ऋषभादिष्विव गोचर्यादयः, स्वधर्माः अन्ये परधर्माः.

भावार्थ : जबतक यह देह है तबतक वर्णाश्रमधर्म ही स्वधर्म होता है अतः भगवद्धर्मको भी विधर्म या परधर्म तब समझना चाहिये. जब अपने-आपके बारेमें देहादि संघातसे अतिरिक्त जीवात्मा होनेकी बात चित्तमें निरूढ़ हो जाये तब भगवद्दास्य ही स्वधर्म बन जाता होनेसे अन्य वर्णाश्रमादिके नियम परधर्म बन जाते हैं. इससे आगे बढ़ कर जब भगवद्भाव प्राप्त हो जाये तब तो अलौकिकधर्म, जैसे ऋषभदेवजीके गोचर्यादिरूप थे, वैसे ही स्वधर्म बन जाते हैं अन्य सारे नियम परधर्म बन जाते हैं.

इस वचनमें यह उल्लेखनीय है कि वर्णाश्रमधर्मकी अनुष्ठाननियतिके द्योतनार्थ महाप्रभुने—“जबतक यह देह है” शब्दावली प्रस्तुत की है न कि “जबतक देहाभिमान है”. इसी तरह भगवद्दास्यके आचरणार्थ देहाभिमानरहित होना निमित्त माना है. इससे कुछ ‘अर्धजरतीय’ न्याय प्रकट हुवा लगता है! परन्तु महाप्रभुका अभिप्राय कुछ ऐसा लगता है कि भगवदंशत्वभावनारहित देहाभिमाननिवृत्तिके सिद्ध होनेपर भी यावद्देहस्थिति वर्णाश्रमधर्मका त्याग अनभिष्ट है; तथा भगवदंशत्वभावनाके चित्तमें निरूढ़ होनेपर देहाभिमानका शैथिल्य भगवद्दास्यको स्वधर्मतया अनुसरणीय बनाता है. भगवद्भावके सुदृढ़ होनेपर तो जीव विधिपराधीन न रह कर सर्वथा भगवद्भावाधीन ही हो जाता है इस विषयमें तो कुछ विवेचनीय नहीं है. अस्तु.

प्रकृत सन्दर्भमें : यहां सर्वाधिक महत्त्वपूर्ण तथ्य यही लक्ष्यमें रखने लायक है कि जीवोंके कर्मानुरोधवश भगवान् सुखदुःख प्रदान करते हैं इसे, श्रीमहाप्रभु, प्रतिवादिबोधनार्थ किया गया विधान मानते हैं—सिद्धान्तनिरूपणार्थ नहीं. क्योंकि आत्मसृष्टिमें यह आशंका या आरोप उठ ही नहीं सकते (द्रष्टव्य : ब्र.सू.भा. २।१।३४). जैसे सच्चिदानन्द ब्रह्मगत ही ‘अस्ति’ ‘भाति’ और ‘प्रियत्व’ रूप धर्म जड़जीवात्मक

जगत्में अनुगततया प्रतीत होते हैं, वैसे ही कर्तृत्व-भोक्तृत्वादि धर्मोंका मूल भी ब्रह्ममें क्यों नहीं खोजना चाहिये? इस प्रश्नके उत्तरतया “इन धर्मोंका सांसारिक भ्रान्तिका जनक होना” तो कोई उपपन्न हेतु नहीं है. क्योंकि सत्ता चैतन्य और आनन्द को भी जगद्भ्रान्तिके मूलाधिष्ठानतया शांकर दर्शनने स्वीकारा तो है ही, सो उन्हें भी ब्रह्मगत नहीं मानना चाहिये (द्रष्टव्य : ब्र.सू.भा. १।१।५).

यदि आत्मरमणशील हो तो इस सच्चिदानन्द ब्रह्मको सृष्टि प्रकट करनेकी क्या आवश्यकता; और निर्लेप रमणार्थ यदि आत्मभिन्न सृष्टिको रच कर जीवात्मासे शुभाशुभ कर्मोंको करवा कर इष्टानिष्ट फलोंका प्रदाता ब्रह्म बनता हो तो ऐसे ब्रह्मको आप्तकाम कैसे मानना? इन प्रश्नोंका उत्तर वाल्लभ वेदान्तके अनुसार यों दिया जा सकता है कि यह सृष्टि ब्रह्मके आत्मरमणका ही विस्तार है—“स वै नैव रेमे...स इममेवात्मानं द्वेधापातयत्...तद्धेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यामेव व्याक्रियते....ब्रह्म वा इदमग्र आसीत् तदात्मानमेवावेद् ‘अहं ब्रह्मास्मी’ति. तस्मात् तत् सर्वमभवत्. तद्यो देवानां प्रत्यबुध्यत सएव तदभवत्. तथर्षीणां तथा मनुष्याणाम्” (छां.उ. १।४।१-१०). अतएव वाल्लभ वेदान्तका कहना है कि सृष्टिनिर्माणसे पूर्वकालिक अरमण ब्रह्मके स्वाभाविक ऐश्वर्य वीर्य यश श्री ज्ञान वैराग्यादि अनन्त दिव्य गुणोंकी निर्विषयता दूर करनेकेलिये ही था. सृष्टिरूप रमण, अतएव, आत्मरमणका ही विस्तार है. उत्तरकालिक रमणेच्छया स्वयंमेंसे भिन्नतया प्रकट नामरूपवान् जड़के साथ रमणके कारण या ज्ञानक्रियावान् जीवके साथ रमणके कारण भी ब्रह्मकी आप्तकामतामें कोई व्याघात नहीं उभरता, क्योंकि देव ऋषि या मनुष्यों में भी जो भी कोई, एक ही ब्रह्मके अनेक बन जानेके, इस गूढ़ रहस्यको जान लेता है, वह स्वयं वस्तुमात्रकी ब्रह्मात्मकता अनुभव करने लग जाता है. ऐसी स्थितिमें ज्ञानवैराग्यैश्वर्यादि दिव्यानन्दात्मक निखिल-गुणशाली परमेश्वरमें निज अंशरूप जीवोंकी तरह किसी तरहके पररमणप्रयुक्त अज्ञान या भ्रान्ति से पनपे क्षुद्र सुख-दुःखोंकी व्यवसायात्मिका अनुभूति तो सम्भव ही नहीं है. जीवात्माके भी भीतर विद्यमान होनेके कारण,

परन्तु, अन्तर्यामी परमात्माको भी सर्वज्ञ होनेके कारण अनुव्यवसायात्मिका अनुभूति तो हो ही सकती है।

अतएव भाष्यकार कहते हैं—“भगवान्की लीलाविहारकी इच्छाके कारण पहले निज अंशोंमें आनन्दात्मक भगवद्धर्मोंका तिरोभाव होता है। फलतः वह अंश जीवभावापन्न होकर सकाम बन जाता है—अन्यथा आनन्द कभी सकाम नहीं हो सकता है, पूर्णकामता ही आनन्दका असाधारण लक्षण है। इन आनन्दात्मक धर्मोंके तिरोभावके बिना भगवान्के ऐश्वर्यादि दिव्य गुण निर्विषय बन जायेंगे।” (द्रष्टव्य : ब्र.सू.भा. ३।२।५)। अतएव “परमतः सेतून्मान” “—फलमत उपपत्तेः” अधिकरणों (ब्र.सू. ३।२।३१-४१)में यह कहा गया है कि जो उत्तम निष्काम अधिकारी होते हैं, उनकेलिये तो परमात्मा फलदाता नहीं प्रत्युत फलरूप ही होता है; परन्तु सकाम मन्द-मध्यमाधिकारियोंको उनके कर्मोंके अनुसार ऐहिक या पारलौकिक फल परमेश्वर ही प्रदान करता है।

जैसे एक परमात्मा पुष्टिमर्यादाप्रवाहके भेदोपभेदोंसे अनेकविध जीवात्मा बन जाता है, श्रीमहाप्रभुके अनुसार, वैसे ही एक ही भगवदनुग्रह न केवल भक्ति अपितु ज्ञान कर्म तप वैराग्य तीर्थ व्रत आदि अनेकविध आध्यात्मिक या आधिदैविक जीवव्यापारोंके रूपमें स्वयंके विविध रूपोंको प्रकट करता है। यह तो जब ये उपाय मुक्ति या भक्ति के प्रापक हो पाते हों, तब इनके स्वरूपका विवक्षित विवरण है। श्रीमहाप्रभुके अनुसार, अन्यथा, अन्य आधिभौतिक उपायोंकी तरह ही इन कर्मोंकी सफलता या विफलता भी ईश्वरेच्छाधीन ही होती है।

जैसा कि हम देख गये सजातीय विजातीय एवं स्वगत द्वैतसे रहित आत्मामें क्रीडार्थ जो ऐच्छिक द्वैत प्रादुर्भावित हुवा है, उसमें परमेश्वरके कर्मानुसारी फलदाता होनेकी दुहाई तो लोकदृष्ट्यनुरोधी ही समाधान है; अन्यथा परमात्माका निरंकुश ऐश्वर्य सिद्ध नहीं होगा। कर्मनियम स्वयंनिर्धारित है अन्यनिर्धारित नहीं, ऐसा स्वीकारनेपर भी, इतनी असमर्थ जीवात्माओंकेलिये शास्त्रोपदिष्ट कितने कठोर एवं क्रूर कर्मनियमके निर्धारक होनेके कारण ईश्वरकी निरवधिक दयालुता ही अविश्वसनीय बन जाती है। कर्मसापेक्ष

फलदानके सिद्धान्तको, अतएव, लोकदृष्ट्यनुरोधी समाधान स्वीकारना ही उचित है (द्रष्टव्यः त.दी.नि. १।७६). सर्वनिर्णयमें भी इसका सुविशद निरूपण जो श्रीमहाप्रभुने किया है उसका सार कुछ इस तरह है:-

“दैवी ह्येषा गुणमयी मम माया दुरत्यया मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते” वचनमें ‘माम्’के साथ ‘एव’कारको जोड़ कर भगवान्ने स्वैतर सभी साधनोंकी अनुपायता दिखलायी है. क्योंकि ज्ञान कर्म तप आदि सभी उपायोंकी फलप्रापकता भगवदधीन ही है, अतः आवश्यकता साधननिष्ठाके बजाय भगवत्स्वरूपनिष्ठाकी ही श्रेष्ठ होती है. जो यह सोचते हैं कि भक्तोंको भी अन्तमें कभी ज्ञान प्राप्त होनेपर ही मुक्ति मिल पायेगी, उनका यह दृष्टिकोण, ‘माम्’पदवाच्य जो ज्ञानप्राप्य स्वरूप है उसके साथ जुड़े ‘एव’ कारको स्वसहोच्चारित पदसे हठात् छुड़ा कर असहोच्चारित ज्ञानादि साधनोंसे जोड़नेकी असमंजसतामें पर्यवसित होता है. अतएव “तमेव विदित्वा” या “ज्ञानी त्वात्मैव मे” सदृश वचनोंमें कहीं ब्रह्मेतर विषयके व्यावर्तनार्थ तो कहीं “नहि निन्दा निन्द्यं निन्दति किन्तु स्तुत्सं स्तौति” न्यायसे किसी एक उपायकी स्तुतिकेलिये इतर उपायोंका व्यावर्तन सा दिखलाया गया है. उल्लिखित ‘तमेव’में जुड़े ‘एव’कारको भी, इसलिये, कोई स्तुत्यर्थ मानना चाहे तो वह इसलिये सम्भव नहीं, क्योंकि अनेक अज्ञानी या द्वेषादि भावोंको रखनेवाले सरी,-सर्प-पशु-पक्षी-देव-मानव-दानव जीवोंको भी मुक्ति प्रदान करनेके अनेक पौराणिक उपाख्यानोंको या तो अर्थवाद मानना पड़ेगा या फिर ज्ञान या अन्य किसी अभीष्ट उपायोंके पूर्वजन्ममें अनुष्ठानकी अश्रुत कल्पना करनी पड़ेगी. वह कर लेनेके बावजूद “फलमत उपपत्तेः” सूत्रोक्त फलदानमें श्रुत परमेश्वरका स्वातन्त्र्य तो कुण्ठित होगा ही. भागवतके एकादशस्कन्धमें स्वप्राप्तिके साधनतया योग सांख्य दान व्रत तप होम-यज्ञ व्याख्या स्वाध्याय या संन्यास के बारेकी सभी विधि-निषेध-मूलक प्रवृत्ति-निवृत्ति या श्रोतव्य-श्रुत की परवाह छोड़ कर सर्वदेही जीवात्माओंके भी आत्मरूप ऐसे एकमात्र परमात्माके शरणमें आनेकी बात स्वयमेव भगवान्ने कही है. स्वयं कैसे मिलेंगे इसे स्वयंसे अधिक भलीभाँति अन्य

कौन जान सकता है!

इससे सिद्ध होता है कि कर्म-ज्ञान-भक्ति आदि सभी साधनोंकी शास्त्रनिरूपित साधनता या उपायता केवल लोकप्ररोचनार्थ ही उपदिष्ट हुई हैं। एतावता इन वचनोंको बाधितार्थ मान लेनेकी धांधल नहीं करनी चाहिये, क्योंकि शास्त्रीय प्रमाणबलके आधारपर भगवत्कृपाके प्रकट होनेके औत्सर्गिक प्रकार तो ये ही दिखलायी देते हैं। विशेषकृपाका साथ मिलनेपर ये शास्त्रोपदिष्ट उपाय जीवके उद्धारके साधन भी बनते ही हैं। अपवादरूपेण, परन्तु, अपने प्रमेयबलको प्रकट करके इन शास्त्रोपदिष्ट साधनोंकी अपेक्षा रखे बिना भी जिस-किसी विहित या निषिद्ध व्यवहार या मनोभाव को भी अपने अनुग्रहके प्राकट्यका निमित्त भगवान् बना ही सकते हैं।

फिरभी भक्ति और भक्तीतर साधनों के बीचमें एक तारतम्य, श्रीमहाप्रभु भारपूर्वक, यह दिखलाना चाहते हैं कि यथायथ उपायों या साधनों के द्वारा प्रकट हुवे परमात्माके स्वरूप भी अनेकविध हो सकते हैं। उदाहरणतया कृपा होनेपर, कर्मसे कर्मफलरूप स्वर्गतया या आत्मसुखतया उस आनन्दका प्राकट्य होता है। ज्ञान या उपासना से तदनुरूप ज्ञेय या उपास्य का ब्रह्मानन्दतया प्राकट्य होता है। इसी तरह भक्तिसे, उदासीनरूपमें नहीं प्रत्युत भजनीयरूपमें ही, परमात्माके भजनानन्दका प्राकट्य होता है।

अतः हमारे ऊपर भगवान्की वैसी कृपावृष्टिका द्योतक हो या न हो, प्रेमात्मिका भक्तिसे भगवद्भजनका कुछ असाधारण वैशिष्ट्य तो होता ही है। अतः (१) प्राणिमात्र पर दयाभाव रखते हुवे (२) यदृच्छालब्धमें सन्तोष रखते हुवे (३) सभी इन्द्रियोंकी वृत्तिओंका उपशम करते हुवे (४) निष्कपट एवं निष्काम प्रेमसहित भगवत्सेवामें तत्पर रहना हर स्थितिमें उचित ही होता है। क्योंकि जो अज्ञान काम द्वेष मात्सर्य या भय जैसे असाधनोंको भी निजप्राप्तिका साधन बनानेको समर्थ है, वह उल्लिखित प्रकारसे भगवन्निष्ठ होकर जीवनयापन करनेवालेके प्रति निष्ठुर क्यों-कैसे हो पायेगा? (द्रष्टव्यः त.दी.नि. २।३०४-३१७)।

पञ्चपर्वा विद्या (=१.वैराग्य २.सांख्य ३.योग ४.तप ५.भक्ति); एवं पञ्चपर्वा अविद्या (=१.अन्तःकरणाध्यास २.प्राणाध्यास ३.इन्द्रियाध्यास ४.देहाध्यास ५.स्वरूपविस्मृति) ये भगवान्की ही द्वादशविध शक्तिओंमेंकी दो शक्तियां हैं (द्रष्टव्यः तैत्ति.उप. २।६ -भाग. १०।३९।५५). इन दशविध पर्वोंमेंसे जब विद्याशक्तिके जिस मोक्षोपायरूप पर्वको असाधन या अविद्याशक्तिके जिस मोक्षविधातक पर्वको भगवान् जब साधन बनाना चाहें तब भगवान्का वैसा निरंकुश स्वातन्त्र्य न केवल स्वीकारना ही चाहिये प्रत्युत साधनोपदेशक शास्त्रोंद्वारा वह निरूपित है ही. अतएव श्रीमहाप्रभु कहते हैं:-

ऐसा वह परमकाष्ठापन्न कभी अपनी अखण्डता तथा पूर्णता को लिये हुवे जगदुद्धारार्थ प्रादुर्भूत हो जाये, तब उसे 'कृष्ण' कहा जाता है. भगवान्के अवतीर्ण होनेसे पूर्व भी उद्धारके अनेक साधन तो विद्यमान थे ही; और उन साधनोंको जो अपनाने जो जीव समर्थ न हों ऐसे अनधिकारियोंके बीच प्रकट होकर भी भगवान् क्या करेंगे? ऐसी आशंकायें अद्भुतकर्मा भगवान्के बारेमें अप्रासंगिक हैं. क्योंकि भगवान् तो ऐसे अद्भुतकर्मा हैं कि असाधनको भी साधन बना सकते हैं (त.दी. नि. १।१).

लौकिक प्रमाणोंसे अप्रमेय होनेपर भी निजेच्छावश भगवान् सर्वजननयनगोचर प्रमेय बन सकते हैं. ऐसे ही कर्म-ज्ञान-भक्तियोंसे अथवा विद्याके वैराग्य सांख्य योग तप और भक्ति रूप पांच पर्वोंसे भी, प्रकट होनेकी इच्छा न होनेपर अप्रकट रह सकते हैं. स्वयंकी इच्छा होनेपर भगवान्, अविद्याके पांच पर्वोंको; या काम क्रोध लोभ मोह मद मात्सर्य को भी, साधन या निमित्त बना कर प्रकट हो सकते हैं. विद्यासे मुक्तिका नियम या अविद्यासे संसृतिका नियम जीवात्माओंकेलिये विद्योपदेशक शास्त्रीय प्रमाणमर्यादाके अनुसार बन्धनकारी हो सकता है-स्वयं परमात्माकेलिये बन्धनकारी नहीं. अतएव प्रमेयप्रकरणमें हमने देखा कि लोकरीत्या वृन्दावनस्थित श्रीकृष्णका व्रजमें स्थित भक्तोंकी अनुभूतिका प्रमेय बन पाना शक्य नहीं, फिरभी अपने दिव्य वेणुवादनको श्रवण करा

कर शृंगाररसभावात्मक प्रमेय भी भगवान् बने. इसी तरह भगवान् को अपने पति बनानेकी कामनावश किये जाते कात्यायनीव्रतरूप साधनको भगवान् ने असाधन बना कर, असाधन चीरहरण और चीरदान की निजकेलिको साधन बना लिया : शरद् ऋतुमें रासक्रीड़ाका वचन देकर! “अहं क्रतुरहं यज्ञः....अहमग्निरहं हुतम्” वचनसिद्ध श्रौत साधनरूप यज्ञयागमें देवताओंकेलिये सम्पादित हव्यानकी आहुतिको असाधन बनाकर गोपबालकरूप निजसखाओंको खिला देनेरूप असाधनको भगवान् ने साधन बना दिया! जिसे वेदमें “मुखादिन्द्रश्चाग्निश्च” वचनद्वारा मुखरूप; एवं भागवतमें “इन्द्रादयो बाहव आहुरुम्नाः” वचनद्वारा बाहुरूप कहा गया है, ऐसे इन्द्रको चढ़ायी जानेवाली बलि रूपी जो साधन उसे असाधन बना कर, अश्रुतपूर्व गोवर्धनपर्वतके अर्चनको निजार्चनका साधन बना लिया! असाधनरूप वरुणापराधको भगवान् ने निजमाहात्म्यज्ञानके प्रदानार्थ साधन बना दिया! ऐसी विलक्षण साधनलीलाके सात अध्यायोंके सात अर्थोंके अनुसन्धानार्थ अब हमें प्रवृत्त होना चाहिये.

ऐश्वर्य वीर्य यश श्री ज्ञान और वैराग्य इन छह गुणधर्मोंके; तथा इनसे युक्त सातवें स्वयं भगवान् धर्मोंके, निरूपणार्थ इस साधनप्रकरणमें सात अध्याय योजित किये गये हैं. स्नेहकी आसक्ति-दशाका वर्णन जैसे प्रमेयप्रकरणमें अभिप्रेत हैं; वैसे ही स्नेहकी व्यसनावस्थाका वर्णन इस साधनप्रकरणमें अभिप्रेत है. भगवत्स्नेहकी इस व्यसनावस्थामें अनुष्ठित साधनरूपा कृतिद्वारा ब्रजभक्तोंका चित्त भगवान् में कितना अधिक लग गया था यही यहां निरूपणीय है. सकल दैहिक धर्मोंका त्याग करके भगवत्प्राप्त्यर्थ लौकिक या वैदिक कर्तव्योंके निर्वाहकी जीवनशैलीमें भगवत्स्नेह व्यसनदशापन्न हो गया है. इस तरह सातों अध्यायोंद्वारा ब्रजभक्तोंके निरोधका अर्थात् प्रपञ्चविस्मृतिपूर्वक भगवदासक्तिका ही वर्णन यहां अभिप्रेत माना गया है.

वैराग्य सांख्य योग तप और भक्ति रूप विद्याके पांचों पर्वोंकी अनुष्ठानात्मिका सिद्धि तो नहीं परन्तु स्वरूपसिद्धि या फलसिद्धि तो यहां भी विवक्षित है ही.

तदनुसारः—

साधनप्रकरणके प्रथम (आदितः १९=२२) अध्यायमें : भगवान्‌के ऐश्वर्य गुणका वर्णन अभिप्रेत है। कुमारिकाओंकेद्वारा भगवद्व्यसनवशात् किये गये कात्यायनीव्रतके प्रसंगमें भगवान्‌ने उनके वस्त्रोंको हर कर उनके लौकिकभावको दूर किया और बादमें स्वयं ही रासक्रीड़ाके वरदानका ऐश्वर्य प्रकट किया।

साक्षात् सम्भव न होनेपर परम्परया भी भगवान्‌ ही सेवनीय होते हैं और एतदर्थ देहेन्द्रियादिका स्वार्थपूर्ण विनियोग करनेके बजाय भगवदर्थ विनियोग करनेकी भावना रखनी उचित होती है। प्रकृत लीलासन्दर्भमें गोपिकाओंद्वारा अनुष्ठित वैराग्यसाधनाके इसी अभीष्ट स्वरूपको सिद्ध करनेकी बात समझानेकेलिये कात्यायनीव्रतद्वारा भगवद्भजनकी कथा निरूपित हुयी है। वृक्षके उदाहरणद्वारा परार्थ जीवनयापनका उपदेश भी इसी वैराग्यसाधनाके निरूपणार्थ है।

साधनप्रकरणके द्वितीय (आदितः २०=२३) अध्यायमें : वीर्य गुणका वर्णन अभिप्रेत है। यज्ञभोक्ता यज्ञात्मा भगवान्‌ एवं उनके साथ गोपबालकों को भोजन कराने आयी ब्राह्मणोंकी पत्निओंपर उनके यज्ञपरायण पतिओंका मत्सरग्रस्त न होना भगवान्‌के असाधारण वीर्य गुणका निरूपण है।

इसी तरह क्षुधापीडित गोपबालकोंने क्षुधापीडाकी निवृत्तिकेलिये भगवान्‌की ही प्रार्थना की अन्य किसीकी नहीं, यह विद्याके द्वितीय पर्व सांख्य-विवेकका प्रकृत लीलोपयोगी सन्दर्भ है।

साधनप्रकरणके तृतीय (आदितः २१=२४) अध्यायमें : यश गुणका वर्णन अभिप्रेत है। जिन हेतुओंके वश इन्द्रपूजन किया जाता था, उन हेतुओंका निरसन करके वैष्णवयागरूप गोवर्धनपूजन भगवान्‌ने करवाया, वह भगवान्‌का स्वधर्मयोजनरूप यशोरूप गुण है।

इन्द्रदेवकेलिये परम्पराप्राप्त बलि-उपहार पूजन रूप अन्याश्रयार्थ उत्सुक चित्तोंके चाञ्चल्यका निराकरण करके गोवर्धनपूजनार्थ सभी ब्रजवासियोंके चित्तको अपनेमें निरुद्ध करना, प्रकृत लीलोपयोगी सन्दर्भमें विद्याके तृतीय पर्वरूप योगका अभीष्ट स्वरूप है।

साधनप्रकरणके चतुर्थ (आदितः २२=२५) अध्यायमें : श्री गुणका वर्णन अभिप्रेत है। गोवर्धन पर्वत धारण करके इन्द्रकृत उपद्रवोंसे निजभक्तोंका त्राण करनेके निरूपणमें भगवान्की श्री वर्णित हुयी है।

सह्यासह्य सुख-दुःखादि सभी अवस्थाओंमें भगवान् ही आश्रयणीय होते हैं। भगवान् भी अक्लिष्टकर्मा होनेसे किसी तरहके क्लेशके बिना ही गोवर्धनधारणद्वारा निजभक्तोंकी रक्षा करते ही हैं, यह प्रकृत लीलोपयोगी सन्दर्भमें विद्याके चतुर्थ पर्वरूप तपका अभीष्ट स्वरूप है।

साधनप्रकरणके पञ्चम (आदितः २३=२६) अध्यायमें: ज्ञान गुणका वर्णन अभिप्रेत है। एक बार ही नहीं परन्तु आनेवाले वर्षोंमें भी अन्याश्रयार्थ कोई ब्रजभक्त प्रवृत्त न हो एतदर्थ गर्गाचार्यके वचनोंसे भगवन्माहात्म्यका निरूपण जो किया गया है, वह भगवान्के ज्ञान गुणका ही निरूपण है।

गर्गाचार्यद्वारा निरूपित भगवन्माहात्म्यके ज्ञानके साथ-साथ भगवान्में परमस्नेहरूपा भक्ति ही, प्रकृत लीलोपयोगी सन्दर्भमें, विद्याके पञ्चम पर्वरूप भक्तिका अभीष्ट स्वरूप है।

साधनप्रकरणके षष्ठ (आदितः २४=२७) अध्यायमें: वैराग्य गुणका वर्णन अभिप्रेत है। इन्द्रकेद्वारा अपराध किये जानेके बावजूद इन्द्रको निरस्त करनेके बजाय उसके केवल मदको निरस्त करनेकी लीलामें भगवान्का वैराग्य गुण निरूपित हुवा है।

साधनप्रकरणके सप्तम (आदितः २५=२८) अध्यायमें : षड्गुणोपेत धर्मीका वर्णन अभिप्रेत है। ब्रजवासियोंको वैकुण्ठकी साक्षात् अनुभूति करा कर पुनः भजनानन्दके दानार्थ गोकुलमें लाना, यह भगवान्की अपने धर्मी स्वरूपको भलीभाँति जतानेकी ही लीला है।

इस तरह दशम स्कन्धका प्रतिपाद्य विषय-अपनी समग्रताके साथ परमात्माका जीवात्माओंके बीचमें प्रकट होकर ऐसी लीला करना कि जीवात्मा प्रापञ्चिक विषयासक्तिके चंगुलसे छूट कर भगवान्में निरतिशय आसक्त बन जाये-के सन्दर्भमें तामस प्रकरणमें ऐसे तामस अधिकारियोंके

अर्थात् शास्त्रीय साधनाओंकी सिद्धिसे रहित अधिकारिओंके साथ भगवल्लीला विवक्षित है। इस तामस प्रकरणके अन्तर्गत प्रमेय प्रकरणमें उन तामस अधिकारिओंके अधिकार स्वभाव और भाव के अनुरूप कैसा प्रमेय स्वरूप भगवान्ने प्रकट किया यह दिखलाना अभीष्ट है। इसी तरह उन भक्तोंने ऐसे प्रकट प्रमेयमें समासक्त हो कर क्या-कैसे साधन किये इसका निरूपण साधन-प्रकरणमें किया गया है।

स्पष्ट है कि यहां जो कुछ लीला वर्णित हुई है उसके आधिदैविक लीलापक्षमें तो भगवान्का प्रमेयबल अर्थात् शास्त्रप्रमाणानुरोधी सामर्थ्य ही प्रकट हुवा है। साथ ही साथ उस लीलाकी कथाको प्रकट करनेमें प्रमेयबल अन्तर्निहित प्रमाणबलवाले आध्यात्मिक भाव भी विवक्षित हैं ही।

इससे यह सिद्ध होता है कि जहां जीवकेलिये ज्ञातव्यबोधकतया या कर्तव्यसाधकतया आध्यात्मिक प्रमाणबलका निरूपण किया जाता है, वहां प्रमाणान्तर्निहित आधिदैविक प्रमेयबलको भुला नहीं देना चाहिये, “फलमत उपपत्तेः” न्यायानुसार। इसी तरह जहां परमात्माके लीलाविहारकेलिये आधिदैविक प्रमेयबलका निरूपण किया गया हो, वहां उसके प्रमाणबलानुकूल आध्यात्मिक भावोंको भुला कर लीलानिरूपण नहीं करना चाहिये। आत्मभिन्न किसी तत्त्वके प्रमाता प्रमाण प्रमिति या प्रमेय होनेके प्रभेदोंसे रहित एकमात्र अखण्ड सच्चिदानन्द परब्रह्म परमात्मा भगवान् स्वयंको ही लीलार्थ उक्त चतुर्विध प्रभेदोंमें प्रविभक्त कर प्रकट होते हैं। इसी तरह आत्मभिन्न किसी तत्त्वके कर्ता करण कृति या कार्य होनेके प्रभेदोंकी अपेक्षासे रहित ही वह स्वयंको इन चतुर्विध प्रभेदोंमें भी प्रविभक्त कर प्रकट होते हैं। ब्रह्मजिज्ञासार्थ प्रवृत्त वेदान्तसूत्रोंमें ब्रह्मतत्त्वके श्रवण मनन एवं निदिध्यासन केलिये उसकी स्वाभाविक ज्ञानशक्ति एवं क्रियाशक्ति के बारेमें उठते सन्देहोंका वारण अपेक्षित है। भगवल्लीलाके श्रवण कीर्तन एवं चिन्तन केलिये, तन्मूलक पादसेवन अर्चन एवं वन्दन केलिये; तथा इन भक्तिमार्गीय क्रियाकलापोंको दास्य सख्य एवं आत्मनिवेदन रूप लीलात्मक भाव-भावनाओंसे मण्डित करनेकेलिये, भगवान्की

क्रिया-ज्ञान-रूप उभयविध शक्तिओंके कारण ऐश्वर्यादि षड्गुणोंके द्विगुणित हो जानेसे, जो द्वादशविध शक्तियां अनुभूत होती हैं, उनके साथ भूतलके ऊपर प्रकट भगवान्‌के लीलागानकी उत्कण्ठाओंको सन्तुष्ट करना, वस्तुतः तो उस सच्चिदानन्दरूप औपनिषद् ब्रह्मका एवं गीतोक्त आत्मानन्दरूप परमात्माका ही भगवदानन्दके रूपमें एक मधुर-मंगल-मृदुल रसास्वादन श्रीमद्भागवत है।

अतएव जैसे वेदान्तसूत्रके बारेमें श्रीमहाप्रभु कहते हैं:-

सन्देहवारकं शास्त्रं वेदप्रामाण्यवादिनाम्।

क्रियाशक्तिज्ञानशक्ती सन्दिह्येते परस्थिते॥

वैसे ही श्रीमद्भागवतके बारेमें भी कहा जा सकता है:-

आनन्दस्य हरेर्लीला शास्त्रार्थो नैकधा हि सा।

नैकधा हि भवेत्तोषः लीलौत्कण्ठ्यवतामिह॥

जयति श्रीवल्लभार्यो जयति च विद्वलेश्वरः प्रभुः श्रीमान्।

पुरुषोत्तमश्च तैश्च निर्दिष्टा पुष्टिपद्धतिर्जयति॥

श्रीवल्लभाब्द ५१९

गोस्वामी श्याममनोहर

अक्षयतृतीया

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीमदाचार्यचरणकमलेभ्यो नमः ॥

॥ श्रीभागवत-दशमस्कन्ध-त्रयोविंशोऽध्यायः ॥

CHAPTER XXIII - CANTO-10

श्रीसुबोधिनी

कर्मज्ञाने वैदिके सुबोधिनीत्यध्याय उक्तवान् ।

SRI SUBODHINI

the enunciation of the Vedic "Karma" (action) and Vedic "Jnana" (knowledge). A detailed description of the rules and regulations in relation of this Vedic "action" and "knowledge" is also done.

[TIPPANI: Any action done without the Divine or our Lord as the goal or being in relation (pertaining/dedicated to) our Lord, whether it belongs to "Karma" (action) or "Jnana" (knowledge) will not lead to the purification of our Satwik (harmonious) nature. Only those dedicated "actions" which are fully related and consecrated to our Lord, can be the acid-test for the prevalence of "Satwa" in the doer or the one who performs such action. If the attribute of "harmony" is possible to be purified without any relation to our Lord, then the Brahmins would have surely got devotion and love to our Lord in their hearts.

क्रिया-ज्ञान-रूप तमसविध शक्ति-और साधन शक्तियों के विद्यमान हो जानेसे, जो द्वादशविध शक्तियाँ अनुभूत होती हैं, उनके साथ भूतल पर प्रकट भगवान्‌क लीलागानकी उत्कृष्टताओंको यत्नपूर्वकता से तम सच्चिदानन्दरूप आत्मनिष्ठ ब्रह्माका एवं सौतोक्त आत्मनिष्ठ परमात्माका ही भगवदानन्दक रूपमें एक मधुर मंगल-मृदुल रसास्वादन श्रीमद्भागवत है।

अतएव जैसे वेदान्तसूत्रके बारेमें श्रीमहाप्रभु कहते हैं:-

सन्देहवारकं शास्त्रं वेदप्रामाण्यवादिनाम्।

क्रियाशक्तिजनशक्तौ सन्दिह्यते परमिथतः।

निनीडिपुशि

आनन्दस्य हरतीति शास्त्राथोक्तं किं सा

नैकसा हि भवन्त्याः लीलाः सदावतारमिताः।

SRI SUBODHINI

पुरुषोत्तमश्च तैश्च निर्दिष्टा पुरिषदानजयति॥

श्रीवद्वत्पाद ५१९

गोस्वामी श्याममनोहर

अक्षयतृतीया

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

॥ श्रीभागवतं-दशमस्कन्धं-त्रयोविंशोऽध्यायः ॥

CHAPTER XXIII - CANTO-10 -

SRI BHĀGAVATAM.

कर्मज्ञाने वैदिके तु विंशत्यध्याय उक्तवान् ।

उभयोर्निर्णयो यादृक् सोऽप्यत्र विनिरूप्यते ॥ (१)॥

KĀRIKA 1 Meaning: "In this, 23rd chapter, there is the enunciation of the Vedic "Karma" (action) and Vedic "Jnana" (knowledge). A detailed description of the rules and regulations in relation of this Vedic "action" and "knowledge" is also done."

[TIPPANI: Any action done without the Divine or our Lord as the goal or being in relation (pertaining/dedicated to) our Lord, whether it belongs to "Karma" (action) or "Jnana" (knowledge) will not lead to the purification of our Satwik (harmonious) nature. Only those dedicated "actions" which are fully related and consecrated to our Lord, can be the acid-test for the prevalence of "Satwa" in the doer or the one who performs such action. If the attribute of "harmony" is possible to be purified without any relation to our Lord, then the Brahmins would have, surely, got devotion and love to our Lord in their hearts,

through the words of the Gopas only (i.e. the attribute of "harmony" or Satwa can be purified only through dedication to our Lord; otherwise this purification of "Satwa" will not take place and only the "purified harmonious mind" (SUDDHASATWA) can attain our Lord and such "purification" can take place only when one becomes "Satwik" or harmonious to please and for the sake of our Lord.]

साक्षाद्भगवतोक्तं हि यथा पूर्वं न भासते ।

परम्परोक्तमध्येवं स्त्रिया भावस्तथापरः ॥ (२)॥

KĀRIKA 2 Meaning: "Even our Lord's sayings and instructions cannot be fully understood with it's full purport and intended meaning. (That is why the wives of the Brahmins accepted to go back and return to their homes). Whatever was traditionally spoken viz. whatever was spoken by the Gopas to the Brahmins, could not be fully understood by the Brahmins as they were not the "best of persons" to deserve (our Lord's grace). In the same way, the Supreme Bhava of devotion which the wives of the Brahmins, who were performing the fire sacrifice, could not be fully realized by the wives of other Brahmins (i.e. those who were not doing the fire sacrifice). The reason for both is the same (viz. being undeserving).

[TIPPANI: Although the rituals which the Brahmins, were performing were not related for getting love and devotion to our Lord, but anyway, these rituals were "Vedic" (based on the scriptures) and ultimately as these rituals are dedicated to our Lord (or our Lord is the ultimate "end" or "goal" for all these rituals), ultimately, these rituals resulted in Bhakti or devotion to our Lord. This, of course, did not happen, due to their rituals only,

but this devotion to our Lord, was caused in them, due to their wives' devotion to our Lord and due to their wives' association. *If there is no love or devotion to our Lord, then any sort of "Karma" or action is deemed to be wasteful.* In the verse (2-10-23) the words "of the devotees" (BHAKTHAYAHA) denote that, due to the action of one wife, all other wives of these Brahmins were accepted by our Lord and their husbands got devotion to our Lord, due to the association of their devoted wives!

"Our husbands will not accept us back" (10-23-30). On hearing these words, uttered by the chaste "Yagnapatnis" (wives of Brahmins) our Lord explained to them properly and gave them peace of mind. He then asked them to go back to their homes and they all went away also! Through this, it is proved that, if we do worship and seva to our Lord, by treating some other deity/person as the "important" one, then, our Lord will not accept such worship or seva. One will not reach one's goal through such type of worship.

The other wives of Brahmins also had attachment to our Lord but what is important to be considered here is our Lord's acceptance and approval of such devotion to Him. Due to this, their devotion is spoken of and the glory and greatness of the one wife of the Brahmins has been specially praised, in comparison to the Bhava or attitude of all others. *This Bhava or attitude of this one lady is likened to the "SARVATMA BHAVA" or perception of our Lord is everything and in everybody. In this path of grace (PUSHTI), a mere acceptance by the Lord is considered as His "Prasada" or blessing.* Due to this reason only, this blessed lady did not attain the MOKSHA or liberation which is "immediate" (SADHYOMUKTHI). If the blessing conferred here, by our Lord, is compared

to the blessing which our Lord had conferred on the demoness Putana and others of her nature, then here to describe the "grace" conferred on this particular lady as "special" (VISESHA) will be inappropriate (i.e. both are incomparable and completely different from each other). "Body" always follows the path of order and regulations. Our Lord gave her, whatever was right for her, after destroying her body. This is the secret. That is why, our Shri Mahaprabhuji has written that, in this chapter, there is the exposition of both "Karma" (action) and "Jnana" (knowledge).

LEKH: The difference between the "wives" and their "husbands" (i.e. the wives of the Brahmins and their Brahmin husbands) due to respectively representing the path of "grace" and "orderly progress" (MARYADA) has been brought out clearly, in this chapter.

TIPPANI: Our Lord explained the "sincere and natural devotion and love for Him and also the so-called attachment and affection to one's wife, son and others of the family and its "unnatural and artificial" basis (as they are considered as different from our Lord). The Lord has not mentioned the latter "human" love as one of the main goals of a human life (PURUSHARTHAM). Even after listening to the "truth", how did the wives of the Brahmins go back to their homes? Answering this, it is said, that, our Lord's 'saying and words', even from the first instance, were not understandable, both in its purport and knowledge, for these ladies. Our Lord made the Gopas speak to the Brahmins and this was done, in the most traditional manner. But as these Brahmins did not deserve our Lord's grace, our Lord had taken this approach of sending the Gopas to them! This aspect will be fully explained in 10-23-23.

DOUBT: Perhaps the others' "wives" might have understood the giving up of the "body" of one of the wives of the Brahmins, caused by the intensity of her "Bhava" or attitude of devotion to our Lord? Then why did they not prevent her from this? The answer to this is that, all the other wives at first could not understand at all the "our Lord being present everywhere" vision (SARVATMA BHAVA) of this Gopi as this "visions'" nature is such that none can understand or realize it - except the one, who has been blessed with this by our Lord.

Another doubt is also possible. When our Lord had sent the Gopas, to speak to the Brahmins, in the traditional way, there was no effect of these words on these Brahmins, but how come, these words had effect on the wives of these Brahmins? The answer to this has been provided by our Shri Mahaprabhuji in his Karika - by mentioning "The Bhava of the wives" (STRIYA BHAVAHA) - denoting that like our Lord's words and saying could not be understood by everybody, in the same way, the "Bhava" or attitude of these noble and virtuous women, was also so "perfect and exemplary" (UTKRISHTA) and due to their inner-faith and love for our Lord, no sooner they heard His words, this "Bhava" or intense love for our Lord became augmented and they listened to His words and came to Him! They did not come to our Lord after a complete understanding of His words!

Our Lord's grace on these chaste wives of the Brahmins is denoted through the words "having got pleased" (10-23-2). We cannot conclude that the "blessing" on the Brahmin lady who gave up her body, as constituting "immediate liberation" conferred on her, by our Lord. We cannot compare this, as said earlier, to the "blessing" the Lord had conferred on demoness Putana

and other demons (How can both be comparable?). Then what should be our correct understanding of this particular "blessing" of our Lord? Answering this, our Shri Mahaprabhuji says that this lady's love for our Lord was so intense and of the highest virtuous nature like all the other women-folk at Vraja - of the nature of *"seeing our Lord everywhere and in everything and everyone and everything as our Lord"* (SARVATMA BHAVA), that our Lord enacted His Divine Leela, with this lady also, as He enacted with others. Her body was of the order of "Maryada" i.e. she was following strictly a very virtuous and "Dharmik" life and the Lord destroyed this body to enable Him to enact His Divine Leela, in the way of "Grace" (PUSHTI). If this lady was also to come to our Lord, as she had been particularly blessed with the highest Bhava or attitude, as referred to earlier (viz. SARVATMA BHAVA), she would not have returned back to her home, like the other wives. Hence, our Lord, through His unique grace and compassion, destroyed her body, which was coming in the way of her total merger with our Lord's Divine self i.e. *our Lord took her away into Himself, as His own!* This is the correct way of understanding about this particular Leela enacted by our Lord, with this particular Brahmin lady (IPSO FACTO ALL OTHERS WERE NOT READY OR DESERVING TO MERGE INTO OUR LORD'S DIVINE SELF!) If the Lord had not acted, in the way He did, a violation would have taken place of His own promise in the Gita, "He who worships Me with a particular attitude or Bhava, I, in turn, meet him, with the same Bhava or attitude" (YE.....BHAJAMI AHAM).

Our Lord did not do this "grace" on the others. The reason for conferring this "highest" grace on the particular

lady was her "highest" Bhava of intense love for our Lord. In other words, others did not have the highest Bhava or attitude of this particular lady. Hence all others did not get the same grace from our Lord, which this particular wife was blessed with.]

पूर्वाध्याये विद्या पञ्चवर्षदिष्टा तेन मोहः सर्वोप्यपगतो. दैहिका धर्मास्तु नापगतास्तेऽपि चेदपगता भवेयुस्तदा कृतार्था भवन्तीति तद् विनिश्चित्य सर्वे गोपालाः परमाधिकारिणो विज्ञापयन्ति राम रामेति.

॥ गोपा ऊचुः ॥

राम राम महावीर्य कृष्ण दुष्टनिर्बहण ।

एषा वै बाधते क्षुत्रस्तच्छान्तिं कर्तुमर्हथ ॥१॥

VERSE 1 Meaning: "The Gopas said, "Oh powerful Balabhadra! Oh Shri Krishna, who is the destroyer of all wicked people! We are now suffering from intense hunger! Please do something for the removal and mitigation of our hunger!"

श्रीसुबोधिनी : आदरे वीप्सा. नाम्ना "रमन्ते योगिनोऽनन्ते सत्यानन्दे चिदात्मनि इति रामपदेनासौ परं ब्रह्माभिधीयते"ऽतो यथात्मनि रतिर्भवति तथा कर्तव्यमिति प्रार्थना. तत्र सामर्थ्यमाह महावीर्येति, अयं हि ज्ञानात्मकः श्रुतिरूप आवेशी च. भगवन्तं च प्रार्थयन्ति कृष्ण दुष्टनिर्बहणेति. "क्षुत् खलु वै मनुष्यस्य भ्रातृव्य" इति श्रुतेः सदानन्दतिरोभावरूपा सदानन्दादेव गच्छतीति कृष्णेति सम्बोधनम्. यदीयं (यद्यपीयं!) क्षुद् बाधिका मृत्युरूपापि भवति तथापि निवारणीयेति ज्ञापयितुमाहुर्दुष्टनिर्बहणेति, सर्व एव दुष्टास्त्वया निवार्यन्त इति. स्त्रीनिवारणे नास्माकं सामर्थ्यं, न हि विद्यया स्त्रिया क्षुद्रूपा स्त्री निवर्तते, तदाहुरेषा वै बाधते क्षुत् न इति. ननु तदभावे सद्यः शरीरपातः स्यात् ततो लीला भगवता सह न स्यादित्याशङ्क्याहुस्तच्छान्तिं कर्तुमर्हथेति, तस्याः शम एव कर्तव्यो यथा न बाधते. यथाज्ञानादिदोषनिवृत्तौ शास्त्रमुपायस्तथा क्षुत्रिवृत्तावपि ज्ञानरूप एव कश्चनोपायो वक्तव्य इति भावः

SRI SUBODHINI: Through the "knowledge" gained on the basis of the instructions given by our Lord, with it's 5 divisions of knowledge (PANCH VIDHYA), all their "infatuation" (MOHA) had been fully removed, but the afflictions of the body viz. hunger and thirst remained. "On the removal of these only, we would fulfill ourselves" - thus the Gopas thought and the best among them, now prayed to our Lord.

Hey Rama! Hey Rama! This name was chanted twice to show respect. The Yogis revel and enjoy the Bliss of their Divine self, which is immeasurable, of the nature of truth and bliss and consciousness (ANANTA, SATYANANDA and CHIDATMA). Hence the word "Rama" refers to the Supreme Brahman. Through this prayer of uttering His name, the Gopas prayed for the love from Shri Balarama, in the same way one's own Divine self Atma, has love as it's natural attribute (*i.e. one's own Atma or Divine self is a symbol of all love*). The word "great and brave one" (MAHAVEERYA) is used to denote Shri Balarama's immense strength. These utterances are of the nature of denoting "Jnana" (knowledge) and based on the Vedas and also shows great inspiration for help from the Lord and Shri Balarama. They pray to our Lord Shri Krishna, who is the destroyer of all wicked persons. Hunger is a natural enemy of human beings. They called out to our Lord Shri Krishna, as He is of the Divine form of eternal bliss (SADANANDA ROOPA) so that the "hunger" which can possibly take all of them away from their eternal bliss or make it disappear, can be removed only by our Lord, who is SADANANDA ROOPA. With this view, they called to our Lord as "Krishna". This hunger is an enemy and of the nature of death. Even then this should be removed and that is why, in the verse, our

Lord has been hailed as one who destroys the wicked persons. "Oh Lord You are the destroyer of all wicked persons. We have no capacity to remove this hunger". Hunger is considered as being "female" in nature and the Gopas have now imbibed from our Lord the "knowledge" (VIDHYA) which is also "feminine" in nature. Hence they cannot remove hunger, which is "feminine" in nature, through their knowledge which is also "feminine"! "This hunger is giving trouble to all of us".

If hunger was to claim their lives, then they will not be able to participate in the Divine Leelas of our Lord. A doubt like this can arise. But answering this doubt, it is said that the Gopas told and prayed to our Lord, "Oh Lord! Please quickly mitigate our hunger, through which this hunger does not put any obstacle in the way of our participating in Your Divine Leelas". In other words, the scriptures have specified for the elimination of the "blemish" of ignorance (AJNANA) several ways, through "Jnana". Hence "Oh Lord, for the mitigation of our hunger also, please tell us some proper knowledgeable way or method."

[LEKH: Our Lord had told earlier, "Please do everything for the benefit and welfare of others" (SARVAM PARARTHAM KURYAT.)

"Oh Shri Balarama! You are the fulfiller of the above instructions of our Lord". There are three different meanings for the three words used to "call" Shri Balarama. The first "Rama: - denotes that "You are the truth in which the Yogis revel"; the second "Rama" - denotes the Lord as "Shri Sankarshana" - (of the Vedic connotation) and through the third word "MAHAVEERYA" (great strength or valour) - denotes the ingress (AAVESA) of our Lord's power in Shri Balarama - as one can become very strong

only on the "ingress" of great strength and power. Being "bad" hunger can make "truth" disappear and being of the nature of "sorrow", hunger can remove the aspect of "joy or bliss" also (SAT and ANANDA). As everything belongs to our Lord - and anything other than our Lord's is not independent (and hence "Jnana" also), "whatever is under our Lord" (as everything is) is of a "female nature". Hence our Lord's earlier instructions cannot mitigate this hunger as both "hunger" and these "instructions" (VIDHYA) are both considered as "feminine".

YOJANA: The holy word "Rama has been explained from the point of view of Vedas. Although the "RAMATAPINI UPANISHAD deals with this "name" with particular reference to our Lord Shri Rama (of Sri Ramavataram), it is our Shri Balarama who is considered, here, at Brindavan, as the Supreme Brahman, due to the ingress of our Lord Krishna's power in him (as Lord Shri Purushottama). In this way, reference of this Vedic reference to Shri Balarama, is indeed appropriate. In the "Bhagavatha Nimbhandha" on the 5th canto, our Shri Mahaprabhuji has said that, "Shri Rama was Shri Purushottama only" and hence Shri Rama is also considered as Shri Purushottama. In the 9th canto of Sri Bhagavatam also Shri Rama has been hailed as Shri Purushottama.]

भगवांस्तु संसारस्याग्रपश्चाद्भावेन गमनं स्यादिति विचिन्त्य सुतरां स्त्रीणामुपकारार्थं, तत्रापि ब्राह्मणस्त्रीणां पुरुषाधिकाररहितानां, धर्ममार्गमपि स्थापयितुं, प्राप्तज्ञानानां भिक्षाटनमेव मुख्यमिति विचिन्त्य, प्रथमं पुरुषभिक्षामुक्तवान्, द्रव्ये हि तेषां स्वाम्यमिति. अलौकिकैरुपायैः स्त्रीमुक्तिर्न स्यात् सर्वेषां च सत्सङ्गो न स्यात्, ततः सम्प्रदायोच्छेदश्च स्यादभिमानाभावाद् दीनता तु नास्त्येव, भगवत्कृपया नापि लोकेऽतो भगवान् याचनमेवोपदेष्टुकाम उत्तरं दत्तवानित्याहेतीति.

॥ श्रीशुक उवाच ॥

इति विज्ञापितो गोपैर्भगवान् देवकीसुतः ।

भक्ताया विप्रभार्यायाः प्रसीदन्निदमब्रवीत् ॥२॥

VERSE 2 Meaning: "Shri Sukadeva said, "On this prayer being made by the Gopas, our Lord, who is the beloved son of mother Devaki, with a view to confer His blessings on the wives of the Brahmins, who were His devotees, spoke to them in this way."

श्रीसुबोधिनी : एवं गोपैर्विज्ञापितोऽपि भगवान् सर्वसमर्थोऽपि देवकीसुतः परमकृपालुः सुतरां स्त्रीषु कृपावान् भक्तिमार्गप्रवर्तको भक्ताया विप्रभार्यायाः प्रसीदंस्तस्याः प्रसादं करिष्यन्निदं वक्ष्यमाणं याचनरूपमब्रवीत्.

ज्ञानं हि ब्रह्मात्मकं बीजरूपं, तद् ब्रह्मणैव चेत् परिपुष्यते, तदा ब्रह्मयोग्यं भवति. यथा बीजं ब्राह्मण्यामेव पुष्टं ब्राह्मणात्रेनैव वृद्धिं गतं ब्रह्मसंस्कारैर्ब्रह्मणा वेदेन च व्याप्तं ब्रह्मभावाय कल्पते, तथेदानीमपि जातं ज्ञानं ब्राह्मणात्रेनैव चेत् पुष्टिमेति तदा कार्यक्षमं भवति. तत्रापि ब्राह्मणाः पूर्णज्ञानकर्मनिष्ठा न तु यादृशास्तादृशाः. अत्रमूलकमेव हि ज्ञानम्, "अत्रेन प्राणा" इत्यादिपरम्पराश्रुतौ "विज्ञानेनात्मानं वेदयती"त्यन्तभूतायां तथैव निरूपणात्. "तस्मादन्नं ददत् सर्वाण्येतानि ददाती"ति च ब्राह्मणदत्तमेवात्र भुक्तं सद् ज्ञानं जनयति, तद्द्वारा सर्वदानाद्, ज्ञानं ब्राह्मण एव प्रतिष्ठितमिति. अन्यात्रे तु ज्ञानादिकमन्योक्तमेव स्यात् ततश्च न तद् ब्रह्मज्ञानं भवेदतो भगवान् प्रथमं ब्राह्मणस्वरूपमाह, पश्चाद् याचनं वक्ष्यति, प्रयातेति.

SRI SUBODHINI: On listening to the prayer made by the Gopas, our Lord thought of removing the sense of "ego" (AHANTA) and "mine" (Meum) (MAMATA) of these Gopas (so that they do not take birth again in this "Samsara" (world of births and deaths). He also decided to bless all the ladies and especially the wives of the Brahmins - these wives of Brahmins were under the very strict control of the Brahmins (and were never free to

express their devotion to our Lord). He wanted to reestablish the glory and greatness of this path of Bhakti or devotion. He also desired that the Gopas, who have now become "wise" (Jnanis) should now resort to "begging" (BHIKSHA YĀCHANAM) for their food - as this act of satisfying hunger through "begging" is considered as an "important" observance for a "Jnani" who is also a "BHIKSHU" (mendicant - Sadhu). So, our Lord sent them to the Brahmin priests for getting food, as they were the masters of the house, in whose control, everything was there.

Through "supernatural" (ALOUKIK) ways, the "liberation" of these womenfolk cannot happen and everyone also, does not get the benefit of "Satsangh" or getting associated with saintly and noble devotees of our Lord. When this "Satsangh" is absent, the traditional ways of living get disturbed. Hence, our Lord made them undertake the "worldly" (LOUKIK) way of "begging" for food. The Gopas did not have any "ego" or "conceit" at all! Hence they did not have also the sense of "pity" or "feeling lower" (DEENATA). Through our Lord's grace, there was never any need for them to beg anything from anyone, in this world. But our Lord had the desire to give them the instructions (UPADESA) and hence told them to beg for food from the Brahmins.

Our Lord is omnipotent and being the beloved son of mother Devaki, is also full of grace and compassion. He blesses womenfolk specially, as He is very fond of them and He is also the organizer and controller of this path of Bhakti or devotion. (BHAKTI MARGA PRAVARTAK). Hence, He decided to bless His devotees, the wives of the Brahmins, and told the Gopas to go and beg for their food.

[LEKH: The Gopas had, in fact, prayed to our Lord, to mitigate their hunger, through His powers of wisdom (Jnana) or through any other method (powers?) But our Lord did not agree to the desire of their inner-mind and asked them to "beg" food from the Brahmins. Why? Because our Lord is "the son of mother Devaki", hence He decided to bless the devoted wives of the Brahmins and due to this compassionate desire of our Lord only, He asked the Gopas to go and "beg" for food, from the Brahmins!

YOJANA: Through giving them instructions (UPADESA) of "Jnana" (spiritual wisdom) our Lord wanted to turn the minds of the Gopas from their worldly nature and attachments. Hence our Lord, did not at the first instance itself, make them completely "spiritual" (as He desired to bless them step by step) and due to this, He first asked them to "beg" for their food. *Without the association of noble devotees (Satsangha), the traditions of the path of devotion will get destroyed - as our Lord, personally had instructed Shri Uddhava, in the 11th canto of Sri Bhagavatam, about the necessity of "Satsangha" (association with the devotees of our Lord).* Through "ego" one feels "self-pity" and "pettiness" when, one is asked to "beg" for food! The Gopas, however, did not have any "ego" or "self conceit" (ABHIMAN) and due to this, they did not feel "pettiness or self-pity"! Another factor is that when, one is asked to "beg" from those, who are of the same status, "self pity" arises, when one has "ego" also. But, here this factor is not applicable - as these Brahmins were highly renowned for their discipline and devotion to their duties. Hence when there was no "ego" in the Gopas, the rise or presence of "self pity" is veritably impossible! But, the Gopas had one aim only viz. to obey our Lord's words at all times!

प्रयात देवयजनं ब्राह्मणा ब्रह्मवादिनः ।

सत्रमाङ्गिरसं नाम ह्यासते स्वर्गकाम्यया ॥३॥

VERSE 3 Meaning: "These Brahmins, proficient in the Vedas, with a view to attain the heaven (SWARGA) were performing a Vedic sacrifice called "Angirasa". Our Lord told the Gopas "All of you go to the place where this celestial sacrifice is being performed".

श्रीसुबोधिनी : देवा इज्यन्तेऽस्मिन्निति देवयजनं यज्ञभूमिस्तेषां भेदाः श्रुतावनेके, अयथाभूते देशे यज्ञो न कर्तव्य इति ज्ञापनार्थाः. ब्राह्मणा एव सर्वे, न तु याज्यः कश्चित् क्षत्रियस्ते च स्वधर्मैरवदाताः, तदाह ब्रह्मवादिन इति ब्रह्मवदनशीलः. ब्रह्म वेदो वेदार्थश्च, तादृशा मुख्याधिकारिणः. आङ्गिरसं सत्रं चतुर्विंशतिरात्रं चत्वारः षडहा नामेति प्रसिद्धम्. स्वर्गकाम्यये"त्यङ्गिरसो वै सत्रमासत ते सुवर्गं लोकमायन्ति"तिश्रुतेः स्वर्गो भगवत आनन्दांशो भगवदवतारो "देवेभ्यो वै स्वर्गो लोकस्तिरोभवदि"त्यत्र निर्णीतोऽतस्ते सर्वोत्तमाः सत्रिणः ॥२-३॥

SRI SUBODHINI: When the realization of the Supreme Brahman takes place or is caused by the Supreme Brahman itself, then this "Jnana" or spiritual wisdom, becomes of the nature of Supreme Brahman. Like the children of these Brahmins, fed with the food of the Brahmin households and with the purifying influence of the Brahmins, along with the envelopment of Vedic knowledge and practices, become deserving to have the wisdom of the Supreme Brahman, in the same way, the "Jnana" which got developed, now, in the Gopas, after listening to the words of our Lord, will yield good results, if it was augmented with the food of these Brahmins. These Brahmins were not ordinary Brahmins - but they were truly devoted, with full knowledge, to their rituals and "Karmas". The root of "Jnana" is food only. This has

been proved through the Vedic reference of "the vital airs (Prana) is protected by food" (ANNENA PRANAHA) etc.

A person who gives the charity of food gives every type of materials. Especially, when one eats the food given by a devout Brahmin, then it gives rise to "Jnana" or spiritual wisdom. Through the giving, in charity, of food, every type of "charity" is performed, and one reaps the benefit of every type of charity. Hence, only in devout Brahmins, this "Jnana" stays on a permanent and stable basis. The "Jnana" attained through, any other food, given by someone else (i.e. other than a good and noble Brahmin) will not be able to help in the rise of the spiritual knowledge of the Supreme Brahman (BRAHMA JNANA). In view of this, our Lord will describe the features of an ideal Brahmin and then ask them to go and "beg" food from them. In the Vedas, there are several kinds of places specified, in which the sacrifice to please the celestial gods can be performed and also the places where these types of sacrifices should not be performed. All these people who were performing this fire sacrifice were Brahmins and there was no "performer" (YAJAMAN) of the "warrior" (Kshatriya) class. All these Brahmins were sacred with the performance of their allotted duties, as per their "status" (VARNASHRAMA DHARMA) and "station" in their lives. They were also perfectly well-versed in the Vedas and its meanings. Such deserving Brahmins, were performing the sacrifice called as "Angirasa" which gets completed in 24 nights. They were performing this sacrifice with the sole desire to attain "heaven" (SWARGA). "By performing the "Angirasa" sacrifice one attains the Swargaloka" (ANGIRASAU VAI SATRAMASATATE SUVARGAM LOKAMAYAN). This "heaven" (SWARGAM) is a part of our Lord's "Ananda"

(Bliss) aspect and is also a manifestation of our Lord only.

[TIPPANI: "Everything in Vraja were intended for the use of our Lord and nothing should be taken for one's own use", in this way our Lord gave instructions of "Jnana" to the Gopas. In fact taking or using, all these materials intended for our Lord, for oneself will violate not only the "worldly" ways but also violate the main purpose of our Lord's Divine Leelas. But hunger also should be removed, but they should ensure also that "nothing" that is intended for our Lord, should be used. There was this fear also. That is why, they prayed for a new material (or food from a different source). In fact, they could have quelled their hunger through consumption of fruits etc. which were available in plenty, in this forest. If this was done, praying to our Lord would be a waste! *Hence, one should be careful to have only those materials, which our Lord wants us to have and avoid those, which He does not want us to have. This knowledge about our Lord's views is very necessary.* Even after this, if the Lord Himself decides, "I will only enjoy this material" - then only the Divine Leelas will sparkle with Rasa or relish. If there is no "desire" on the part of our Lord, then the Rasa or relish aspect will be missing in this Leela. Till the instructions given by our Lord, earlier, remain firmly established in the minds of these Gopas, such a situation (of Rasa being not present) will not arise. That is why our Lord had, in the beginning, told them in a worldly way (to beg) and in the end told them as to how they will get the spiritual wisdom of being fully related or belonging to our Lord - through this "food" only. (i.e. this "food" will cause the above spiritual upliftment). The masters of this food were "Brahmins, who were worldly (BAHIRMUKHAM)

and the persons, who will give and dedicate this "food" will be the wives of these Brahmins, who were great devotees. In this way, two types of "food" have been described. In the scriptures, "food" (ANNAM) has been referred to as the sustainer of "Jnana".

LEKH: The "heaven" is a part of our Lord's "Bliss" aspect. Hence, although this sacrifice was being done with a view to get into "heaven" this "action" is not considered as "wrong" (as this is connected to our Lord)!

तत्र गत्वा याचनं कर्तव्यमित्याह तत्र गत्वेति.

तत्र गत्वौदनं गोपा याचतास्मद्विसर्जिताः ।

कीर्तयन्तो भगवत आर्यस्य मम चाभिधाम् ॥४॥

VERSE 4 Meaning: "Oh Gopas! All of you go there, having sent by Me and taking our Lord Shri Balarama's and My names, "beg" food from them".

श्रीसुबोधिनी : अस्मद्विसर्जिता अस्मत्प्रेषिता न तु स्वतन्त्रतयान्यथा गमनेष्यपराधः स्यात्. स्वनाम्ना न याचनीयं तदाहार्यस्य बलभद्रस्य मम चाभिधां नाम कीर्तयन्तो याचत ॥४॥

SRI SUBODHINI: The Lord tells them to go there (Brahmin's place) and "beg" for food. Our Lord's "own going" will not be right and hence the Lord said to them, "go there as sent by us. Please "beg" food in Our names", i.e. "all of you beg for food by singing the names of the noble Shri Balarama and Myself".

तथैव कृतवन्त इत्याहेत्यादिष्टा इति,

इत्यादिष्टा भगवता गत्वायाचन्त ते तथा।

कृताञ्जलिपुटा विप्रान् दण्डवत् पतिता भुवि ॥५॥

VERSE 5 Meaning: "Following the advice of our

Lord, the Gopas went there, and began to "beg" for food, from the Brahmins, having prostrated themselves fully on the ground and with folded hands".

श्रीसुबोधिनी : भगवतादिष्टा नान्यथा कर्तुं शक्ता अतस्तत्र गत्वा तथैव ते याचितवन्तः. तेषां याचने प्रकारमाह कृताञ्जलिपुटा इति, कृतोऽञ्जलिपुटो यैः, अगर्वार्थमेतत्. दण्डवत् पतिता भुवि ब्राह्मणानयाचनेति सम्बन्धः ॥५॥

SRI SUBODHINI: The Gopas did what the Lord told them to do. Our Lord had sent them and they were not capable of doing anything other than, as per our Lord's advice. Hence, with a view to destroy all the vestiges of their "pride", they all folded their hands and prostrated fully on the ground and "begged" for their food.

तेषां याचनवाक्यान्याह त्रिभिर्हे भूमिदेव इति.

हे भूमिदेवाः शृणुत कृष्णस्यादेशकारिणः ।

आप्तान् जानीत भद्रं वो गोपान् नो रामचोदितान् ॥६॥

VERSE 6 Meaning: "Oh venerable Brahmins! Please listen. Let there be auspiciousness and welfare for you! We have to serve you, as per the advice of our Lord Shri Krishna and Shri Balarama".

श्रीसुबोधिनी : भूमौ प्रत्यक्षदेवा ब्राह्मणाः शृणुतेति श्रवणार्थं प्रार्थयन्ते. के भवन्त इत्याकाङ्क्षायामाहुः कृष्णस्यादेशकारिण इति- सदानन्दस्य भगवतः फलरूपस्य वयमाज्ञाकारिणः. तथापि किं प्रमाणं भगवद्वाक्य इत्याकाङ्क्षायामाहुराप्तान् जानीतेति. आप्तवाक्यं शब्दः, प्रमाणम्. यथादृष्टार्थवादिन आप्ताः. किमुच्यत इत्याकाङ्क्षायामाहुर्भद्रं व इति, प्रथमत आशिषो याचकैर्वक्तव्या इति. अथ वा यदुच्यते तद् भवतां भद्रमेव. वयं च जात्या गोपा रामेण बलभद्रेण च प्रस्थापिताः. भगवान् सदानन्दो न हि भक्तान् याचने प्रवर्तयते. यदपि भगवतोक्तं 'मस्मद्विसर्जिता' इति तदपि वाक्यत्वाद् वेदमध्ये प्रविष्टं बलभद्र एव प्रविशत्यतो रामचोदितानिति युक्तम् ॥६॥

SRI SUBODHINI: In three verses, this "begging" for food has been explained. The "deity or celestial god" on this earth is the true Brahmin. These Gopas prayed to the Brahmins to listen to them. Giving their introduction, they say that they are following the advice of our Lord Shri Krishna, who is the Lord and who gives His grace of "Sadananda" (everlasting Divine Bliss). "We are true friends" (i.e. we believe in the truth of words and will always speak the truth only).

It is but proper for those who are "begging", should at first give "blessings" (words of blessings for welfare etc.) to those, from whom, they expect to receive the material (here food) asked for! Hence they give blessings, "Let there be all-round welfare for all of you". In other words, they told that their words, were meant only for their welfare. "We are all Gopas, and Shri Balarama also has sent us to you". Our Shri Mahaprabhuji says here, that our Lord, who is the "Sadananda Roopa" (of eternal blissful nature) will never make His devotee to "beg" (in other words our Lord will always provide, in plenty, to His true devotees.)

But our Lord, indeed had told them to declare that "they have been sent by Me" also. But these words of our Lord which is Vedic in character is fully related to Shri Balarama only (hence we should conclude that it is but proper to say that they had all come, as advised by Shri Balarama).

एवं पूर्वपीठिकामुक्त्वा याचनमाहुर्गाश्चारयन्ताविति.

गाश्चारयन्तावविदूर ओदनं रामाच्युतौ वो लषतो बुभुक्षितौ ।
तयोर्द्विजा ओदनमर्थिनोर्यदि श्रद्धा च वो यच्छत धर्मवित्तमाः॥७॥

VERSE 7 Meaning: "Both Shri Krishna and Shri

Balarama, who have been grazing the cows, very near to this place, are very hungry now. They are asking you to give them some food. Due to this Oh! Brahmins! Please give the food belonging to you to us, if you have any faith or interest in those two, who have prayed to you all, for food, due to hunger".

श्रीसुबोधिनी : गाश्चारयन्तौ धर्मप्रवर्तकावविदूरे निकट एव स्थितौ रामाच्युतौ ब्रह्मपरमानन्दौ वो युष्माकमन्नं लषतः. तत्र हेतुर्बुभुक्षिताविति, अन्यथा न याचेयातां, न हि कश्चिद् याचकं याचते. बुभुक्षिताविति भगवद्वाक्यात्, 'कीर्तयन्तो भगवत' इति भगवद्वचनात्. अभिप्रायमज्ञात्वा क्षुधामेव ज्ञातवन्तः. अभिप्रायस्तु तैर्भगवानेव याचत इति ज्ञातो, यथा महान् प्रभुः सेवकं याचयित्वा ददाति तथा ब्राह्मणयाचनं कृत्वा देयमिति. अत उक्तं बुभुक्षिताविति. द्विजा इति सम्बोधनमज्ञानाद् रूढ्या वा. तयो रामकृष्णयोरोदनं यच्छत. क्षुधैव पात्रता निरूपिता, अर्थित्वमपि द्वितीयमङ्गम्, अन्यथैकादश्यामपि क्षुधितायात्र देयं स्यात्. तत्रापि यदि श्रद्धास्तिक्यबुद्धिस्तदा देयम्, एतयोर्दाने वयं कृतार्था भविष्याम इति. चकाराद् यद्योदनोऽस्ति. यदि वा वो युष्माकमेव, न त्वन्यस्य प्रसङ्गादागतः. अत्र सर्वत्र विधिनिषेधपरिज्ञानं भवतामेव वर्तत इत्याहुर्हे धर्मवित्तमा धर्मविदां मध्येऽतिशयिताः ॥७॥

SRI SUBODHINI: It was their "duty" (Dharma) to graze the cows. Shri Krishna and Shri Balarama are established in the Supreme Brahman only. "They are hungry and hence they have desired to have your food. If they had no hunger, then they would not have asked for your food, as no one will ask anything from a beggar". The Gopas could not understand the purport of our Lord's words. They understood and told the Brahmins that they "were both hungry". Our Lord had Himself "begged" through these Gopas! Like a great and noble person, takes something from his own servant and gives him back the same object! In this way, our Lord wanted to Bless these Brahmins, by at first asking them to give. That is

why, these Brahmins were told that Shri Krishna and Shri Balarama were hungry! "Oh! Brahmins!" - calling the Brahmins, in this way by the Gopas, has been done either due to ignorance or through their in-born coarseness. "Please give food for Shri Rama and Shri Krishna". Hungry persons should be fed, and moreover they are "asking" for food! Thus our Lord and Shri Balarama are fully deserving to be given food - as on the Ekadasi day also (the 11th day of the lunar-cycle, when one is expected to fast) one is expected to give food to a hungry person!

Now the Gopas had fulfilled both the deserving qualities viz. "hunger" and "asking" for food. But, "please give if you want to give as part of your religious conviction that by giving us food, all of you will become fulfilled". The Gopas requested them that they should give their "own" food - and not to give any food which has come to them from someone else. "All of you are fully aware of the rules and regulations regarding "giving" as you are all perfect in the knowledge about Dharma and the rules/regulations of right conduct."

ननु दीक्षितानामन्नमभोज्यं, "न दीक्षितवसनं परिदधीत नास्य पापं कीर्तयेत् नान्नमश्नीयादि"ति, तत्राहुर्दीक्षाया इति.

दीक्षायाः पशुसंस्थायाः सौत्रामण्याश्च सत्तमाः ।

अन्यत्र दीक्षितस्यापि नान्नमश्नन् हि दुष्यति ॥८॥

VERSE 8 Meaning: "Please do not be worried, that by giving us food before the actual sacrifice is completed, you will be violating the ritualistic rules - as, Oh! Best among the noble ones! After taking the initial vow for the performance of the sacrifice, but before the completion of the sacrifice, and while during the vow of

"Soutramanya" and other vows, giving food to deserving persons is not considered as a violation of the rules pertaining to the performance of a sacrifice."

श्रीसुबोधिनी : दीक्षातः पूर्वं भोक्तुं शक्यते. ततो दीक्षादिवसेषु न भोक्तव्यं पशुसंस्थादिवसेषु च न भोक्तव्यं, सौत्रामण्याश्च सुत्येऽहनि न भोक्तव्यं यदा सुराग्रहाः. अथ वा दीक्षाया दीक्षामारभ्य पशुसंस्थाया अन्यत्र पशुसंस्थापर्यन्तं न भोक्तव्यं सौत्रामण्यां च. "संस्थिते वाग्नीषोमीये हुतायां वा वपायामि"तिवाक्यात् सौत्रामण्यां तु सुराग्राधान्या"दन्नस्य वा एतच्छमलं यत् सुरे"ति शमलसम्बन्धान्न भोक्तव्यम्. द्रव्यनिर्देशः कृतो न वेति सन्देहात् स पक्षो नोक्तः. अन्यत्रैतद्व्यतिरिक्तस्थले दीक्षितस्याप्यन्नमशनं न दुष्यति. हि युक्तश्चायमर्थः, तदुपपादितं श्रुतिप्रदर्शनेन ॥८॥

SRI SUBODHINI: The Vedas specify that the "food of Brahmin doing the sacrifice (i.e. one who have taken the vow) should never be eaten" (i.e. to be avoided). Then why did our Lord specifically request for this type of food from these Brahmins? Answering this, it is said that, one can accept food from such Brahmins, if the food is given before taking the "vow" (DEEKSHA). But during the "vow" and "sacrifice", only this is prohibited. During the ceremony of "SOWTRAMANI", there is importance given to the consecrated drink, called "SURA" and this is considered as the part of "dirt" of food (MALAM OF ANNA = food). Hence, even on the sacrifice of "SOWTRAMANI" the food from these Brahmins, should not be eaten. There are three types of "offerings" during a sacrifice viz. (1) AAJYAM (mixed with ghee or ghee itself). (2) Pasu or animal or an image of an animal made from flour. (3) PURODASIYAM food - and there is no specific explanation as to which food can be eaten or not. But the main purport of the Vedas is that the "food" of the Brahmins who have taken the "vow" for conducting

these Brahmins, by at first asking them to give, that is

the sacrifice, should not be eaten, before the sacrifice itself is completed.

[YOJANA: The words "Supreme Brahman and Paramatma" (BRAHMA PARAMATMĀNO) indicate that, because, the Yogis revel in Bliss in our Lord Shri Krishna and Shri Balarama, Shri Balarama is hailed as "the Supreme Brahman" and our Lord Shri Krishna is hailed as "Paramatma" and of the Divine blissful nature of "Paramananda roopa".

LEKH: After the completion of the actual "sacrifice" (BALIDĀNAM), taking the "food" is not prohibited.]

एवं सोपपत्तिके याचने कृतेपि ते न दत्तवन्तस्तत्र हेतुरश्रवणं तत्रापि हेतुर्बालकोक्तमिति, "असंस्कृता न परिभाष्या" इति "न स्त्रिया न शूद्रेण सम्भाषेते"ति च. तथापि भगवन्नाम्ना याचितवन्त इत्यदाने तेषां दोष एवेति मन्यमानः शुक आहतीति.

इति ते भगवद्याच्चां शृण्वन्तोपि न शुश्रुवुः ।

क्षुद्राशा भूरिकर्माणो बालिशा वृद्धमानिनः ॥९॥

VERSE 9 Meaning: "These understanding Brahmins, desirous of attaining the petty "heaven" (Swargam), egoistic with the thought in their minds, that they are doing a very difficult "sacrifice" and hence are "far superior" in their efforts, did not listen to the "begging" (for food) made by our Lord, through the Gopas. Although they heard them, they acted as though they have not heard them and ignoring them, did not give any more attention (to the prayers of the Gopas)."

श्रीसुबोधिनी : ते हि भगवद्याच्चां शृण्वन्तोपि सन्तो न शुश्रुवुर्दत्तचित्ता न जाताः. तत्र हेतवः क्षुद्राशा इत्यादिपदोक्ताश्चत्वारः क्षुद्रेऽल्पेऽर्थ आशा येषां; स्वर्गानन्दो हि क्षुद्रः परमानन्दापेक्षया, "अस्यैवानन्दस्यान्यानि मात्रामुपजीवन्ती"ति श्रुतेः. साङ्गादेव वैदिककर्मणः फलावश्यम्भावाः. ते ह्येवं

मन्यन्ते प्रमाणबलनिष्ठा- भगवान् हि सर्वात्मकः सर्वत्रैव वर्तते विशेषेणाभिव्यक्तिपक्षेऽपि यज्ञोऽपि भगवान्, सर्वस्यापि प्रारब्धमूर्तिरेव सन्तोषणीया. ततो यथा यज्ञापराधो न पतति तथा विधेयमन्यथा विधिनिषेधौ न स्याताम्, प्रायेणैतैर्द्रव्यनिर्देशः कृत- "आज्यं पशवः पुरोडाशीया एते मे यज्ञार्था यावद् यज्ञ उपयोक्ष्ये तावन् मे यज्ञार्थं शेषाद् ब्राह्मणा भुञ्जीरन्ति"ति. अतो 'ब्राह्मण'पदश्रवणाद् भगवतेऽपि न दत्तवन्तो रूपान्तरपरिज्ञानात् एवं तेषां क्षुद्राशा. किञ्च ते हि भूरिकर्माणः, यद्यल्पे कर्मणि तावानपि स्वर्गः स्यात् तथापि न कुर्युरतो महतापि यज्ञेन यावान् स्वर्गो भवति तावान् भगवतेऽन्नदानेनापि भवत्यधिकोपि सर्वयज्ञात्मकत्वात् तथापि न कृतवन्तः, कर्मतारतम्येन फलतारतम्यमिति न्यायाद्; अन्यथा- पूर्णाहुत्या सर्वे लोकाः सिद्धा इति- सत्रारम्भ एव व्यर्थः स्यादतो यथा समानफलान्यपि नाल्पानि कर्माणि क्रियन्ते तथैतदपि न कृतवन्तो, "न ददाति न पचत" इति वाक्याच्चातो **भूरिकर्माणः** स्थूल एव कर्मण्यासक्तास्तत् कर्म नष्टं भवेदिति शङ्क्या न दत्तवन्तो, यतो **बालिशा** अज्ञाः. कर्म हि देवताप्रीतिहेतुस्ताश्च देवता आधिदैविकभूता भगवति सन्तुष्ट एव सन्तुष्यन्ति नान्यथातो "ऽर्के चेन् मधु विन्देते"ति न्यायेन सर्वफलरूपे भगवति सर्वदेवतारूपे चोपस्थितेऽल्पसाधनेनैव परितुष्यमाण आदरमकृत्वा वस्तुज्ञानाभावेऽभिव्यक्त्यभावाद् यज्ञस्य च स्वरूपानभिज्ञानादन्यथा मूलेऽनादरासम्भवात् कर्मणो बह्वन्तरायत्वात् केवलं भ्रान्त्येदमेव कर्तव्यमिति प्रवृत्ता बालिशा एव. किञ्च यथैतत् सर्वं न जानन्ति तथा स्वदोषमपि न जानन्त्यन्यथान्यो वा बोधयेत्. स्वस्य मौढ्याज्ञाने हेतुर्वृद्धमानिन इति- वयमेव त्रयीवृद्धा वेदार्थं जानीम इत्यसदाग्रहाः ॥१॥

SRI SUBODHINI: In this way, although the Gopas had "begged" for food, in a proper way (i.e. with respect and regards), these Brahmins did not give them any food. Why? They did not listen to their words, ignoring them as "boys" and giving no importance to their words at all! In fact, they did not even hear their words properly. They treated the entire "hunger" issue as too petty of their consideration! In the scriptures, talking to young boys,

women and the sudras who are not "purified" with due "Samskara" (upbringing with right conduct and values) is prohibited.

These Gopas, however, had "begged" for food in the name of our Lord. Even then, they were not given any food. Thus these Brahmins incurred the "blemish" of not giving food, even though they were asked, nay, even "begged" to! Shri Sukadeva explains this "blemish" of the most educated and well versed Brahmins (in the scriptures) in this verse.

These Brahmins, although they were clearly told by the Gopas about the request of our Lord, did not act as though they have listened to our Lord's words. They did not also get ready within their minds to "give" food! There were 4 reasons for this. (1) They were after a goal which is "petty" and small (KSHUDRASAH). Why? Their desire for attaining the pleasures of the "heaven" (SWARGA) is considered, as very small and petty, in comparison to the attainment of the Bliss of our Lord's Divine self (PARAMĀNANDA). In the Holy Vedas, the true nature of this "heaven" has been rightly remarked, "This Swarga (or heaven) has only a very small little part of the Divine Bliss of our Lord" (PARAMĀNANDA). (2) They were doing a very big sacrifice to get a very small and petty benefit. (3) They were ignorant and (4) They were "egoistic" (VRIDHAMANI) i.e. they thought that they only knew the meaning of all the Vedas and none else. They were infatuated with this type of false pride and desire.

When a Vedic sacrifice is performed, duly observing all its facets and rules, then the beneficial or the desired "result" is bound to happen! These Brahmins had faith in

this way, on the Vedas. Their understanding was of this nature.

But our Lord has become all these forms and names and He is present everywhere fully. He is also specifically referred to as being present or "established" in the "Yagna" or any consecrated sacrifice (NITYAM YAGNE PRATISHTITAM). Hence all sacrifices have to be rewarded by our Lord only and all sacrifices should be done to please everyone. Hence, during the performance of a sacrifice, everything should be done, so that there is no "mistake" or "wrong action" (APARĀDHA - hurting/injuring). If a sacrifice is performed, as per one's own will and desire (or in any way, without regard to rules and regulations) then it will not be proper either. In the scriptures, it is specified that, "ghee, animals, purodasa - all these are for My sacrifice. Till I receive all these and enjoy during a sacrifice, all these items are for My sake only (for My sacrifice). Let the Brahmins enjoy what is left over." These "Brahmins" even after hearing the word as "Oh Brahmins" did not give food even for our Lord, to whom, really as per the above specification, everything is intended! Why? Because they considered themselves, as being different from our Lord! Their desire was so petty and small - but these Brahmins were doing a very big sacrifice (to attain very small and petty benefits) - although they could have attained the same result of attaining "heaven" by even performing a much smaller "sacrifice"! In fact they would have attained much bigger results, much greater than attaining heaven, if they had given "food" to our Lord, as our Lord is the symbol of all the sacrifices as "YAGNAROOPA" - as all "sacrifices" are being done only to please Him - as He is the basis of all the other deities, who are invoked for conferring blessings during a sacrifice.

Even after knowing all these Vedic injunctions (that it is our Lord, who is the Supreme Lord established in all the sacrifices), they did not give food to our Lord! (i.e. they were ignorant of the true meaning of the Vedic rituals and they were also inspired by self-centered seeking for the pleasures of the heaven). Although full of purity due to the Vedic "Samskaras" and although they had got "Brahmin birth" they continued to remain really "ignorant" and worldly. They thought that they will not get the desired result, if they had given "food" to our Lord, which was really intended for the "sacrifice" (i.e. they will be deprived of the heaven!).

In other words, if they had given the "food" to our Lord, they would have attained all the results of all the worlds and they thought that their singular aim of attaining the pleasures of "heaven" only will be vitiated! "Never giving and never cooking" - following this, they were "doers" of big sacrifices! They were totally committed to the performance of all outside and external gross physical actions. In fact they were afraid that the cycle of their "actions" (Karma) will be ended, if they were to give food to our Lord! Hence they did not give food to our Lord! - as they were very materialistic to the core!

These Brahmins were ignorant. They thought that by performing "actions" the celestial gods will become happy. *The celestial deities become perfectly satisfied only when our Lord is made happy. In fact, if our Lord is not happy, the celestial deities also do not become happy at all!* As it is said that, what is the necessity to climb a mountain seeking honey if the same honey is available very near. Based on this argument, when our Lord, who is the Divine form of all the celestial deities and who is always satisfied by a loving heart offering even the smallest of

material/object, was present so near to them, these Brahmins did not show their due respect to Him. These Brahmins did not realize that the deity presiding over their sacrifice will not manifest, until, their ignorance about the "reality" viz. our Lord is removed or destroyed. These Brahmins did not even understand the real nature or the basis of sacrifices at all - which is Divine in character and is performed ultimately to satisfy our Lord only. If they had this knowledge, they would have quickly realized that, by ignoring our Lord and by not giving Him, due respects, they will lose only even the result which they had desired, after completing this sacrifice. They would have also known that insurmountable difficulties will arise, if our Lord is ignored or disrespected!

But, due to their misunderstanding and delusion (about their own greatness or 'ego') they thought that whatever came to their mind is the only duty to be discharged. Hence they did not give any food. This proves that they were, indeed, ignorant persons lacking true spiritual wisdom (AJNĀNI).

As they were ignorant in the above manner, they were, merrily unaware of their "blemish" (DOSHĀ) also. If this was so, someone would have pointed out at their faults. The reason for their ignorance was their "EGO" (VRIDHAMĀNI) through which, they thought that "we only know the meaning and purport of all the Vedas". Thus they were in a deluded stage of deep desires and ignorance.

तेषामज्ञानं सर्ववस्तुयाथात्म्यनिरूपणेन प्रकटयति देश इति.

देशः कालः पृथग् द्रव्यं मन्त्रतन्त्रद्विजाग्नयः ।

देवता यजमानश्च क्रतुर्धर्मश्च यन्मयः ॥१०॥

VERSE 10 Meaning: "He, who is the Divine basis

and form of place, time, all types of materials of the sacrifices, the Manthram (verses), the method of performing sacrifices, the Brahmins themselves, the fire, the celestial deities, the performer of the sacrifice, the presiding deity of the sacrifice and of Dharma (the right conduct)."

श्रीसुबोधिनी : देशादय एकादश द्वादश वा, कस्यापि ते स्वरूपं न जानन्ति. ज्ञात्वा हि कर्म कर्तव्यम्. तत्र देशा देवयजनानि, कालो वसन्तादिः. पृथगिति सर्वत्र भेदः, पृथग् द्रव्याणि वा. मन्त्र ऋगादि, तन्त्रमानुपूर्वी क्रियासमुदायो वा. द्विजा ब्राह्मणा, "भार्गवो होता भवती"त्यादिभेदाश्च. अग्नयो बहुधा भिन्ना आहवनीयादयः. देवता अग्न्यादयः, यजमानो ब्राह्मणादिः "सिक्तेता" इत्यादिभेदाश्च. क्रतुर्यज्ञाधिष्ठात्री देवता, धर्मो यज्ञः, चकारात् तदङ्गादिकं सर्वमेव. आध्यात्मिकभेदेन वा क्रतुर्यज्ञो धर्मस्तज्जनितमपूर्वमिति ॥१०॥

SRI SUBODHINI: Through this verse, the deep-rooted ignorance of these Brahmins is explained. These persons never understood the Divine basis or the origin from our Lord of all the 12 items explained as place, time etc. They learnt the Vedas but never understood its meaning. If this was so, they would not exhibit such an utter ignorance!

It is a rule for doing "action" (Karma) that one should have full knowledge about the "action" to be performed prior to the performance of the action itself!

The Place = the place where the celestial deities are worshipped through a sacrifice. The Time = seasons such as spring etc. The Materials = the knowledge about the various materials to be collected for this sacrifice. Manthram = the Vedic verses etc. Tantram = the various stages/ways/steps for the due performance of this sacrifice (i.e. all types of actions). The Brahmins = the priests who will

perform the sacrifice. Fires = there are also various types of "fires" e.g. the one to be invoked etc. The deity (Devata) = like fire god and others. The performer or the master (YAJAMĀN) = like the Brahmins and other householders who do this sacrifice. The presiding deity (RITUHU) = the presiding deity of the sacrifice. Dharma = the sacrifice itself and all its parts/divisions. From the spiritual point of view the word "RITU" would mean "sacrifice" and "Dharma" would mean the supernatural results which rise from the sacrifice or as a result of performing a sacrifice. All these are "Divine" and "of our Lord" - i.e. belonging to our Lord only - or He who gives them the stamp and basis of their "DIVINITY" viz. our Lord.

नन्वेतत् सर्वं ब्रह्मात्मकमतः प्रकृते कथमुपालम्भः? तत्राह तद् ब्रह्मेति.

तद् ब्रह्म परमं साक्षाद्भगवन्तमधोक्षजम् ।

मनुष्यदृष्ट्या दुष्प्रज्ञा मर्त्यात्मनानो न मेनिरे ॥११॥

VERSE 11 Meaning: "That Supreme Brahman, who cannot be grasped through the knowledge of the senses, omnipotent and who was present there in person, these Brahmins, who were attached to their bodies and had, very weak and low intellects, did not show any respect to Him - due to their ignorance caused by their human nature."

यदेतत् सर्वं तद् ब्रह्म, तत्रापि परमम्. ब्रह्मशब्देन चत्वार उच्यन्ते- वेदो ब्राह्मणजातिश्च चतुर्मुखः परब्रह्म च, अतोऽन्यव्यावृत्त्यर्थं परमशब्दः. स एवायं साक्षाद्; औपचारिककार्याशसगुणपक्षा व्यावर्तिताः. ततोऽप्याधिक्यमाह भगवन्तमिति, षड्गुणैश्वर्यसम्पन्नं पुरुषोत्तमम्. भगवच्छब्दवाच्यस्य प्राकृतत्वव्युदासायाहाधोजमिति, अधोऽक्षजं ज्ञानं यस्मात्. तर्ह्येतादृशे वस्तुनि प्रकटे स्वप्रकाशे कथं तेषामज्ञानम्? तत्राह मनुष्यदृष्ट्येति, अन्यथाज्ञानादज्ञानं;

यद्यन्यभावस्फूर्तिर्न स्याद् विचारे ज्ञानोपाये च प्रवृत्तिः स्यात् अन्यथाज्ञानं हेतुमाह दुष्प्रज्ञा इति, दुष्टा प्रज्ञा येषां, बुद्धिदोषात् सर्वत्रैव तेषामन्यथाज्ञानं तथा प्रकृतेऽपि जातमित्यर्थः. नन्वत्रान्यथाज्ञानं भवितुं नार्हति, समानधर्माभावात् विषयत्वाभावादारोपायोग्यत्वात् स्वप्रकाशत्वाद् विषयः सर्वथा शुद्ध, इति कथं तत्रान्यथाबुद्धिरिति चेत् तत्राह मर्त्यात्मान इति. न ह्यत्र तेषां बुद्धिर्विषयं स्पृशति किन्तु मध्य एवालम्बते यथा भ्रमदृष्टेर्भूम्यादयः. न हि कदाचिदपि भूम्यादीनामावर्तोस्ति. अतोऽन्तरेव दृष्टिभ्रमणं स्वाधिकारादारोप्यते. विषयधर्माणां हेतुत्वे रजतभ्रमवदन्यः स्यात् तस्यापि कालान्तरे स्यात्. अत एव ते मानुषभावेनैव व्याप्ता मनुष्या एव वयमिति मन्यमाना भगवन्तमपि तथैव मन्यन्ते. यथा चौरः सर्वानेव चौरान् जानाति, तथा मूर्खा देवमप्यागतं स्वसमानमेव मन्यन्ते, यथा व्याधस्तपस्विनम्, इतरवैलक्षण्याज्ञानात्. तस्मात् स्वदोषादेव निर्दुष्टे विषयेऽन्यथास्फूर्तिः. अत एते मर्त्यात्मान आत्मानमपि मर्त्यं कृतवन्तः परमात्मनस्तथाकरणे कः प्रयासः? अतो भगवच्छास्त्रं दृष्ट्वापि न मेनिरे नाङ्गीकृतवन्तः ॥११॥

SRI SUBODHINI: What is the relationship of reference being made to the fact that everything is of the form of Brahman only and the disrespect shown by these Brahmins to our Lord? Answering this, it is explained that "all this is not just Brahman but the "Supreme Brahman" (PARA BRAHMAN). The word "Brahman" has four meanings viz. (1) Vedas. (2) Brahmin. (3) Lord Brahma (the creator) and (4) the highest truth viz. the Supreme or Para Brahman. Here, with a view to remove the three other meanings, in this verse, the word "Para" or "Supreme" is used - *to prove that the Supreme Brahman was present in Vraja. In other words, "this is the Supreme Brahman or the Supreme Brahman is our Lord only! The word "before their very eyes" (SĀKSHĀT) has been used to remove the factor of taking help (to prove), from rendering service, the action, the part and the attributes (i.e. none of these are required to prove the fact that the*

"Supreme truth of Para Brahman" is present, now, at Vraja). Not only this Supreme Brahman is only the "Para Brahman" but the present manifestation is more greater and glorious as our Lord Shri Purushottama, is adorned with His 6 Divine attributes of opulence and others.

In this verse, the word "Bhagavan" has been used, not in an ordinary way (as is referred to sometimes like Bhagavan Durvasa, Kalidas etc.) but this word is referred to our "supernatural" and Divine Lord, who is "ADHOKSHAJA" - the one who cannot be understood through one's senses) - that our Lord can never even be touched through the knowledge, which one gathers, through one's senses (INDRIYAS).

In this way, although the Divine form of our Lord, who is self-effulgent (brilliant), the most supreme and glorious and greatest of the great Divine manifestation, was present there in Vraja, due to the ignorance of these Brahmins, they exhibited their petty "human" knowledge (MĀNUSHA DRISHTAYA). They were "ignorant", due to wrong and opposite knowledge. If this was not so, they would have thought about the words of the Gopas and would have also given intelligent response, through proper thinking. The reason for this "wrong knowledge" or ignorance of these Brahmins, was that they were having, destructive and deluded intellects. This "blemish" in their intellect exhibited here also, with reference to our Lord, and is the same "wrong" or opposite knowledge, which they are used to exhibit, in all their dealings and at all places.

DOUBT: None can get a "wrong" or "opposite" knowledge in/of our Lord, as none has the same Divine attributes or GUNAS as they are with our Lord (i.e. no

one is equal in form and stature like our Lord - hence there is no cause or reason for a "wrong" knowledge about our Lord, arising (as He is the only One of His type and unique). In our Lord "attachment to worldliness and materialism" is absent. Nothing can be imposed on our Lord and He is self-effulgent. The "materials" or "objects" by themselves are always pure. Even then how did these Brahmins treat our Lord as the "other"? (as different from them!). This doubt is removed through the words used in this verse, "of the human mind (or treating our Lord as a human being only) (MARTHYĀTMANAHA). Here their "intellect" is unable to reach up to the "VISHAYA" or the Divine material or form of our Lord - unable even to touch this! Their intellects have taken the help of "MĀYA" or illusion - like people, who go round and round by themselves, get the wrong vision of earth, trees and others being going round and round! - Although, really speaking, earth, trees etc. do not go around, in this way at all! Even if we were to accept that these materials such as the earth, mountains etc. are going round, then like having the illusion of seeing "silver" in a "shell" everyone else should also have this experience of actually seeing all of these going round and round! - This should take place, when this person is stationary also! But this does not happen. Hence we have to conclude, that these Brahmins were enveloped with the "human" attitude only - with limited and divided vision. These Brahmins concluding, that they were human beings only (i.e. they had no knowledge of their Divine basis or origin), now, understood, that our Lord also, is another human being only - like thieves regard all others as thieves only! These foolish Brahmins, regarded our Lord Shri Krishna, who had come to them, as a mere human being only, just like

themselves! They were not aware of the true glory and Divinity of our Lord. Due to ignorance, a hunter thinks that a person who is doing penance (in the same forest) is also like him only! This, due to their own "blemish" they got the "wrong and the opposite" knowledge about our Lord - as a mere human being only. They now made their own Atma or self, as being subject to death and due to this ignorance, they had no difficulty in regarding our Lord as a mere human being subject to death also! (as they were). In view of this, although, they were well-versed in the scriptures, they did not regard our Lord as "Bhagavan" or the Supreme Lord!

[LEKH: The Divine attributes of our Lord are not present in the Jivas or souls. Like the illusion of silver in a shell (due to its "shining" only), a shell may be taken as "silver". But in our Lord, the "human" type of attributes or values are absent. Hence, it is totally wrong to treat our Lord as "human". In this way, when it is not possible or completely wrong to put the "human" attribute into our Lord, to think of our Lord, as an ordinary human being is impossible to even think of!

Moreover, the Supreme Brahman, being self-effulgent is pure on every count and way and no "human" attribute can enter into this Holy principle. Their "intellects" could not decipher the underlying basis or reason for the origin of all objects/materials - as this realization would have made them realize the difference between the "usual" and "common" nature of things and the "extraordinary" and the "supernatural" ones. Hence, these Brahmins were still under the influence of illusion or "MĀYA". They regarded their "soul" as of the form of this "body" only. Hence they regarded themselves to be the target of "death" and the same wrong notion, they attributed to our Lord

also! Thus being "human" to the core, neither they understood the self-refulgence of our Lord, nor did they hear His words. The scriptural knowledge did not help them at all.

YOJANA: There are 2 types of "illusions" (BRHAMAM). (1) With some imposition. (2) Without any imposition. (SOPĀDIK and NIRUPĀDIK). The examples for the "illusion" caused by "imposition" of another idea or object are, eg such as the pot is going round, the conch is yellow. (2) Sugar is sour etc. The illusion (MĀYA) causes the vision of "going round" of the pot. The truth is that there is a "pot" but the Māya or illusion is that the "pot is going round"!(No. 2 above is explained later).

Our Shri Mahāprabhuji in his commentary on the verse of "RITERTHAM YATPRATI YETA" (Lord Narayana's exposition of Sri Bhagavatam in 4 verses to Lord Brahma) - has said that *"All objects/materials are our Lord only but attachment to them is caused by our Lord's illusion (MĀYA)"*. Here the object is the "pot" and the "VISHAYATA" (attachment to objects) is regarding it, as going round! This seeing the "pot" as "pot" is due to the Divinity present in that and having the knowledge that "it is going round" is due to "illusion". The eyes see both the pot and it as going round. This is caused by our eyes themselves going hither and thither. The pot itself is stable and is not moving or going round!

In the spiritual wisdom about our Lord, it is the intellect, which can make one realize all the truths about our Lord. It is the "blemish" in the intellect, which makes one see the pot as going round. Thus this intellect is supposed to be enveloped by "Tamoguna" or ignorance.

At this time, the truth about the pot is missed and only the experience of the "pot as going round" is registered. Although what is seen by the "eyes" (the pot) is true but due to "Kalpana" or imagination, the intellect concludes that the "pot" is going round - which is untrue. Thus the "blemish" in one's "intellect or mental makeup" makes one see things, which do not really exist or are illusory (MĀYIK).

Thus another fact gets proven. Due to this "blemish" in the intellect, these persons cannot actually "see" the object as it is! Their vision is always "blurred"! Thus the intellect gives rise to "ordinary" or "common" knowledge.

But the highest knowledge or wisdom, in fact can arise in a "blemish free" intellect. Thus the same intellect can make or mar. Lord Kapiladeva, in the third canto has said that, "It is through the process of one's intellect only which gives rise to doubt and others". Hence we can conclude in the following manner.

(1) A "Satwik" (harmonious) intellect leads one to certain spiritual wisdom or knowledge, which is stable or "certain"

(2) An intellect which is "Rajasik" (dynamism oriented) leads one to knowledge which is full of doubts i.e. confused and not 'certain' (No "NISCHAYAM").

(3) An intellect which is fully "Tamoguna" or ignorant leads one to knowledge based on delusion or illusion.

Why does the knowledge of "silver" occur after seeing a shining shell? Although the "eyes" see only a shell, it is the ignorant "intellect" which drags away the

mind and the eyes, due to Māya or illusion power of our Lord, to see "silver" only. That is, at first, the eyes see only the shell, but later the intellect concludes and regards, this shining shell as silver! Thus the origin of the "illusory" knowledge (i.e. that which never exists) is explained.

Seeing the "conch" as "yellow" occurs only to that person who suffers from an eye trouble of (jaundice) and this "illusion" is not caused by the conch. No sooner the eye problem is solved or cured, then one is able to see the conch, with its original colour and hue.

Moreover the knowledge of "silver" in sea-shell gets removed, no sooner, the knowledge of the sea-shell rises in one's mind.

Here, the reason for these Brahmins, not getting Bhakti or devotion to our Lord, was that their intellect had developed the "blemish" (DOSHA) of regarding the impermanent (unreal) illusory "human" nature, as permanent which our Lord had, out of His desire, put in them. Now they, in turn saw their own situation as applicable to our Lord and hence, regarded our Lord, as a mere "human" being. When our Lord will bless them, through His wish and desire, removing from their intellect, the lack of Bhagavad Bhakti or devotion to our Lord, then their intellect will shed the attitude of regarding themselves and our Lord as mere "human" only. Then their "delusion" will disappear and they will also understand the true Divine status of our Lord. *[PURPORT: Our Lord's grace is essential to remove one's "blemish" and to be blessed with His Bhakti and devotion.]*

ततो यद् जातं तदाह न ते यदोमिति प्रोचुरिति.

न ते यदोमिति प्रोचुर्न नेति च परन्तप ।

गोपा निराशाः प्रत्येत्य तथोचुः कृष्णरामयोः ॥१२॥

VERSE 12 Meaning: "Oh conqueror of enemies, king Parikshit! When these Brahmins neither said, "yes" or "no" (to their prayers), the Gopas, utterly disappointed came back and informed everything to both Shri Krishna and Shri Balarama".

श्रीसुबोधिनी : ओमित्यङ्गीकारे नेति निषेधे. निषेध उपायान्तर एव प्रवृत्तिः स्यात् तेषां धर्मेण वा तुष्टा भवेयुः. नेत्यसत्ये, सत्यनिवृत्तेः सिद्धत्वात्. अतो निराशाः. परन्तपेति सम्बोधनं स्वाधिदैविकशुकं प्रति कोपनिषेधार्थमागतं, राज्ञो वा. महद्भाग्ययोगे ह्यतिथिर्विमुखो न गच्छतीति तद्भाग्याभिनन्दनार्थम्. प्रत्येत्य व्याघृत्य समागत्य कृष्णरामयोः पुरतस्तथोचुः ॥१२॥

SRI SUBODHINI: If they were told, "No", then the Gopas could have thought of or planned any other way or method of getting food, after getting satisfied that these Brahmins, after all, were observing strictly their own rules of discipline! The Brahmins neither said "yes" or "no". By not telling "no" the Brahmins were untruthful (as they really did not care and never wanted to give food either), the Gopas got disappointed due to this "untruthful" behaviour of the Brahmins. Disappointed, they came back. The words "Oh conqueror or enemies" (PARANTAPA) are used by Shri Sukadeva, to suppress his "anger" (at the behaviour of these Brahmins) or in other words, these words have been used to describe the king, from whose house, none went empty handed or not being looked after. Here Shri Sukadeva is seen praising the king. The Gopas returned and began to tell Shri Krishna and Shri Balarama as to what happened.

[LEKH: Why did the Gopas get disappointed, when the Brahmins did not say 'no' also? The Gopas, understood, the inner attitude of these Brahmins and got disappointed at the ignorance (AJNĀNA) of the Brahmins. Shri Sukadeva said, "Oh king! You are the scorcher of your enemies (PARANTAPA)! That is why you are able to see the Lord, who is present in me. Please see actually the lack of 'anger' in the face of the Lord, present in me". (Caused by the behaviour of these Brahmins!) There is also another meaning, "Oh king, you are lucky indeed! But these Brahmins were very unlucky! That is why they acted like this. But, it is not proper to get anger towards ignorant persons."

YOJANA: These Brahmins never wanted to give food to these Gopas. Hence, they should have told clearly a 'No' - but remaining silent is, indeed, an action of "blemish". They were thus dishonest or "ASATYA". Where "untruth" is seen, then, those who follow the path of "truth" should get away from there. That is why the Gopas returned back.

It is said that the Lord who is seated inside Shri Sukadeva had indeed got "anger" on seeing the behaviour of the Brahmins and with a view to appeal to this "Lord seated inside him", Shri Sukadeva addressed our Lord as "PARANTAPA" - meaning, "Oh Lord please destroy the enemy in the form of anger, which has come to You as a result of seeing the rude and most improper behaviour of these Brahmins."

How can this noble servant of the Lord, request our Lord not to get upset? How can he advice like this, our Lord? With a view to remove this doubt, it is said that, Shri Sukadeva has used these words, on being fully inspired and immersed in our Lord's Divine Leela i.e. He

had lost himself in the ocean of Bliss, created by our Lord's Divine Leelas, that, he just spoke these "words" without any preplanning or thought!

These words were also used to tell the king not to get upset with these Brahmins? "Even our Lord is the respector of Brahmins, hence you should not get angry with these Brahmins. You are the loving servant of our Lord. Hence you should follow Him only.]

तदुपाकर्ण्य भगवान् प्रहस्य जगदीश्वरः ।

व्याजहार पुनर्गोपान् दर्शयँल्लौकिकीं गतिम् ॥१३॥

VERSE 13 Meaning: "Hearing the words of the Gopas, our Lord, who is the Lord of the Universe (JAGADEESHWARAHA) laughed out and told them again, showing the ways of this world."

श्रीसुबोधिनी : गोपानां खेदादिकं दृष्ट्वा, भगवद्वैमुख्ये क्रोधं च, तन्निवृत्त्यर्थं हास्यं कृतवान्, ननु क्रोधः कर्तव्य आज्ञोलङ्घनात्, कथं हास्यं? तत्राह जगदीश्वर इति, जगतः स एवेश्वरः, तथैव ते प्रतिबोधिताः. तेषां पूर्वखेदस्य विस्मृतत्वात् पुनराह, तेषां गमनाङ्गीकारार्थं प्रबोधनं च कृतवान्- लौकिकी गतिरेतादृशी क्वचित् प्राप्यते क्वचित् क्वचिदुत्तराभावश्च ॥१३॥

SRI SUBODHINI: On seeing the disappointment on the faces of the Gopas, and their anger towards the Brahmins, our Lord, began to laugh, with a view to lighten their sorrow and anger. In fact the Lord should have got angry on these Brahmins, who had disobeyed our Lord's instructions. But, why did He laugh now? This doubt is removed, as pointed out by our Shri Mahaprabhuji, through the use of the word, in the verse of, "the Lord of the universe" (JAGADEESWARA). Our Lord is the only Lord of this entire universe (as creator, protector and destroyer). Our Lord now taught them in the same way, as

per their behaviour (i.e. what they can easily understand - *this shows our Lord's eternal compassion and grace to His devotees*). The Gopas, by now, on seeing our Lord had forgotten, the sorrow created in their minds, due to the bad behaviour of the Brahmins. Due to this, our Lord told them again to go to the wives of these Brahmins - our Lord told them to accept whatever is given by these devout and virtuous wives of these Brahmins.

Our Lord, showed them the "worldly way" (LOUKIKEEM GATI) - that on 'asking' something is always got, somewhere. Sometimes one does not get anything at all and, there are persons, in this world, who would not even bother to reply!

भगवद्वाक्यमाह मां ज्ञापयतेति.

मां ज्ञापयत पत्नीभ्यः ससङ्कर्षणमागतम् ।

दास्यन्ति काममन्नं वः स्निग्धा मय्युषिता धिया ॥१४॥

VERSE14 Meaning: "Oh Gopas! Now, all of you go to the wives of these Brahmins and tell them that I have come very near to their house, with My brother Baladeva. These wives will certainly give you, even without asking, delectable food, as per your desire, as they have deep Bhakti or devotion to Me, in their minds and have surrendered their innerself to Me, completely."

श्रीसुबोधिनी : यज्ञे यजमानपत्न्यः एवोच्यन्ते निर्दुष्टत्वज्ञापनाय, "तस्मात् स्त्रियो निरिन्द्रिया अदायादीरपि पापात् पुंस उपस्तितरं वदन्ती"ति श्रुतेः. अतो निर्दुष्टत्वात् मां पत्नीभ्यो ज्ञापयत ससङ्कर्षणं बलभद्रसहितमागतम्. याचनं तु न कर्तव्यमयाचिता एव दास्यन्तीत्याह दास्यन्तीति. कामं यथेष्टं तद् वो युष्मभ्यं; तस्यान्नदोषो निरूपितः कामपदाद् वइतिपदाच्च. दाने हेतुः स्निग्धा इति, मयि ताः स्निग्धाः प्रेमवत्योऽतो मदागमने ज्ञापिते परितुष्टा एव दास्यन्ति, यथा प्रियवार्ताहर्त्रे दानम्. किञ्च धिया पुनर्मय्येवोषितास्ताः

सङ्गते बुद्ध्या मयि तिष्ठन्ति, शेषेण तत्र, बुद्ध्येत्युपलक्षणं; ज्ञानशक्त्यान्तःकरणेन चात्र तिष्ठन्ति, बाह्यक्रियया देहेन च तत्र. अतो ज्ञानशक्तिर्मय्येव तिष्ठतीति दास्यन्ति ॥१४॥

SRI SUBODHINI: Our Lord's words are spoken through this verse. In a sacrifice, the wives of the "performer" (YAJAMĀN) are called as "wives" - with a view to describe their virtuous and blemish-free nature. The scriptures say that the wives do not get half of the "blemish" or sins of their husbands although, as they do seva to their husbands, they get half of their good deeds. Hence these wives are considered as "blemish-free". "Please inform them about my coming here along with Shri Baladeva. Please do not "beg" for food, as they will give in plenty, even without being asked! They will give all the food which you desire for."

Through the use of the words "desire" (KĀMAM) and "VAHA" (they), the nature of "blemish" in the food is indicated. "These wives are fully devoted and loving to Me. Hence, on knowing from you about My coming over here, all of them will become very joyful. They will give you, what is desired by you, like the actions of the loved ones, to whom, the news about their beloved is brought and their "rewarding" the persons, who bring this good news! Moreover they are fully abiding in Me only, nay, they are very near to Me, through their senses and intellect - not only through these - but through their power of wisdom (Jnānasakthi) and inner-selves, they are always abiding in Me only. They, through their external actions, behaviour and through their bodies seem to live, for all onlookers, in their homes. But as they are fully abiding in Me only, through their power of wisdom, they will give you, the food, which you desire for."

[TIPPANI: The word "KĀMAM" (as per your desire) would mean that, "you will get what you desire for, in plenty". Now, treating this word as a qualifying attribute of "food" we shall see it's meaning. On eating this food by oneself, there can be the rise of "blemish" (DOSHA). How come? The master of this "food" is the Male head of the house i.e. the Brahmins, who had prepared this "food" with a view to offer it as an oblation to the celestial deities, during the sacrifice, so that they can all attain the "heaven". i.e. this food was intended for these celestial deities. This food, being not intended, for our Lord, had become of the form of the "desire" of the Brahmins. This also brings out the "worldly and materialistic" nature of these Brahmins. Thus the Lord indicated that this "food" cannot be acceptable to Him - as it was intended for others! The Lord told them, "these wives are My devotees. On being told about My coming over here, by regarding you all, as being related to Me, they will give you also, what is desired by you." But the Lord indicated the "blemish" in the food (as it was intended by the Brahmins for the celestial gods). If this was not so, then, these wives would have given the food to the Gopas only and would not have brought the food, themselves, to our Lord! (which they did!)

Then, why did they bring that "food" and why did our Lord accept this "food"? In answering this, it is said, that the virtue and devotion of these wives, were part of this "food" - as a wife is considered as "half" part of a husband (ARDHĀNGANI). The purport of this is that, before this "food" was brought to our Lord, it was belonging to the Brahmins fully - and hence full of "blemish". But, no sooner the wives removed a part of this "food" (for being offered to our Lord), in keeping

with our Lord's promise in the Bhagavad Gita, "I accept those offerings made to Me, with Bhakthi or devotion" - our Lord accepted this "food" with great joy and cheerfulness, as the same was brought with such a great Bhakti or devotion by these wives! *The Lord looks to the motive in the mind and nothing else.* In fact, no sooner, a part of this "food" was consecrated to our Lord, the entire quantity of "food" became "pure" and acceptable to our Lord. This was due to the Bhakti which these wives had for our Lord. In fact this "Bhakti" even made the Brahmins get devotion to our Lord.

Our Lord also wanted to complete the "sacrifice" being done by these Brahmins fully and properly by accepting a part of the "food" to be offered to the celestial gods and, in this way, "purifying" it! *In other words, no sooner our Lord is satisfied, all others get automatically satisfied!* These wives of the Brahmins had this knowledge - that if one waters the roots of a tree, the entire tree gets the benefit of such watering! Hence, they brought the "food" offerings to our Lord, with Bhakti and as an "offering" (ARPANAM).

LEKH: There is a clear cut reference to these wives as very noble and chaste (PATIVRATA). Their "inner-mind" was with our Lord, at all times, although their bodies and senses were engaged in the performance of their household duties.

ते पुनर्बालाः पूर्ववदेव गत्वा तथैव याचितवन्त इत्याह गत्वेति.

गत्वाथ पत्नीशालायां दृष्ट्वासीनाः स्वलङ्कृताः ।

नत्वा द्विजसतीर्गोपाः प्रश्रिता इदमब्रुवन् ॥१५॥

VERSE 15 Meaning: "On getting instructions from our Lord, the Gopas came to the place where the wives

of these Brahmins were residing. They prostrated to these ladies, who were dressed with auspicious vestments and ornaments and began to tell them, with humility."

श्रीसुबोधिनी : अथ भिन्नप्रक्रमेण, येन मार्गेण यया रीत्या पूर्वं गता न तथेति. पत्नीशाला भिन्नैव प्राग्वंशे सदसि वा भवति, परं प्राग्वंशे एव यत आसीना निश्चिन्ताः सुश्वलङ्कृताश्च. अनेन सौभाग्यसहितास्ता निरूपिताः. पूर्ववदेव नत्वा प्रश्रिता विनीताः सन्त इदं वक्ष्यमाणमब्रुवन्. ब्राह्मणसम्बन्धान्नमनं सतीत्वाद् विनयः ॥१५॥

SRI SUBODHINI: Then these Gopa boys came like before and began to "beg" for food. The word "ATHA" (now) used here denotes that, these Gopas, now went in a different route and manner to reach to their places. The usual residing place for these wives is situated in a different part of the house and they were all gathered, duly dressed up, without any anxiety or worry, in the portico/hall of their houses. The Gopas prostrated to these auspicious wives. They addressed them, with great humility, considering them as the chaste wives of these Brahmins and also remembering their earlier "sorrow" caused by the treatment meted out to them, by their husbands.

तेषां वाक्यमाह द्वयेन नम इति.

नमो वो विप्रपत्नीभ्यो निबोधत वचांसि नः ।

इतोऽविदूरे चरता कृष्णेन प्रेषिता वयम् ॥१६॥

VERSE 16 Meaning: "Oh noble Brahmin wives! We offer our prostrations to you all. Kindly listen to our words. We have been sent to you, by our Shri Krishna, who has come, along with us, to this nearby place, while playing and grazing the cows."

श्रीसुबोधिनी : वैदिकार्थापरिज्ञानाद् विप्रपत्नीभ्य इत्युक्तं, तत्राप्यनवधानतानिवृत्त्यर्थं निबोधतेत्याहुः के भवन्तः इत्याकाङ्क्षायामाहुरितो

निकट एव चरता परिभ्रमता लीलाकर्त्रा कृष्णेन सदानन्देन वयं प्रेषिता इति.

SRI SUBODHINI: Through these two verses, the words spoken by these Gopas have been explained. As these boys did not have knowledge of the Vedic traditions, they just addressed these ladies as "Oh! Wives of the Brahmins". Introducing themselves, they said that, they are friends of our Lord Shri Krishna, who is of the form of "SADANANDA ROOPA" (always Divinely blissful) who has come there, along with them, while playing and roaming in the forests (grazing the cows). They said that Shri Krishna has sent them to ask for food.

कार्यनिवेदनं वा प्रयोजनमाहुर्गाश्चारयन्निति.

गाश्चारयन् स गोपालैः सरामो दूरमागतः ।

बुभुक्षितस्य तस्यान्नं सानुगस्य प्रदीयताम् ॥१७॥

VERSE 17 Meaning: "Grazing the cows, our Shri Krishna along with Shri Baladeva and us, have come this far. We are all very hungry. Hence please give food to Shri Krishna and to all of us also, who are His servants."

श्रीसुबोधिनी : ते त्वन्यान्नं न गृह्णन्त्यतो भगवतोक्तमपि स्त्रीभिर्दत्तमप्यन्नं स्वयं न गृहीतवन्तः किन्तु भगवदर्थमेव याचन्ते, तेषां स एव धर्म इति. दोषकीर्तनं त्वज्ञानात्. गवां चारणमावश्यकमिति तदनुरोधेन तृणवति देशे समागतो गोपालैश्च सहितः. अनेन स्वागमने सर्व एवागच्छेरन्निति बाधकमुक्तम्. सराम इति आदरार्थं कार्यान्तराभावार्थं च. अतो वा दोषकीर्तनम्. अतो बुभुक्षितस्य तस्य ससेवकस्य तस्यैवान्नं तत्र गत्वा दीयतामिति. प्रकर्षो यथायोग्यम् ॥१६-१७॥

SRI SUBODHINI: Through this verse, the Gopas speak out their mind and their request. They generally do not accept anyone else's food. Hence, on being instructed

by our Lord only and on being given food by these wives, they did not take any food for themselves. They had asked for food only for our Lord and they considered that this is their duty or Dharma! "Our Lord Shri Krishna has got hunger" - this sentence has been spoken by them out of ignorance about our Lord's true "Divine" status. It was necessary to graze the cows. Hence, they had all come, along with our Lord, to this place, where there was plenty of green grass for the cows. The reference to our Lord's coming also denotes that, "on His coming everything or everyone should come". Reference to the coming of Shri Balarama has been made out of respect. Due to this, they told them, "Please bring His food for His sake only, who is hungry and also for His servants" (i.e. the Gopas). Please give as you think it appropriate, with joy and dedication."

[YOJANA: "MĀYA MANUSHASYA KAPATA MANUSHAHA" (the Lord has taken the 'human' form using His own power of 'illusion' or 'Maya' and He acts as though He is 'human') - all these references, go to prove, that, there is no hunger or thirst in our Lord (which are present always in a human being. In fact, there is not an iota of human trait in our Lord. "Hunger is the enemy of a human being" - as per the Vedic utterance, hunger and thirst are the lot of the humans and these are not applicable to our Lord. The Gopas told about the "hunger" of our Lord, due to their ignorance of the scriptures.)

ततो यद् जातं तदाह श्रुत्वाच्युतमिति.

श्रुत्वाच्युतमुपायान्तं नित्यं तद्दर्शनोत्सुकाः ।

तत्कथाक्षिप्तमनसो बभूवुर्जातसम्भ्रमाः ॥१८॥

VERSE 18 Meaning: "These wives of Brahmins,

were very eager to have the "Darsan" of our Lord, as they were hearing about His glory and virtues (GUNAS) daily. On hearing that the Lord Himself has come so very near to them, they got very eager to have His Darsan."

श्रीसुबोधिनी : 'चरते'तिवचनात् सोऽपि पश्चादागच्छतीत्युक्तम्, अत आहोपायान्तमिति, उप समीप आगच्छन्तम्. पूर्वं तु तास्तत्र गता, इदानीमत्र भगवान् समायाति. मनोरथस्तु पूर्वशेष इति समागमन इतिकर्तव्यतानभिज्ञाः ससम्भ्रमा जाताः. किञ्च नित्यं तद्दर्शनार्थमुत्सुकाः, अतः शीघ्रमपि गन्तव्यं, क्षुधित इति सामंजस्यपि नेयातोऽपि सम्भ्रमः. किञ्च तस्य भगवतः कथाभिराक्षिप्तं मनो यासां, यत्र क्वापि स्थितं मनस्तत आसमन्ताद् दूर एव क्षिप्तमतो भगवति गतमतो मनोरथबाहुल्यात् किं कर्तव्यमिति ससम्भ्रमाः ॥१८॥

SRI SUBODHINI: In the verse "moving or walking" (CHARATA) has been referred to, to denote, that the Gopas told them that Shri Krishna was also coming behind them! That is why, the words "coming very near" (UPAYĀNTHAM) have been used, to denote that, the Lord was also very near. At first the wives had their own inner desire "to have the Darsan of our Lord - but our Lord Himself had come to them! In fact, these wives always wanted to go and have Darsan of our Lord. But on hearing that the Lord Himself has, now, come to them - they became "actionless" and dumbfounded! They, did not know what to do further. In fact, on a daily basis, they were very eager to have our Lord's Darsan (vision). Hence they told among themselves that, "we have to go very fast to our Lord. He is also hungry and hence we have to carry food for Him also." - By thinking like this, they became anxious and worried! They were all listening to the Divine Leelas of our Lord and the Lord had fully attracted their minds. Now they had gathered all their "inner-mind" (from whatever work, they were involved with) and the same went only in the direction of our Lord.

Hence, as their "minds" were with our Lord, they did not know, as to what to do further. So they became anxious.

इदानीन्तनं बलिष्ठमिति विचार्य ससामग्रीका आगता इत्याह चतुर्विधमिति.

चतुर्विधं बहुगुणमन्नमादाय भाजनैः ।

अभिसस्रुः प्रियं सर्वाः समुद्रमिव निम्नगाः ॥१९॥

VERSE 19 Meaning: "Like the rivers rushing forward to meet the ocean, in the same way, these wives of Brahmins, carrying four types of food in appropriate vessels, came there (where our Lord was) with a view to have His Darsan."

श्रीसुबोधिनी : भक्ष्यं पेयं चोष्यं लेह्यमित्यन्यथा भोजनं न स्यात्. भक्ष्ये दन्तानां विनियोगोऽन्यद् गौणं, चोष्ये परितः स्थितांशानां, लेह्ये जिह्वायाः, पेयेऽन्तःस्थितस्य वक्त्रस्यातश्चतुर्विधमेव सर्वं भोजनं भवति. गुणा व्यञ्जनानि धर्मा वा, बहवो गुणा यत्र. अन्नं साधारणम् अपेक्षितादप्यधिकम्. भाजनैर्येष्वेव स्थितं नतूद्धृत्य. अभिसस्रुरभिसरणं कृतवत्य आभिमुख्येन गमनं, समुदायशक्त्या सर्वथा गमनं प्रतीयते. तत्र हेतुः प्रियमिति, प्रियं प्रति हि सर्वेषां गमनम्, अतः सर्वा एव. बह्वीनां कथमेकत्र गमनमेकदेत्याशङ्क्य दृष्टान्तेन परिहरन् प्रतिबन्धाभावमाह समुद्रमिव निम्नगा इति. निम्नगा नद्यो मध्ये पर्वतादीनामपि प्रतिबन्धं न मन्यन्ते, न हि तासां देवाः पतयो भवन्ति किन्तु समुद्र एव, तथात्रापि. निम्न एव गच्छन्तीत्युच्चैरहङ्कारे स्थिताः पतयो नाङ्गीकृताः ॥१९॥

SRI SUBODHINI: The wives, now decided to go to our Lord with all the appropriate food offerings. They took with them the four types of food. (1) That which is to be eaten. (2) To be drunk. (3) By the tongue and (4) that which is to be sucked. If these 4 items are not there, then the "meal" is not complete. They had brought more side dishes with an appropriate quantity of grains and cereals. They had brought all these items much more than what was required. They didn't even take out this food

liberation (MOKSHA). Thus, the four types of persons.

from the vessels - but brought the entire vessels too! They all gathered at one place and then came to our Lord together. How did they reach to the same place at the same time and that too together? This doubt is removed, through an example given in this verse - "Like the rivers rush forward to meet the ocean" - the absence of any obstacle placed before them is referred to here. The rivers do not bother at all about the mountains and other obstacles, which they encounter, on their way to the ocean. The "husband" of these rivers is the "ocean" and the real "husband" of these wives was our "Lord" only. In fact due to the "ego" of their husband, the wives who were lowly placed (i.e. rivers flowing on the ground) were not respected or accepted.

प्रतिबन्धाभावमाशङ्क्याह निषिध्यमाना इति.

निषिध्यमानाः पतिभिर्भ्रातृभिर्बन्धुभिः सुतेः ।

भगवत्युत्तमश्लोके दीर्घश्रुतधृताशयाः ॥२०॥

VERSE 20 Meaning: "Their husbands, brothers, relatives and children prevented them from going to visit our Lord. Even then they did not stop (from proceeding towards our Lord). They had been listening to our Lord's glory and Divine Leelas, for a long time. Due to this, their minds were fully devoted to our Lord, whose glory is supreme and the highest."

श्रीसुबोधिनी : उदासीनानां भाषणं निषिद्धमतः सम्बन्धिभिरेव निषिद्धाः, बलवद् बाधकं च तत्. पितरोऽत्र नोक्ता, अन्यथोत्पत्तिविरोधः स्यात्. उपपत्तिविरोधे तु शास्त्रं बलिष्ठम्. तासां चतुर्विधपुरुषार्थाश्चतुर्भिर्देया- धर्मदः पतिरर्थदो भ्राता अभिलषितार्थदातारो बान्धवाः सुता मोक्षदाः तेषां निषेधे तत्तत्पुरुषार्थहानिस्तथापि पञ्चममेव पुरुषार्थं मन्यमाना गता एवेत्याह भगवतीति. भगवांस्तु षड्गुणः स्वयं चैकोतः सप्तपुरुषार्थास्तत्र सिध्यन्ति. किञ्चोत्तमश्लोके

इति, उत्तमैः सिद्धपुरुषार्थैरपि श्लोक्यतेतो भक्तिरप्यष्टमः पुरुषार्थः. किञ्च कामितो हि पुरुषार्थो भवति न त्वकामितोऽतो धर्मादीनामपुरुषार्थतैव; किन्तु भगवानेव पुरुषार्थ इत्यभिप्रायेणाह दीर्घश्रुतधृताशया इति- दीर्घकालपर्यन्तं यः श्रुतो यद्वा श्रुतं तस्मिन् तेन वा धृत आशयो याभिः. यथा फलश्रवणेन फले चित्तं भवति तथा भगवति चित्तं न त्वन्यत्र. निषेधोऽत्र वाचनिक, ऋत्विजां कर्मवैयग्रात्. न ह्यन्यभार्या अन्येन स्पष्टुं शक्या यागनाशश्च स्यादतो यजमानपत्नीव्यतिरिक्ताः सर्वा एव गता एकरूपाश्च. ऋत्विजां मिश्रप्रतिषेधात् "यूनः स्थविरान् वे"ति. यजमानस्तु विसदृशोऽपि भवत्यतो गता एव ॥२०॥

SRI SUBODHINI: Did any one try to stop them from going out of their homes, in this manner? Those who had no relationship with these wives of the Brahmins, can never stop them from going. Hence only those who were their relatives tried to prevent them from going. In fact this type of bondage of the "relatives" is considered as the most difficult to cut away with! Here, among those, who tried to prevent them from going to our Lord, there is no mention of their "fathers" (parents). The parents would have stopped them and, if they were to disobey them (i.e. their parents), it would have led to deep anger and antipathy between the children and the parents. This would have created further difficulties in their going to our Lord also. When one's intelligence and thinking fail to show the correct way of action, then the only certain proof is our scriptures; i.e. whether to go or not - if they were to get a doubt on this - then they should abide by what the scriptures will say of this issue. A husband gives virtue (Dharma) and righteousness to a wife; a brother gives wealth; relatives give various materials/objects which one desires and the son enables the parent to attain "liberation" (MOKSHA). Thus, the four types of persons,

who were stopping them from going to our Lord, were really symbolic and representing the 4 main goals of one's life! *These ladies did not stop, even after being prevented from going to our Lord i.e. they did not bother as to whether they will lose out on any or all of these 4 main goals of one's life. They gave up everything, with a view to attain the 5th main goal of one's life (viz. devotion to our Lord). Thus all of them regarded the 5th goal of one's life as the most important and valuable and came to see our Lord! This is denoted by the words, "of our Lord etc." (BHAGAVATI) in this verse.*

When one goes to our Lord, not only is the devotee blessed with the 6 Divine attributes of our Lord, but he also gets the 7th and the highest attainment viz. our Lord Himself! Thus this devotee attains 7 main goals of one's life (PURUSHARTHA). The Mahatmas and sages sing the glory and greatness of our Lord Shri Purushottama. In this way, the 8th "main goal" of one's life is pure and total devotion to our Lord (Bhakti). If one desires something, then that object of one's desire becomes his goal or Purushartha. In other words, if nothing is desired, nothing happens! Hence these wives of the Brahmins did not desire anything connected with Dharma, Artha, Kama and Moksha - the 4 goals of life viz. righteousness, wealth, fulfillment of desires and liberation. Hence they wanted nothing and had no desires for these. They considered our Lord as the real "goal" or Purushartha! This is proved by the reference given in the verse, which says that "they had surrendered their inner-minds in our Lord, after listening to His glory and virtues for a long time". (DEERGA SRUTA GRITĀSAYA). Like a person on hearing about the "effect or result" of an action, gets one's mind fully concerned with that "effect or result"! In the same way,

their minds were now fully surrendered to our Lord and they had forgotten this entire world.

These Brahmins were busy in the performance of the sacrifice. Hence, they prevented their wives, from going out, only through their words. They did not use physical force to stop them as they could not touch these ladies - as this would entail "blemish" on them and they would not have been able to proceed further with the performance of their sacrifice, if they had incurred this "blemish" of touching another woman! Due to this reason all of them went away together - as all the Brahmins tried to stop them as a group, or they were prevented by those who were young and also by old people. Thus everyone went away.

गतानां समागमनप्रकारमाह यमुनेति.

यमुनोपवनेऽशोकनवपल्लवमण्डिते ।

विचरन्तं वृतं गोपैर्ददृशुः साग्रजं स्त्रियः ॥२१॥

VERSE 21 Meaning: "There, they had the Darshan of our Lord, along with Shri Balabhadra and the Gopas - our Lord was seen as going round and walking under a beautiful bower of fresh leaves of the Ashoka trees, situated on the banks of the Yamuna river."

श्रीसुबोधिनी : यमुनोपवने विचरन्तं स्त्रियो ददृशुरिति सम्बन्धः. जलस्थलक्रीडायोग्यभूमिः सूचिता. उपवने पुष्पाणि फलानि च सर्वदा भवन्ति, तथाविधान्येवारोप्यन्त इति. यमुना क्रूरेत्युपवनरक्षा यमभागाभावश्च. गतानामुभयपरित्यागे शोकः स्यादिति तन्निवृत्त्यर्थमाहाशोकानां नवपल्लवैर्मण्डित इति, अनेन शय्या अपि निरूपिताः. तादृशे विभावादियुक्ते गोपैर्मुग्धैर्वृतं विशेषेण हंसगत्यादिना गच्छन्तं साग्रजं क्रियाशक्तिसहितं सर्वतो रक्षणसमर्थं ददृशुः स्वाभिलषितप्रकारेण दृष्टवत्यो, यतः स्त्रियः ॥२१॥

SRI SUBODHINI: These wives of the Brahmins saw

our Lord walking and relaxing under a bower of fresh leaves of the Ashoka trees, near the river Yamuna. By saying like this, it is indicated that this place was ideal for our Lord's Divine Leelas on the land and in the water. Thus both the types of Divine Leelas can be enacted here (on earth and in water). In the small forests, there is always plentiful supply of fruits and flowers. The river Yamuna is considered as "cruel" (KROORA). Hence the small forest were protected, as Lord Yama did not have any part or say there. [Please see explanation from LEKH and YOJANA as given after the Sri Subodhini commentary.] Did these wives feel sorrow after giving up their houses and the place of the sacrifice? None at all. All these trees were now seen full of fresh leaves and on seeing this beautiful natural scene, along with their Beloved Lord, these wives lost fully even the least and last trace of sorrow, which they might have had in their minds, for having given up their homes etc. Reference to these bowers also indicate that these bowers had also provided a comfortable "bed" for our Lord, like a king swan, who was moving about, with all His Powers in tact and with His full ability to provide all types of protection. They were women and hence they had the Darsan of our Lord, with the eyes expressing their innermost desires and wishes.

[LEKH: These wives did not have the attainment of the "faculty of seeing our Lord in everything and as everything" (SARVĀTMA BHĀVA). Hence they came there to have Darsan.

The word "cruel" (KROORA) has been used for the river Yamuna. The sacred Yamuna river is capable of blessing a devotee with a new body (TANU NAVATWAMETĀVATA), which is capable of doing proper

seva or service to our Lord. She also removes all the obstacles on the way of such seva to our Lord. Due to this she protected these small forests from any danger or DOSHA connected with Lord Yama i.e. death. In other words, Yamuna river prevents the souls from going to the "hell" of Lord Yama. She is born to do this "main" action only. Lord Yama is Yamuna's brother. Hence, in the ordinary way also, a brother has no right in the property of his sister. Hence, *Lord Yama has no say on those devotees, who go to our Lord who was standing on the banks of the Yamuna river. Such devotees do not take birth again, into this world of births and deaths and also do not have to suffer the intervention of Lord Yama.* "Gave up both" (UBHAYA PARITHYAGA) means that these wives gave up both the places, where they were sitting and the house itself - as none of them were consecrated to our Lord (i.e. the place and the house). *They had the faith that by giving up these they will get the grace of our Lord. With such a certain faith, their minds became free of sorrow and pain.*

YOJANA: "Yamuna" river is cruel. Shri Mahaprabhuji has made a statement like this. The purport of this is that Yamuna river removes all obstacles put in the path of attaining our Lord. Thus, when she does this type of noble action, in the case of the devotees of our Lord, will she not remove all the obstacles for our Lord, in these forests? She will definitely do.

Lord Yama represents Kala or TIME, and Time eats everyone (i.e. destroys everyone). Will he then destroy these small forests also? But as these forests are related to his sister viz. Yamuna river, he will not destroy these forests. He will, on the other, protect and preserve them!)

स्त्रीदृष्टं भगवन्तं वर्णयत्यन्यथा भगवच्चरित्रं न भवेदन्योपसर्जनत्वाद्-
वर्णिते तु भगवतैव तथा क्रियत इति तादृशरूपप्राकट्येन निश्चीयते. श्याममिति.

श्यामं हिरण्यपरिधिं वनमालिबर्हधातु-

प्रवालनटवेषमनुव्रतांसे ।

विन्यस्तहस्तमितरेण धुनानमब्जं-

कर्णोत्पलालककपोलमुखाब्जहासम् ॥२२॥

VERSE 22 Meaning: "These wives of the Brahmins had this wonderful Divine Darsan of our Lord - they saw our Lord, who was shining blue, in colour, wearing the illuminating Pitambara dress and resplendent by wearing the garland of wild flowers on His neck. Our Lord was looking so very beautiful with His peacock feathers, gerua unguents, and colours (applied on His person), beautified with tender and new buds and He was now decked with such exquisite dresses like the foremost of all actors! He had placed one hand on the shoulder of one of His friends. With the other hand, our Lord was seen playing with a lotus flower. He was wearing the lotus flowers in His ears, long dark tresses (hair) were seen beautifying His face, which was very cheerful and joyful. His lotus like face was seen as very beautiful with a sweet mild smile."

श्रीसुबोधिनी : आदौ वर्णः शृङ्गारसात्मको, गौरो रजोरूप एव स्यात् तैजसश्च, शुक्लो जलप्रकृतिको अव्यक्तरसो, अत्रमेव हि सर्वरसात्मकं भोग्यं च. केवलं तद् रसजनकं न भविष्यतीति तयोरपि सम्बन्धो निरूप्यते-
हिरण्यपरिधिं वनमालिनमिति. सुवर्णमेखलैव परिधिरूपा कुण्डल-
मुकुटकण्ठाभरणानि च पीताम्बरं कङ्कणाङ्गदादीनि च. अनेन परिधिसहितः
सहस्रमूर्तिः श्यामश्चन्द्रो निरूपितः. वनमाला वर्ततेऽस्येति, सर्वपुष्पमयी सा
शुभ्रा. अन्येऽपि सर्वे रसास्तत्र सन्तीति ज्ञापयितुं साधनत्रयमाह बर्हधातुप्रवालनेति.
त्रयाणामन्योन्यसम्बन्धात् सर्व एव रसाः- बर्हिश्चित्र एव धातवोऽनेकविधाः

शुभ्रादयो मिश्राः, प्रवाला आरक्ता एव. एतैरपि कृत्वा नटवेषो यस्य, केवलं रसं धर्मिसहितमपि रसं दातुमुपस्थितः. किञ्च लीलामपि सामग्रीरूपं स्वयमेव करोतीत्याहानुव्रतांसे विन्यस्तहस्तमितरेण धुनानमब्जमिति. लीलायाः प्राधान्यख्यापनार्थं स्वस्य परवशत्वं बोध्यते. स्वातन्त्र्ये रसो गुप्तो भवतीत्यनुव्रतस्य स्वसमानधर्मशीलस्यांसे स्कन्धे हस्तं विन्यस्य युग्मरसं ख्यापयन्, विश्वमेव कमलात्मकं भ्रामयति सर्वमेवान्यथा करिष्यामीति ज्ञापयन्, निर्भयतां सम्पादयति. परमनुव्रतत्व एवाणुमात्रान्यथाभावेऽपि नैवमयं रसः क्रियापर्यवसायीति स्कन्ध एव कृतिर्निरूपिता. उभयोरेकत्र व्यापृतौ रसो न स्यादिति तरेणेत्युक्तम्. कम्पने मकरन्दः स्रवतीति रसार्थमेव तथाकरणम्. ज्ञानक्रिययोर्मर्यादायाः शास्त्राणामङ्गानां भक्तेर्विरोधमाशङ्क्य परिहरति कर्णोत्पलालककपोलमुखाब्जहासमिति. कर्णयोरुत्पले येऽलकानालसहितकमलस्थितभ्रमरा इव कपोलयोर्मुखे च हास्यं यस्येति. तेष्वपि हाससम्बन्धः कपोलयोर्मुखे च. सर्वेषामेव कमलत्वं कपोलयोर्मुखस्यैव वा. कर्णयोर्योगसाङ्ख्यत्वं प्रवृत्तिनिवृत्तिशास्त्रत्वं च. उत्पलानां मर्यादारूपत्वम्. अलकानां शास्त्रत्वं विद्वत्त्वं वा. कपोलयोर्भक्त्यङ्गत्वं मुखस्य भक्तित्वम्. सर्वेषामेव सरसत्वायाब्जत्वम्. तत्र हासो यस्येति सर्वव्यामोहात् सर्वविरोधः परिहृतो भवति.

SRI SUBODHINI: This verse explains the beautiful Divine form of our Lord, which was seen by these wives of Brahmins. If this description was not done, this story will not be of our Lord's!, as these virtues and qualities will belong to someone else only. In fact, on describing His beautiful form and on having His Darsan, in the manner described, it becomes certain that our Lord Himself, out of His boundless grace, made His Divine form, appropriate to be seen by these wives of the Brahmins.

Firstly let us consider our Lord's "colour". Our Lord was seen with a "blue colour". This colour symbolizes "love" (the emotion of SRINGĀRA) i.e. the Rasa or relish

of love. The fair colour is Rajasik (GAURA). The red colour symbolizes "brilliance" or Tejas - fire; water is white and without any particular Rasa or relish, only "food" has all the Rasas or relish and is appropriate to be consumed. Will this "food" only cause the origination of Rasa or relish only? Removing this doubt, our Shri Acharyasri is giving the relationship of the "Pitambara (yellow) dress and the garland of wild flowers". Our Lord was wearing golden wristlets, ear ornaments, crown, necklaces, Pitambara dress, bangles (Khada), armlets etc. In this way, duly dressed and decked up, the description of the blue moon is being described - with a Divine form! Our Lord was wearing a garland made up of wild flowers. It was white in colour, but consisting of various flowers.

With a view to describe the "stationing" of many other Rasa or relish in our Lord, three types of ornamentations viz. peacock feather, unguents and buds are being described. These three, being related to each other, present themselves as full of "Rasa or relish". The peacock feather is full of various different beautiful colours; the gerua colour-based unguents are also red, white and of different colours; the buds are of red colour only. By ornamenting and dressing Himself with all these, our Lord is looking so very beautiful like a fully dressed-up actor! (NATAVARA - best among actors!) The Lord Himself has come and manifested Himself to bless His devotees with His own Rasa or Bliss (RASA DĀNA). In other words, our Lord had come to give the Rasa or relish along with Himself to His Devotees. In fact He Himself was arranging and providing for all the ingredients/materials necessary for the enactment of His Divine Leela of blessing His devotees, with His Rasa.

प्रधानात्मनोऽसम्भवात् सर्व एव रसाः - ब्रह्मिष्ठ एव धातवाऽनन्तविधाः

He had now placed one hand on the shoulder of one of the Gopas and with His other hand, the Lord was playing with a lotus flower. With a view to emphasize the importance and value of His Divine Leela, our Lord is showing His "dependence" on others- by taking the help of His friend! The Rasa or relish becomes "lost or hidden" in freedom or being "independent". Hence, our Lord placed His hands on His friend's shoulder (friends, who were His real devotees/followers), and through this, He began to enact His Divine Leelas of "union" and "separation" - *He was showing that it is He who was making his universe "dance" - by playng with the "lotus" which is compared to the universe.* "I can make this entire universe topsy-turvy" - the Lord seems to show His utter omnipotence and courage, by playing like this, with the lotus flower! All these Divine Leelas, our Lord enacts only with a view to benefit His devotees. Even with a little difference, this "Rasa" of our Lord will not fructify as His action. Hence, the root of all power of action viz. "the shoulders" - the Lord is here referred as having placed one of His hand on "the shoulders" only. By keeping both the hands in one place only will not give rise to Rasa or relish. Hence, our Lord was seen playing with the lotus flower, through His other hand - i.e. our Lord was bestowing the Bliss of His Rasa, on everyone through the Rasa as contained in this lotus flower.

To remove the doubt, which may arise, as a result of possible contravention of spiritual wisdom (Jnāna), righteous action (KRIYA), scriptures of proper orderly behavior (MARYADA SĀSTRA), the various parts (ANGA) and enmity towards the devotees, the words, "our Lord has worn lotus flowers in His ears; on His cheeks and face the black tresses and the sweet mild smile on His lotus like

face: (KARNOTPALALALAKA KAPOLA MUKHĀBJA-HĀSAM) have been used here. Our Lord had tucked in His ears, beautiful lotus flowers; the black tresses looked like bees seated on these lotus flowers; on His cheeks and face, there is a mild beautiful smile. In other words, both the cheeks and the face have become beautified with this smile! All of these and especially the cheeks and face look like the lotus flower! All these were worn by our Lord not only to please them but also to create "infatuation" in their minds.

Both the ears of our Lord, represent the spiritual sciences of Sāṅkhya and Yoga and also symbolize the two clear cut spiritual paths of "PRAVRUTHI" (action) and "NIVRUTHI" (renunciation) and its relevant scriptures. The lotus represents the "orderly way of spiritual practice" (MARYADA) and the "black tresses" represent the Holy scriptures containing spiritual knowledge and principles. The cheeks are the "parts" (divisions) of devotion or Bhakti to our Lord and the Holy and beautiful face of our Lord is the main symbol and representative of Bhakti or devotion (to our Lord). All of these are filled with Divine Rasa or relish of our Lord. That is why all of these have been compared to the lotus flower. The word used here is "ABJA" (lotus) - meaning that the lotus flower gets originated from the Rasa of ABJA!

Beyond all these, is the infatuating smile of our Lord, which has pervaded all these parts of our Lord and through this "all infatuating" smile, the "incongruity" (opposition) of Jñāna, action etc. gets removed.

[TIPPANI: DOUBT: These wives of Brahmins, after having the Darsan of our Lord, in both of His loving Divine forms of "union" and "separation" (SAMYOGA

AND VIPRAYOGA), came back to their homes, at that time. This action of these wives is difficult to understand. Why? The "result" of having "Jnāna" (spiritual wisdom) percolates into one's "action" (KRIYA). In other words, on having got the "Jnāna" or realization of our Lord, who is the symbol of spiritual wisdom and Rasa or relish, they are supposed to perform only those actions which express this Rasa or relish. Then why did they go away and return to their homes? The reason for this was that the Lord had called them for giving them the Divine Rasa based on Dharma or righteousness, as they were dependent on others (husbands). Our lord, therefore, showed them His two Divine forms of "union" and "separation" and their later behavior of "going back" also is in consonance with their inner-minds and this was all caused by our Lord! Thus "going back" to their homes, will look like that they were, indeed, acting against their own Jnāna or spiritual realization (that no one has the desire to go back to one's former life, after having the vision of our Lord!) But our Lord's "Jnāna" and "action" (KRIYA) never lead to any opposite effect! Due to this, even the ordinary rules of behaviour (MARYADA) got broken (by their going away).

Moreover, in the Bhagavatam, there is a clear reference that *"the devotee who has tasted the honey of the Holy feet of our Lord Shri Krishna, does not go back to his home, which he has given up"* - in view of this the behaviour of these Brahmin wives, not only contravenes this reference but also is against the "Rasa or relish"!

One gets "love" and "attachment" to our Lord, in the first instance, through hearing and singing of His glories and MAHĀTMYAM! But, these wives went against the concept of "total" Bhakti to our Lord, although they came

to see our Lord, giving up everything, as they regarded their own husbands as their "PATI" or protector. Everyone else becomes the "other" when it comes to our Lord!

Now with a view to remove the doubt that these wives, on their going back to their homes, have violated the behaviour expected of them (as they were blessed by our Lord) in the commentary our Shri Mahaprabhuji has said that, the main reason for their behaviour was the all-enveloping "infatuation" created by our Lord - that, despite being not in consonance with proper "spiritual" behaviour (that no one goes back after having the vision or Darsan of our Lord), they went back to their homes due to our Lord's will and desire, which took the form of the all-enveloping and encompassing "infatuation". If they were aware of even one of the factors of proper spiritual behavior like Sāṅkhya, Yōga etc., they would have stayed "put" with our Lord only and would not have gone back to their homes. But as all these factors, were enveloped by the infatuation caused by our Lord's "smile", they did not remember even one of these factors and due to this "infatuation" (VYĀMOHAM) caused by our Lord, they did not "stay put" with our Lord, but, instead, they went away to their own homes!

We can see this aspect of their going back to their homes from another angle. Our Lord is the Supreme Brahman. Hence He is present in everyone in the same way and manner. His power of Jñāna is also present in everyone in the same way. But the power of "infatuation" of our Lord originated the rise of "change" or VIKĀAR in these wives. Due to this, they went back to their homes. They also went away to their homes, as our Lord's power of action (KRIYA SAKTHI) blessed them with "Samādhi" (or attaining the state of "thoughtlessness") and due to this, supremely satiated, they went away.

Some may say that these wives of Brahmins committed the "blemish" of having the Bhāva or attitude of "Rasa or relish" to our Lord, based on "love" or "sringāra". The scriptures specify the mode and method for spiritual practice for each category of persons. On following the scriptures properly one gets the due auspicious spiritual benefits. If the scriptural injunctions are not followed, then the opposite effect takes place. Now, these Brahmin wives, as per the scriptures, should have served and loved their own husbands only. This was the only appropriate action for them. By not following this traditional conduct they committed the breach of scriptures by expressing their "love" based on Rasa or relish to our Lord. In fact, in this path of devotion or Bhakti, a particular spiritual or devotional practice (Bhajana) becomes a proper part or Anga only when this "practice" is done as per the scriptures. Any other type of devotional practice based on "love" (SRINGĀRA) is considered as against the scriptural injunctions. This "illicit love" for our Lord is considered as detrimental for getting the true love or Bhakti to our Lord. Thus, all these arguments have been answered to, in this commentary, by our Shri Mahaprabhuji, through one reason - that the Lord's power of "infatuation" (VYĀMOHAM) had caused all these - i.e. it was our Lord's will and desire that these wives should go back to their homes and the Lord caused this "return" through His power of "infatuation".

In this world also, we see people acting when influenced by another through "infatuation" - they act as told or directed! These "infatuated" persons are prevented from doing all their actions as per their own desire. In the same way, our Lord caused His power of "infatuation" on these wives of the Brahmins, so that they go back to their homes

and follow the traditional order by way of devotion to Him (MARYADA). That was our Lord's will and desire! They were, in fact getting ready to observe the way of grace or PUSHTI, in their devotion to our Lord (where everything is offered to our Lord, fully becoming dependent on our Lord's desire and will). But our Lord's desire was different. Hence He "infatuated" them (changed their minds) and made them get "stabilized" in the "Maryada" path (instead of the path of "PUSHTI" or grace). In this way also, their actions are not against the true tenets of the path of Bhakti or devotion. It was our Lord, who decided on their returning to their homes!

We may get a doubt that, how come these wives went away to their homes, when they saw our Lord full of Divine Rasa or relish? (Usually no one goes back after having the Darsan of our Lord). This was caused by our Lord's power of "infatuation" that all His Divine powers viz. spiritual wisdom, His power of action, Maryada, His Divine parts (His own form) and His devotion - none of these was able to prevent them from going away (as the Lord had willed so) to their homes!

It is true that our Lord's power of Jñāna etc. were "ineffective" in preventing them from going to their homes. Then why all these were described? Was it a waste? With a view to remove this doubt, we have to describe the reason and necessity for such references to our Lord's power of "Jñāna" and "action". In fact our Lord had exhibited all these powers for the sake of that one Brahmin lady, whose "Maryada" body was destroyed by our Lord and our Lord had conferred on her the "body of grace" and also taken her away into Himself! For her sake only, our Lord had manifested these powers of "Jñāna and action". She was the only one on whom the

Lord had bestowed His own Divine Rasa or Bliss. This was denied to the wives, who went back to their homes. It was our Lord's will and desire that His power of Jñāna and action are prevented from entering into the hearts of these wives of Brahmins and they are only reminded of their traditional duties (Dharma)".

एवं भगवत्स्वरूपमुक्त्वा तत्र तासां स्वरूपमाह प्राय इति.

प्रायःश्रुतप्रियतमोदयकर्णपूरैर्यस्मिन्नि-

मग्नमनसस्तमथाक्षिरन्ध्रैः ।

अन्तः प्रवेश्य सुचिरं परिरभ्य-

तापं प्राज्ञं यथाभिमतयो विजहुरीन्द्र ॥२३॥

VERSE 23 Meaning: "The wives of the Brahmins, who were listening daily to the glory and Divine attributes of our Beloved Lord, due to which these Divine attributes of our Lord Shri Krishna had become their ear-ornaments leading for the merger of their minds in our Lord at all times. These wives on seeing their beloved Lord before them, made the Lord sit in their hearts, inviting Him through their eyes and merged Him in their Divine self (the witness during one's deep sleep and is of the form of pure intelligence (SĀKSHI PRAGNA PURUSHA)). These wives now got rid of their sorrow and merged themselves in the Divine self and form of our Lord, like the thought-waves get peacefully settled in one's own Divine self, during deep sleep."

श्रीसुबोधिनी : प्राचुर्येण श्रुताः प्रियतमस्याभ्युदयरूपा गुणास्त एव कर्णपूराः कर्णाभरणानि तद्द्वारा भगवत्यन्तःप्रविष्टे यस्मिन् निमग्नमनसो जाता, यथा गृहे गङ्गापूरे समागते गृहं निमग्नं भवति. तमेव भगवन्तमन्तःस्थितं पुनः प्रकारान्तरेणाक्षिरन्ध्रैरन्तः प्रवेश्य तापं जहूः. पूर्वं शब्दात्मकः प्रविष्टः कर्णद्वारा, इदानीमक्षिद्वारा रूपात्मकः प्रविशत्यतोऽथेति भिन्नप्रक्रमः. तेन तु

सांसारिका एव तापाः परिहृता न त्वलौकिका, अनेन त्वलौकिकाः परिहियन्ते, तदाह तापं जहुरिति. ननु तापः सर्वाङ्गेषु प्रविष्टः कथमन्तःप्रवेशनमात्रेण शान्त इत्याशङ्क्याह सुचिरं परिरभ्येति, अन्तर्बहुकालमालिङ्गितवत्यस्ततः सर्वतापपरित्यागः. ननूपशान्ता एव तापा न तु नष्टा इति चेदित्याशङ्क्य तास्तत्रैव लीना इति वदन् स्वरूपतोऽपि तापनाशमाह दृष्टान्ते प्राज्ञं यथाभिमतय इति. प्राज्ञं सुषुप्तिसाक्षिणं स्वात्मानमेव भगवद्रूपमहङ्कारवृत्तयः प्राप्य तत्रैव लीना भवन्त्येवमेता भगवत्येव सायुज्यं प्राप्तवत्यः. परं संस्कारशेषा अतः पुनर्बहिर्गमनमन्यथा सायुज्यमेव स्यात्, प्रायग्रहणेन सर्वे भगवदीया गुणा न श्रुता अन्यथा मोहयतीति ज्ञानेन मुग्धा भवेयुः. किञ्च श्रुत एव, न दृष्टः कोप्यनुभावः. किञ्च प्रियतमत्वेनैव श्रुतो न तु साधनत्वेन. उदय इति कोमला एव भावाः श्रुताः. तेषां कर्ण एव प्रवाहत्वेन प्रविशन्ति न तु सर्वाङ्गे दृष्टानन्तर्याभावादतो मन एव निमग्नं न तु देहादिः. इदानीमप्येता ज्ञाननिष्ठा अन्तरेव सत्कारं कृतवत्यः सायुज्यं च प्राप्तवत्यः. ज्ञानं हि तमोरूपं रजोरूपा भक्तिः सत्त्वरूपः सङ्ग इत्यतः सुषुप्तिदृष्टान्तः तापनिवृत्तिः फलमन्यथा गततापा नेत्रपेयमेव भगवल्लावण्यामृतं पपुः. नरेन्द्रेति सम्बोधनं ध्यानार्थममोहार्थं च ॥२२-२३॥

SRI SUBODHINI: This verse explains the nature and attributes of the wives of the Brahmins, who had come to see our Lord. They were all used to listen, again and again, the Divine attributes of our Lord and this listening, had veritably become their ear-ornaments! They brought our Lord into their hearts, through this constant hearing of His GUNAS or qualities. They now merged their own minds in Him, in such a way - like if one's home is fully flooded by the Ganges, then the house gets fully merged in the river! (i.e. One's own individuality is merged in the Lord, who is present everywhere). They experienced this presence of our Lord in their hearts. But again, in a different way, they brought our Lord into their hearts through the eyes and through this, they got rid of their sorrow, forever!

Firstly our Lord had entered into their hearts, through the "sound" (of His glories) heard by their ears and now, through their eyes, our Lord's Divine form itself entered into their hearts. This is indicated by the word, "ATHA" (now) used, in this verse. The "first entry" through the form of "sound" into their hearts had only removed the sorrow pertaining to their "worldly and material" lives (Samsāra). The "supernatural" (ALOUKIK) sorrow had remained in their hearts. The Lord, who now entered into their hearts, through their eyes, with His beautiful Divine form, removed the "supernatural" sorrow of their hearts. That is why, it is mentioned in the original verse that they got rid of all types of sorrow (TĀPAM JAHUHU).

Sorrow had percolated into their entire body and they had made our Lord sit only in their hearts. How was the sorrow of their entire body, to get eliminated through our Lord being seated in their hearts only? Our Shri Mahaprabhuji answers this by referring to the words used in this verse viz. "embracing our Lord for a long time" (SUCHIRĀM PARIRABHYA) - that their entire sorrow ended or was got rid of through their embracing our Lord for a long time! *Their sorrow did not just get peacefully settled but it was entirely destroyed - as they all got merged in our Lord.* This is explained through the example given here. Like the thoughts of ego get merged, during one's deep sleep in one's own Divine self - the ATMA (Divine soul), which is of the nature and form of our Lord; in the same way, these wives got merged in our Lord - had attained the MOKSHA of being blessed with union with our Lord! (SĀYUJYAM). This way, they got merged in our Lord fully. But, as they had some more time to live, in this world, they got out of this "union"

with our Lord. If this wasn't so, they would have got merged in our Lord only and would not have come back at all.

In the verse, the word "a little" (PRĀYAHA) denotes that these wives of the Brahmins, had not heard about all the attributes or GUNAS of our Lord. If they had listened to all of His Divine qualities, then they would not have got "infatuated" by the Lord. They would have been alert. They had only heard part of the glory of our Lord. They had no spiritual experience nor had they seen any of our Lord's miracles! Moreover, their listening to our Lord's glory was done through their Bhāva or attitude of "love" for their Beloved Lord. They did not listen to our Lord's glory through the pure attitude of Bhakti or devotion. The word "Udaya" (have risen) is used here to denote that, all of them had only listened to the tender stories and Divine Leelas of our Lord, which usually enter into the ears only and does not affect the entire body. Only after having Darsan of our Lord's Divine form, through one's eyes, one can feel the entry of our Lord, into our entire body! Hence, here only their minds got merged in our Lord, the body and other parts did not get merged in our Lord. Even in their discipline of devotion to our Lord, they were stationed in Jñāna only - as they served our Lord, only in their hearts and attained "union" with our Lord! *Their "Jñāna," was Tamasik, devotion was Rajasik and their "union" (with our Lord) was Satwik.* That is why, the example of "deep sleep" has been cited.

They got rid of their sorrow through their Jñāna, Bhakti and "union" with our Lord. They now drank the nectar of our Lord's beautiful Divine form, through their eyes. Here the king has been addressed as "NARENDRA"

(Indra among men) so that, the king will give full attention and also does not get himself "infatuated"!

[TIPPANI: The principle to be understood here is that, if the wives of these Brahmins, had the same Bhāva or attitude as our Lord's, then they would have got blessed with the entry of "Rasa" or relish, in their entire body. But here the attitude was different (between our Lord and the wives) these wives did not experience the same Bhāva, which our Lord had or wanted to bless them with.

YOJANA: The reference to their "knowledge" or Jñāna as "Tamasik" (JNANAM HI TAMORUPAM) is due to the fact that their "love" for our LORD was based on "desire" and not "pure devotion" (KĀMAROOPAM NA BHAKTIROOPAM). But their "union" in the mind with our Lord, was "Satwik" as they had embraced our Lord, for a very long time, through their minds!

ततो भगवता यत् कर्तव्यं तदाह तास्तथेति.

तास्तथा त्यक्तसर्वाशाः प्राप्ता आत्मदिदृक्षया ।

विज्ञायाखिलदृग्द्रष्टा प्राह प्रहसिताननः ॥२४॥

VERSE 24 Meaning: "These wives of the Brahmins, after giving up all their desires, had come there with the sole desire of having the Holy Darsan of our Lord and this desire in them, was well understood by our Lord, who is the truthful witness of the intellect of every human being. Even then, with a view to test them, our Lord spoke to them smilingly".

श्रीसुबोधिनी : तथा पूर्वोक्तप्रकारेण त्यक्ता ऐहिकपारलौकिकाशायाभिः, आत्मनः स्वस्य दिदृक्षया प्राप्ताः केवलं भगवान् द्रष्टव्यः. मर्यादायां ह्येतावदेव, श्रुतो हि भगवान् मनोनिदिध्यासितव्यश्च (मतो निदिध्यासितश्च) साक्षात्कर्तव्य इति. तत् त्वेतासां जातमतो रूपप्रकारविलक्षणं वचनमाह

विज्ञायेति. तासां स्वरूपं विज्ञाय प्रहसिताननो भूत्वा प्राह. दर्शनानन्तरभावव्यामोहार्थं हासः, प्रकर्षेण कथनमबाधितस्य. नन्वेवं कथनमयुक्तमिति चेत् तत्राहाखिलदृग्दृष्टेति, अखिलदृशां सर्वबुद्धीनां द्रष्टा सधर्माणां धर्मिणां यत्र प्रवृत्तिः. केवलधर्मिणां प्रवाहवत् सर्वत्र गच्छतां धर्मिणां बाधकसहितानां सधर्माणां पश्चादेवोत्पन्नबाधवतां सर्वामेव प्रवृत्तिं जानाति. अत एता अन्तिमपक्षनिमग्ना इति तथोक्तवान् ॥२४॥

SRI SUBODHINI: In this verse, the Divine action taken by our Lord is being described. As described earlier, these wives of Brahmins had given up (renounced) all types of desires, pertaining to this world and the other and they had now come "for My Darsan" only. Having understood like this, our Lord began to tell them. In the way of "Maryada" spiritual path (i.e. orderly and scriptural-based spiritual discipline), the aspirants, after listening to the glory of our Lord's Divine Leelas and qualities, do meditation, in their mind, with a view to get Darsan of our Lord's Divine form. This vision and Darsan of our Lord, has now been conferred on these wives. Having understood like this, our Lord spoke in a very special way, based on His own Rasa or relish (or way/manner). Understanding and appreciating their attitude, our Lord spoke to them, after much laughter! His intention was to get them "infatuated" after giving them His Darsan. Hence He really laughed loudly and with such a laughing face, He spoke to them. Was He right in speaking to them words which would "infatuate" them? Answering this, our Shri Mahaprabhuji refers to the words in the verse viz. *"Our Lord is the witness of every intellect of everything in this universe". Our Lord is the eternal witness (SĀKSHI) of each and every intellect of everyone! He is aware of all the thoughts and actions of everyone. Our Lord is also aware of flow of thoughts of everyone together with the*

effects, both good and bad, which will flow or occur, after the actions are done, by the Beings. Thus our Lord knows the past, the present and the future. Hence the Lord knew that these wives were deserving His Darsan but not for the experience of His Divine Rasa or His own Divine self. Hence, our Lord, smilingly, spoke to them, words which would "infatuate" them (MOHA).

स्वागतं वो महाभागा आस्यतां करवाम किम् ।

यन्नो दिदृक्षया प्राप्ता उपपन्नमिदं हि वः ॥२५॥

VERSE 25 Meaning: "Oh ladies who are very fortunate! Please come and sit. I am welcoming you all, most joyfully. Please tell me as to what service should I perform? If you had come only to have My Darsan, then you have really done well indeed! You have all done the right action, in coming to have My Darsan."

भगवतो वाक्यमाह स्वागतमिति चतुर्भिः,

पूर्वानुवादस्तत्रैव उपपत्तिश्च तद्विधाम् ।

मर्यादायां प्रवेशश्च ततो गन्तव्यबोधनम्॥३॥

KĀRIKA 3 Meaning: "The words of our Lord are spoken in 4 verses (like this first verse, "I welcome you all"). The first verse is the reiteration of the earlier utterances. In the second verse, the Lord congratulates and praises their coming and conveys His greetings. In the third verse, the Lord advices them to follow the "traditional" (MARYADA) path. In the 4th verse, the Lord advices them to return back to their homes.

श्रीसुबोधिनी : आदौ जातमनुवदति लौकिकन्यायेन- वो युष्माकं स्वागतं सुष्ठ्वागमनं जातमिति कुशलप्रश्नः बाह्यं तु देयं किमपि नावशिष्यत इत्याह महाभागा इति. महत्त्वमान्तरमपि भाग्यं सूचयति, तेन सर्वसमृद्धिः साक्षात्कारश्च सिद्धो निरूपितः. समागतानां खेदाभावायाहास्यतामिति. उद्देश्यमर्थं

पृच्छति करवाम किमिति. अनेनासङ्ग्रहे सङ्ग्रहः कारणीयोऽन्ते च शुद्धा गतिः, तद् वक्ष्यति 'यज्ञपत्न्यस्तथापर' इति, वैष्णवैः सह सङ्गश्च. अतस्तेषां याज्ञिकानां ज्ञानं, ततः शुद्धानां समागमने सर्वथैव प्रपत्तिः स्यात्, तदा तद्द्वारा एता अप्यन्यथा भवेयुरतो यावद् युक्तं तावत् करिष्याम इत्याह. ननु नाधिकं किञ्चित् कर्तव्यं किन्तु द्रष्टुमेवागता इति चेत् तत्राह यन् नोऽस्माकं दिदृक्षया समागतास्तदुपपन्नम्, व इति बहुवचनेन केवलो भावो निवारितः, अत आहोपपन्नमिदं हि व इति, सर्वसामग्रीसहितो भगवान् द्रष्टव्य इति

॥२५॥

SRI SUBODHINI: Our Lord told them, in the worldly way, that all of you have done well in coming. Then He asked for their welfare. "All of you are very fortunate and lucky persons. In view of this, there is nothing of the external objects/desires that I can give to you all, to make you all happy (i.e. they never wanted anything external like material objects etc.), as you all do not need anything". The word "great" (MAHATWA) denotes their fortune of both internal and external spheres. The Lord, by telling like this indicated that, "all of you are blessed with all types of prosperity and also blessed with My Darsan."

All of them had come near to Him. So the Lord did not want them to exert much. Hence, He told them all to comfortably sit down. "What can I do to please you?" Our Lord asked them, the purpose of their coming, through these words. "Can I give you any material which you all do not have and in the end bless you all with liberation too? [Shri Sukadeva will tell later that not only these wives of Brahmins, but all others also attaining liberation.] I can make you all enjoy the Holy companionship of pure vaishnava devotees!" For this sake, our Lord will give spiritual wisdom to these Brahmins also! Through

this, their minds will get purified and they will also come to surrender to our Lord or at least aspire for this! Then, these wives also will get entitled to liberation, through their association with these Brahmins, who have surrendered to our Lord. Our Lord thus told them "whatever you all think fit to be done by Me, I will do that only."

If the wives of these Brahmins were to say that they had all come to have Darsan of our Lord only and beyond this Darsan, they have no desire at all, of any type, in their minds, our Lord answers, "all of you have done the right action, in coming over to have My Darsan." *Our Mahaprabhuji says that one should have Darsan of our Lord, while carrying all the necessary materials for His seva or service.*

ननु मर्यादायां ज्ञानमार्गे चैतद् भवत्यस्माकं तु प्रेमाधिकमस्तीति कथमेतावन्मात्रत्वं युक्तं तत्राह नन्वद्धेति.

नन्वद्धा मयि कुर्वन्ति कुशलाः स्वार्थदर्शिनः ।

अहैतुक्यव्यवहितां भक्तिमात्मप्रिये यथा ॥२६॥

VERSE 26 Meaning: "Those intelligent devotees, who are able to clearly realize as to what is the most important "action" which they should do (to "really" look after their souls) in their lives, love Me above everything else without any other motive or desire, and without being bound by their bodies or senses "as I am their own "Beloved" (ATMAPRIYA)."

श्रीसुबोधिनी : नन्विति कोमलसम्बोधने. स्नेहोऽपि मर्यादायामेव युक्तोऽत एवाद्धा साक्षात्- न तु कामनार्थं भक्तिं कुर्वन्ति. मर्यादयनेनात्मता निरूपिता, एकवचनेनान्ये व्यावर्तिताः. कुर्वन्तीति नेदमपूर्वं किन्तु परम्परयैव तत् सिद्धं यतस्ते कुशलाः-सर्वाणि साधनान्यनेन प्रकारेणानायासेन सिद्धानि

भवन्ति फलं च. किञ्च स्वार्थकुशलास्तेऽन्यत् सर्वमिन्द्रियादिगामि भवतीदमेव परमात्मगामीति यावत् नात्मनि स्नेहस्तावदन्यरागो न गच्छत्यतस्ते स्वार्थदर्शिनः. अत एवाहैतुकीमव्यवहितां देहेन्द्रियादिभिर्यवधानमप्राप्तां भक्तिं प्रेमलक्षणां यथात्मनि प्रीतिविषये कुर्वन्ति तथैव कुर्वन्ति. ज्ञानिनामात्मा दृष्टान्तस्ततोऽग्रिमकक्षाभावात् लोकेऽपि स्वस्य प्रीतिविषये भर्त्रादौ, लोके हि पदार्थो ज्ञानार्थं सिद्ध इति ॥२६॥

SRI SUBODHINI: A doubt arises. "Oh Lord You have said which usually happens in the spiritual path of Jñāna and Maryada. But we have intense love for You! Hence, Oh Lord! Why did you say that, "your coming to see Me is indeed appropriate?" This possible query from the wives of the Brahmins is answered by the Lord, through this verse. The word "NANU" (it is true indeed) has been used by our Lord, with a view to speak to them in a most "tender" manner! Love is also very appropriate in the path of Maryada. Through this "love" (SNEHA) only, a devotee really loves our Lord, without any motive or desire. *The Lord has used the word "IN ME" (MAYI) to denote that the Lord is the Divine self (ATMA) of everyone. Through this "singular" use of this word, our Lord has clearly prohibited the devotion to anyone else (like the celestial deities etc.).* Our Lord's using the word "are doing" (KURVANTI) denotes that, devotees have been "loving" our Lord, through one-pointed Bhakti or devotion for "ages", in a traditional way! - and that is why, this "loving" of our Lord is not something "new". Why? These devotees of our Lord are intelligent (KUSALA). *"By being devoted to Me, exclusively, with love and attachment, all types of spiritual practices, naturally and automatically, get fulfilled (and meet with their success), without any effort!"* The devotees attain the desired result also, very soon. "These are the real knowers of proper

"self" centered activity." (TE HI SWĀRTHĀ-KUSALĀHA). All others revel (thinking that their real Personal interest is that only) in their senses and it's objects and waste their life! Only these devotees belong to our Lord, who have given their "exclusive" devotion to Him. *Till we attain exclusive love for our Lord, one cannot love even one's own Divine self or Atma, as the love for our Lord is the same, which one is blessed with, as the love of one's own Atma or Divine self.* Till one gets the loving attachment to the Divine self or Atma, the attachment to all other objects continues and one suffers sorrow due to this attachment. *That is why, a person who had exclusive devotion to our Lord had been called as the "real selfish person" and "intelligent" (clever). That is why they love our Lord, without any motive or cause and without the bondage of their senses and bodies. The love for our Lord blesses them to find and love their own self or Atma. Hence to love our Lord, above everything/ everyone else, is the highest duty of a devotee.*

For the "Jnānis", the example of the goal of attaining one's "own Divine self" (Atma) has been cited. - as they do not attain the higher reach of "Paramātmā" (supreme self). In this world also, the example of this Divine self or "Atma" is given to describe one's beloved ones like husband, children, wives etc. Thus, through this worldly example only, one can understand and appreciate the "supernatural" (ALOUKIK) factors and such examples of "worldly" (LOUKIK) nature are required to prove the nature of the "supernatural" (ALOUKIK).

[TIPPANI: In the path of devotion or Bhakti, our Lord is the only main, independent and everlasting goal or Purushārtha. Hence, without any motive or desire, one gets one's highest love only for our Lord. One gets love

for one's own 'Atma' only as it is useful to attain the love for our Lord, who is the Supreme Divine self. That is why, there is the reference in the MAHISHI GEETAM to the effect. "Oh lotus eyed Lord! If there is no grace from You, I will give up my own life". The purport of this is this. Like the "worldly" people, even without the knowledge of their Divine self, love their body, senses etc. (which are caused by "ignorance" of the real nature of one's self), in the same way, those who do not have devotion to our Lord, attain "dispassion and detachment" (VAIRĀGYA), if their goal is MOKSHA or liberation.

LEKH: How do the persons, who seek 'liberation' (MOKSHA) get 'dispassion' (VAIRĀGYA) to their body and senses, although they have no devotion to our Lord? We are made to understand this, through an example. Like the "worldly" people who are attached to their bodies and senses, do not have the knowledge or love for their own Divine self (Atma). Hence, they do not get devotion or love for their own Atma. But they get love and attachment to their bodies, senses etc. which are the "Upādhis" (encrustments) on the Atma! On this Divine Atma, the bodies and senses, which are impermanent, are imposed. Hence they do not love or get attached to the "permanent" "Atma" in them, but love the impermanent ones! Of course loving our Lord, who is the Paramātmā, is very far indeed for these "worldly" people! The "worldly" attachment to objects destroys one's Divine Atma. But those who strive after "impermanent" get "dispassion" (Vairāgya) to the body and senses, in the same way, the "worldly" people hate those objects, which destroy one's body and senses! But this "dispassion" does not become very strong and determined, as there is no knowledge or love for either one's own Divine self (Atma) or for our Lord! That

is why our Shri Mahaprabhuji has written, in the Sri Subodhini that, *"Till one attains Devotion or Bhakti to our Lord, one does not get or attain attachment or love to one's own Divine self (Atma)"*. In fact, this was the reason that Jada Bharata got attached to a deer! Shri Mahaprabhuji has given references to the Holy Vedas (SRUTI) only with a view to sustain this factor. (NAVA ARE PATYU KĀMAYA PATI PRIYA BHAVATI ATMANASTHU KĀMAYA PATI PRIYA BHAVATI - *"Don't think that one loves one's husband for his sake or due to him only. It is due to the inherent love for one's Atma, the husband becomes dear and loved"*).

YOJANA: In the 3rd canto, our Lord had told Lord Brahma *"Oh Lord Brahma! I am the Divine self behind every Atma. I am the beloved of all the loved ones. Hence please have love for Me, above everything else. For the sake of one's Divine self (i.e. for Me -because of Me) only, there is love and attachment to the bodies etc."*.

एतदुपपादयति प्राणेति.

प्राणबुद्धिमनःस्वात्मदारापत्यधनादयः ।

यत्सम्पर्कात् प्रिया आसंस्ततः को न्वपरः प्रियः ॥२७॥

VERSE 27 Meaning: "Because of being related to Me only, one's own Prāna (life), intellect, mind, one's own self, wife, son, wealth and everything else, are all considered as "dear" and "ones own"! hence, there is no one else who is a greater "beloved" than Me. (i.e. more 'loving' than "Me" or deserving to be loved than "Me"!)

श्रीसुबोधिनी : प्राणादयः सर्व आत्मसम्बन्धात् प्रिया, आत्मापि परमात्मसम्बन्धात्. परमानन्दो ह्यात्मरूपः प्रियो, न केवलमात्मनः प्रियत्वं नाप्यानन्दस्य, परानन्दे दुःखितजीवे च व्यभिचारादतः प्राणादिषु स्नेह औपाधिकः, सहजो मयि. अतः को वापरः प्रियो भवेत्! प्राणा इन्द्रियाणि प्राणाश्च

बुद्धिर्मनोनियामिका मनश्च स्वं शरीरं धनादिकं वात्मा देह आत्मैव वा दाराः स्त्रियोऽपत्यानि पुत्रा धनं पश्चादयो यावत्किञ्चिद् आत्मसम्बन्धि. यस्यात्मनो मम सम्बन्धात् प्रिया आसंस्ततो मत्तो, न्विति वितर्क, को वा प्रियः स्यात्! अपरश्च, नियम्यस्त्वप्रियो भवति ॥२७॥

SRI SUBODHINI: One's own "life" (Prāna) and others are much loved by everyone and this love and attachment is due to the presence of one's own Divine self or Atma. One's own "Divine self" becomes one's "beloved" or "loved" due to the presence of the Supreme self (Paramātmā) i.e. our Lord, in us. Our love for this Supreme Bliss or for our Lord, becomes fructified or becomes joyful only when it is related to our own Divine self or Atma. *Both the "Atma" or the "Bliss" per se, do not become "loved or pleasant" - without the Paramātmā or the love for our Lord!* If "Bliss or joy" by itself can cause love, then, the "Bliss or joy" of the other should also generate "love" in us! If our "Atma" can cause "love" in us, then we should automatically get "love" for the suffering beings, whom we see everyday. But this does not happen, although it is desirable! **HENCE, 'LOVE' ARISES ONLY WHN THE 'BLISS' IS CAUSED BY ONE'S OWN DIVINE SELF (ATMA) AND OUR OWN DIVINE SELF GETS LOVINGLY RELATED AND MERGED IN THE "PARAMATMA" (SUPREME SELF - OUR LORD)!**

From the above analysis, we can clearly see that the "worldly attachment and love" for one's body, senses etc. as an "imposition" (UPĀDHI SAHITA), (impermanent - make believe). *The real and sincere "LOVE" can occur, to a devotee, only to our Lord. (i.e. love to be real can occur for our Lord only - all other "love" is Māyik or illusory).* *In view of this, no one else, other than our Beloved Lord*

can become dear to anyone (i.e. no one else can be loved as our Lord should be or can). All the things we see in this world viz. one's life, intellect, mind, one's own body, wealth, ones own Divine self, women, children are all related to and belonging to our Lord only! And those who are related to our Lord, are always pleasant and worth getting attached to - as our Lord is present in this! "IN VIEW OF THIS, CAN THERE BE ANYONE ELSE WHO IS MORE 'DEAR' OR 'BELOVED' THAN ME? I AM THE CONTROLLER OF EVERYONE AND EVERYTHING. THE CONTROLLED ARE MADE BY ME. NO ONE CAN LOVE THE 'MADE' ONES. THE 'MAKER' THEREFORE IS THE REAL BELOVED OF EVERYONE. HOW CAN YOU LOVE THE IMPERMANENT AND THE FLEETING, MADE UP OBJECTS? ALL OBJECTS ARE CREATED BY ME AND MINE ONLY. HENCE LOVE FOR ME IS NATURAL AND ALL OTHER 'LOVE' IS UNNATURAL".

अतः कार्यस्य सिद्धत्वाद् गृहं यातेत्याह तद् यातेति.

तद् यात देवयजनं पतयो वो द्विजातयः ।

स्वसत्रं पारयिष्यन्ति युष्माभिर्गृमेधिनः ॥२८॥

VERSE 28 Meaning: "Now all of you go back and participate in the sacrifice being done by your husbands, to propitiate the celestial deities. Your husbands are Brahmins and householders. They will be able to complete their sacrifice only with you being there".

श्रीसुबोधिनी : यद्यप्यहमात्मा तथापि बहीरमणे बुद्धिरन्यथा भविष्यतीति न तत् कर्तव्यम्. यतो भवत्यः साध्व्यः पतिव्रताः संस्कारैश्च संस्कृता अतो देवयजनं यात. किञ्च वो युष्माकं पतयो द्विजातयो ब्राह्मणजातीया अतः संस्कारनाशे यज्ञो न सिध्येदतस्ते स्वसत्रं युष्माभिः कृत्वा पारयिष्यन्ति

पारं नेष्यन्ति. यतो गृहमेधिनो गृहस्था भार्यासहिता एव कर्माधिकारिणस्तस्मात्
कार्यस्य सिद्धत्वात् स्वरक्षासम्भवात् परोपकारात् तेषां च जातियज्ञगार्हस्थ्य-
सम्पादकत्वाद् गन्तव्यमित्यर्थः ॥२८॥

SRI SUBODHINI: "The purpose of your coming here has been completed (fulfilled). You have all had My Darsan. Now return to your homes. Although I am the Divine self (Atma), of everyone, disturbance will take place in your minds, if I were to enact my Divine Leelas with you all, in the outside. Hence this will not be proper as you are all chaste wives of these Brahmins. You are all purified through the sacred rites of marriage and other ceremonies. Due to this reason, please go and participate in the sacrifice for the celestial deities at your place. Your husbands are Brahmins. If one's purity is lost or gets destroyed, then the "sacrifice" will not be properly completed. Hence, these Brahmins will be able to complete their sacrifice only with your companionship and assistance, as they are householders. Householders get the right to perform sacrifices and other rites only along with their wives. Otherwise they are not eligible to do such rituals. Due to this reason also, please go back to your place as you have got your desire of having my Darsan duly fulfilled. On your going back they will receive and protect you. They all really need you to complete their sacrifice. Hence please help them to complete this sacrifice, by joining them now. You have all to return, so that these Brahmins can successfully complete their duties as per their caste, requirements of the sacrifices, which they were performing, their householder's status etc.

पत्न्यस्तु सर्वपरित्यागेन समागताः कृतसाक्षात्काराः पुनः पूर्वावस्था
प्राप्तुमयुक्तेति सञ्चिन्त्य गमनाभावं प्रार्थयन्ति मैवमिति.

॥ पत्य ऊचुः ॥

मैवं विभोऽर्हति भवान् गदितुं नृशंसं-

सत्यं कुरुष्व निगमं तव पादमूलम् ।

प्राप्ता वयं तुलसिदाम पदावसृष्टं-

केशैर्निवोदुमतिलङ्घ्य समस्तबन्धून् ॥२९॥

VERSE 29 Meaning: "The wives of the Brahmins said to our Lord, "Oh Lord! You are omnipotent and capable of achieving everything! It is not appropriate for You, to utter such cruel words to us! As promised in the Vedas by You, kindly fulfill your promises and assurances made therein to us. We have given up all our relatives and have come to do service to You, despite your apparent reluctance to accept service from us. We have come only to wear the garland of Tulasi, which adorns Your Divine self, on our heads, which we consider as a "sacrament" (Prasādam) for us. We have come to seek your Holy feet and that is why we have all come."

श्रीसुबोधिनी : गृहगमनं त्वनुचितमेव कर्तव्यं च, तथापीश्वरवाक्यात् कर्तव्यं चेत् तदा कर्तव्यतायां वान्ताशित्वेन महद् भयमाशङ्क्य विज्ञापयन्ति- विभो हे समर्थ सर्वप्रकारेणापि सर्वं कर्तुं समर्थैवं (र्थ एवं!) गदितुं भवान् नार्हति. अनर्ह हेतुमाह नृशंसमिति, इदं हि क्रूरं वाक्यं स्वरूपतः फलतोऽर्थतश्च. आदौ पुष्टिमार्गप्रवर्तनार्थं भगवानवतीर्णः कथं मर्यादां स्थापयति? नापीयं मर्यादा, त्यागानन्तरं पुनर्ग्रहणविधानात्. यद्यपि स्त्रीणां त्यागो नोक्तस्तथापि त्वय्यवतीर्ण उचितः, स्त्रीणामर्थ एवानन्दस्य प्रकटितत्वादतो न्यदा फलरूपानन्दाभावाद् भोग्यत्वेन तासामन्यगामित्वावश्यकत्वात् त्यागोऽनुचितो भवतु नाम, प्रकृते तु तद्वैपरीत्यात् तस्यैव भोगपर्यवसानादुचित एव त्यागस्तथा सति पुनः परिग्रहः क्रूरो भवति. किञ्च दयाभावाच्च, संसारदवानलात् निर्गतं पुनस्तत्र प्रवेशयतीति. अथ यदि तेनैव प्रकारेण पुरुषार्थसिद्धिस्तथापि न प्रेषणीया यतस्त्वं सर्वसमर्थः अत्रैव तथा प्रकारं सम्पादयस्वयं तद्रूपो भूत्वा

कचिद् तिष्ठास्मान् वान्यथा प्रदर्शयात्मनि वा प्रवेशाय वृक्षादिभावं वा प्रापयादृश्यान् वा कुरु. एवं सर्वोपायेषु विद्यमानेषु स एव कुतः क्रियते? सिद्धत्वादिति चेत् तत्राहुः सत्यं कुरुष्व निगममिति, निगमो वेदस्त्यागे न पुनर्ग्रहणमिति- “तस्मात् न्यासमेषा तपसामतिरिक्तमाहुः” “न च पुनरावर्तते न च पुनरावर्तत” इति, “मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यत”. एवमनेकविधो निगमोऽसत्यो भवेद् यदि त्यागानन्तरं त्वयैव चेद् ग्राहितः स्यादतः स्वनिगमं सत्यं कुरुष्व. ननु “मामुपेत्य”ति वाक्याद् न भवतीनां परावृत्तौ दोषो, भिन्नतया तिष्ठन्तीति चेत् तत्राहुस्तव पादमूलं प्राप्ता वयमिति, प्राणिनस्त्वेतावदूरे स्वप्रयत्नोयत् तव चरणयोर्मूलं, प्रेम रजश्छाया चित्ते तदवलम्बिनि स्थितिर्वाधोभाग इति सेवानिवेशो वा. एवं कृते शिष्टं त्वयैव कर्तव्यं न त्वधः पातनीयम्. ननु स्त्रियो भवत्यः कामयुक्तास्तथा सत्यनुचितं लोकशास्त्रावतारविरुद्धं कथं कुर्यामतो व्याघुट्य गमनमेवोचितमिति चेत् तत्राहुस्तुलसिदाम पदावसृष्टं केशैर्निवोदुमिति. न वयमनुचितकर्माभिलाषिण्यः किन्तु सम्पूर्णं दिनं सेवां विधाय स्वामिनो निद्रासमये निद्रिते वा पादसंवाहने क्रियमाणे पादयोः समर्पितं तुलसीदाम प्रसादत्वेन त्वया दत्तमस्पर्शं वा दूरादुत्सृष्टं परमपुरुषार्थत्वेन प्राप्य महाप्रसादरूपं केशैः केशसम्बन्धिभिर्वेण्यापीडादिभिर्नितरां वोढुं तव पादमूलं प्राप्ता इति सम्बन्धः. नन्वेतावदेव चेत् तत्रैव तुलसिदाम प्रेषयिष्यामि तत्राहुरतिलङ्घ्य समस्तबन्धूनिति, सर्वे बान्धवाः पतिपुत्रादयस्त्यक्ता अतस्तद्विरोधादपि न तत्र स्थितिः सम्भवति ॥२९॥

SRI SUBODHINI: The wives had given up everything and everybody and had come to have the Darsan of our Lord - which they have now achieved. To go back, after this Darsan, to the same state of mind is not appropriate. Thinking like this, they are praying to our Lord, not to send them back to their homes. Going back to their homes (after having given it up) will be improper and it is not, now, anymore, their duty also. Even then, if they have to go back to their homes, as per the words of our Lord, it will be like, swallowing back one's own

vomit! - so they thought! They got afraid and worried on this account. So they now prayed to our Lord. "Oh Lord! Please do not tell us like this, when You are capable of achieving everything at all times! These words are very unkind and cruel to us, in it's form, result and meaning! From it's very nature (Swaroop), they say that it is cruel" because our Lord had manifested Himself to augment the progress of this path of grace. Then how come He is seen now upholding the path of "Maryada" and that too, by asking us to follow this path? (How can He go against the main purpose of His incarnation?) In fact, "our going back home will not be upholding or following the path of Maryada, as we are told to take up something which we have already given up! Although, "renunciation" is not prescribed for women, even then, when You have taken an incarnation, then renunciation for women, for Your sake, will be also appropriate - as You, Oh Lord! have manifested with Your blissful form and Divine self, for us, women only." In other incarnations, this aspect of "Divine Bliss" (ANANDA) is hidden by our Lord. "Women are worthy of being blessed by You". Although, renunciation elsewhere for women, may be inappropriate, here as our Lord Himself, who is of the form of eternal Bliss is present, then the Lord Himself can confer on them His Divine bliss and give them the result (Phalam) of His Divine Ananda. When our Lord can do this Himself, to tell them to go back and accept once again what they had already given up will be most cruel - so thought these Brahmin wives! How are these words of our Lord cruel from the point of view of it's meaning? These words indicate utter lack of compassion i.e. that the Lord is asking them to re-enter the "forest fire" of this worldly life (Samsāra) after having once got out of it with

already given up our relatives, husbands and the family.

His grace! "Even after following Your words Oh Lord!, if our goals are attained, it is not proper for You to tell us to go back to our homes". Why? Because "You are omnipotent and capable of doing everything". Hence, please give us Your blessings of Your Divine Bliss and Joy. You may become our "husbands" and stay at any place or make us into your devoted "Gopikas" or make us merge in Your Divine self (ATMAROOPA) or please make us three trees or creepers or make us disappear Oh Lord! *In this way, there are so many ways of dealing with us - but may it be always related to You in one form or another* - hence why are You Oh Lord! sending us to the same "worldly" life, which we have, with great difficulty, given up? If You were to say that, we have already properly settled in our homes, then please be kind enough to keep your promise (SATYAM KURUSHAVA) - please make the Vedic word come true. In the Vedas, it is clearly prohibited to take back something, which you have already given up. The Vedas and other scriptures have said, (1) "For those female sages who are doing penance, renunciation is appropriate". (2) "He does not return back" and (3) Oh Arjun! He does not come back to this "Samsāra" (worldly life). (4) "After attaining Me, he does not take a birth again". Oh Lord, if You were to tell us to go home, in spite of all these utterances and Vedic words, then all of these will become untrue. Hence, Oh Lord! please make your own words given as the Veda, as truthful! If you tell us that only those who have attained your "Sāyujya" (union) status, do not take birth again and as we have only had your Darsan and we have yet to attain our "union" with You, and due to this our going back to our own homes is not wrong or violating any of your promises, then we have to say, that we have surrendered

of our Lord, we should be like, swallowing back one's own

and attained to the lotus feet of Yours'. (TAVA PADA MOOLAM PRĀPTĀ VAYAM). "A being or person, through his own effort can attain this much only that, *"he comes very near to Your Holy feet. Oh Lord! Your feet is love itself and to wear the dust of Your feet or taking shelter at the shadow of Your Holy feet, or to stay calmly after taking full refuge in Your Holy feet (i.e. becoming fully dependent on the Lord's feet) or live under the your Holy feet for doing service is considered as the highest goal or result. A being can do anyone or all of these. "After this, everything else has to be done by You only. The devotee oh Lord! should never go into bad "Gati" or fate."*

DOUBT: "You are all women full of desires. Then how can I do something which is against the traditions of this world, scriptures and my own incarnation? Hence for you all, it is better, that you go back to your homes." Replying to this, these wives of Brahmins say that "Oh Lord! our desire is only to wear the Tulasi garland on our head. We have no other desire, which is against the worldly standards and behaviour. We want to do seva for You for the entire day - for all days and years and for ever - and on Your going to sleep Oh Lord! or whilst we massage Your holy feet, before You go to sleep, we want to take as "Prasādam" the Tulasi garland, which You have been wearing. We regard getting this Tulasi garland, equivalent to the attainment of our highest goal and treat this as a "great Prasādam" (MAHĀ PRASĀDAM). We want to adorn our hair with this "Prasādam" - and that is why we have come to surrender to Your Holy feet. If You were to say that You will send this Tulasi garland to our homes after we have all reached our houses, then Oh Lord! kindly consider our present situation - that we have already given up our relatives, husbands and the family.

Hence we will not be able to live in our homes, against their wishes. Moreover, neither You will be able to send the Tulasi garland to our homes, when everyone at home is ranged against us! Hence please do not ask us to go back to our homes."

किञ्च तेषामुपकारार्थं गन्तव्यमिति यदुक्तं तदपि न सम्भवतीत्याहुर्गृह्णन्तीति.

गृह्णन्ति नो न पतयः पितरौ सुता वा

न भ्रातृबन्धुसुहृदः कुत एव चान्ये ।

तस्माद् भवत्प्रपदयोः पतितात्मनां नो

नान्या भवेद् गतिररिन्दम तद् विधेहि ॥३०॥

VERSE 30 Meaning: "What can we say about others? Our husbands, parents, children, brothers and relatives and friends will not now accept us or receive us, as we have all come against their words and advice. Oh destroyer of foes! We have no other refuge except Yourself! Due to this, we have come to surrender to Your Holy feet. Please accept us. Please allow us to stay with You only."

श्रीसुबोधिनी : ते परिग्रहमेव न करिष्यन्ति, तद्वाक्योल्लङ्घनेनागतत्वाद्, भर्तुरग्रहणे पितृगृहे स्थातव्यमित्यपि पक्षो निराक्रियते पितराविति. सुता वा भिन्नतयान्नं दास्यन्तीति, बान्धवा वा स्वमध्ये स्थापयिष्यन्तीति, सुहृदो मित्राणि वोपकरिष्यन्तीति. प्रत्यक्षं बन्धुसाहसस्य कृतत्वादन्ये सुतरामेव न ग्रहीष्यन्ति. अथ यदि जातिपरित्यागेन यत्र क्वचित् स्थातव्यं तर्ह्यत्रैव स्थातव्यम्. अत्र स्थितानां स्वर्गो न भविष्यतीति चेत् मास्त्वित्याहुर्भवत्प्रपदयोः पतितात्मनां नान्या गतिर्भवेदिति. पादाग्रे पतितानां पादगतिरेव गतिः, यथोपानहः प्रपदपतितवस्त्राणां वा. तथास्माकमप्यन्या स्वर्गादिगतिर्मा भवतु भर्तृभिः सहितातः पादगतिमेव विधेहि. दास्यो भूत्वा त्वत्सङ्गे सर्वत्र पर्यटनम्. भर्त्रादिभयं तु तव नास्त्येव, तदाहुर्हे अरिन्दम शत्रुनाशक, तद् गमनमेव विधेह्याज्ञापय ॥३०॥

SRI SUBODHINI: "Oh Lord! You have said to us that we should go to our homes, with a view to help our husbands, children and others. This is not also possible! Those people will not accept us back, as we have come here, against their desire and advice. If our husbands will not accept us, then, our parents also will not take us back. The children also will not keep us and give us food separately. Neither the relatives nor the friends will help us in any way. As we have given up our own relatives and on our own relatives refusing to take us back, no one else will keep us with them and instead of going elsewhere and staying, it is better Oh Lord! that we stay here, taking refuge in Your Holy feet! If you were to say to us, that by living here (with You) we will not attain the "heaven" (SWARGAM - which is possible if we stay with our husbands) then let it be Oh Lord! that we remain here only!" They say further, "We have fallen at Your Holy feet and whatever is our fate, we are prepared to accept the same. We are not concerned with any type of Gati or fate. The fate of those who have fallen at Your feet is the same as the shoe or the socks - that wherever the feet go, the shoe and the socks also go there only. In this way, it is that we may not attain the heaven, along with our husbands. Let it be like this only. Please allow us to follow the same Gati or way of Your lotus feet, as we have surrendered to Your lotus feet. You have no fear of our husbands and children etc. as You are the "destroyer of the foes" (ARINDAMA). Hence, please order us to go with You, wherever You go."

एवम्प्रार्थनायां बाधकादेवं वदन्तीति सद्यः सञ्जातबाधकं प्रति समाधत्ते
पतय इति.

॥ श्रीभगवानुवाच ॥

पतयो नाभ्यसूयेरन् पितृभ्रातृसुतादयः ।

लोकाश्च वो मयोपेता देवा अप्यनुमन्वते ॥३१॥

VERSE 31 Meaning: "Our Lord said, "Oh wives of the Brahmins! Please go back to your homes. Your husbands, children, brothers, relatives and others - none of them will blame or accuse you, as you have come to Me only. Even the celestial gods will respect you, as you have come to Me only. *He, who comes to Me is adorned by the celestial gods.*"

श्रीसुबोधिनी : त्यागाग्रहणसम्भावनैव नास्त्यभ्यसूयामपि न करिष्यन्ति, पित्रादयोऽपि पूर्वपूर्वोपाधिरहिताः. न हि पितुः कामोस्ति न हि भ्रातुर्लोभोस्ति. किञ्च लोकाः सर्व एव न दोषारोपं करिष्यन्ति. तत्र हेतुर्मयोपेता भवतीर्देवा अप्यनुमन्वते सन्माननं करिष्यन्ति. अशास्त्रे (स्त्र!)युक्ते हि सर्वेषामसम्मतिर्नत्वात्मनि कस्याप्यसम्मतिः, अन्यथा स्वस्पर्शं स्वार्थगमनेपि त्यागः स्यात् ॥३१॥

SRI SUBODHINI: Our Lord says to them, "Your husbands and others will accept you fully. There is no question of giving you all up or not accepting you. They will not even become angry on you. The "desire" which the husbands have for you is not in your parents. The "LOBHA" or "expectation of material gains" which usually, the parents have is not there among the brothers. Hence even these people will not get upset or angry with you. All other peoples also will not accuse or allege "blemish" on you, as you have all come to Me only and due to this, even the celestial deities will respect you all. Any act done against the rules of the scriptures or one's own intelligence invites the wrath and disapproval of everyone. But for going to one's own Atma (i.e. our

Lord), none will regard this as wrong or blameworthy! Everyone will approve this. *If someone was to object to anyone going to His own Atma, then it will be like objecting to touching of oneself through one's own hand!* This is not possible at all!

[TIPPANI: In preventing these wives of Brahmins from going to our Lord, everyone had some selfish interest, although based on scriptures and traditions. The act of the husbands is understandable. The fathers of these women were interested to have the "Srāddha Pinda oblations" (the ceremony of "Srāddha" for the Pitrus or forefathers) from their daughters' sons, grandsons etc. hence they tried to stop them. The brothers are eager to protect the "Married status" of their sisters. Hence, the brothers tried to stop them. The children were interested in their mothers to be "blemish-free". Hence they also tried to stop them. All others had no such specific cause for stopping them.]

नन्वेवं सति लोकवेदविरोधाभावात् सङ्गोऽप्यस्त्विति चेत् तत्राह न प्रीतय इति.

न प्रीतयेऽनुरागाय ह्यङ्गसङ्गो नृणामिह ।

तन् मनो मयि युञ्जाना अचिरान् मामाप्यथ ॥३२॥

VERSE 32 Meaning: "The Lord further said "If you all say, that all of you are eager to have the Bliss of My own Divine self, and how can we go back without this? I would reply to this by saying - here, the conferring of My Divine Bliss, loving behaviour or Bhakti for Me will not take place. Even the human beings are incapable or originating this love, and attachment. Hence all of you go back to your homes and living there, place your minds in Me. Through this, all of you will attain Me very quickly."

श्रीसुबोधिनी : इहास्मिन्नवसरेऽङ्गसङ्गो नृणां प्रीतये न भवति. अङ्गेन सङ्ग आत्मनैव सङ्ग उचितो मनसा वा न त्वङ्गेनाङ्गयोरिति न वक्तव्यं, बाधितत्वादतो लोकविरुद्धत्वान्न कर्तव्यम्. किञ्चैतद्धि भक्त्यर्थं कर्तव्यं, यथाधिकः स्नेहो भवतीति, तदपि न भविष्यतीत्याहानुरागायेति, भवतीनामप्येतदनुरागाय न भविष्यति नृणामप्येतज्ज्ञाने. किञ्च सङ्गः परं प्रतिबन्धकः सायुज्येऽतो मय्येव मनो युञ्जाना अचिराच्छीघ्रमेव मामवाप्स्यथ. अनेनान्या गतिरपि निवारिता. ऋजुमार्गेण सिध्यतोऽर्थस्य वक्रेण साधनमयुक्तमित्येवमुक्तम् ॥३२॥

SRI SUBODHINI: The Lord said that conferring His Divine Bliss at this time will not lead to their satiation or fulfillment. The real "union" should not be construed as of the "bodies" but with the "Atma" together with the mind. This is only appropriate and right. The union with the "body" of our Lord is not also appropriate. Hence this very thought is not proper. Hence, as it is against the traditions of the world, having the "union" of the "body" of our Lord is wrong and inappropriate. Our Lord said the them, "By our union the growth of Bhakti will not occur and this will not lead to love and Bhakti of the human beings for Me, as this knowledge about the "union" will be human" - hence full of blemish! In fact this sort of "union" or attachment is a great stumbling block for the devotee attaining "real union" (SĀYUJYA) with Me. Hence all of you put your minds in Me only and you all will attain Me very quickly." By telling like this, our Lord assured them of their attaining Him only and also removed their doubt of attaining any other fate (GATI). Our Lord told them that it is easy to follow this path of Bhakti - of putting their minds in Him - and why follow the difficult path? Hence He assured them, lovingly, like this.

[LEKH: Our Lord's "body" and "Atma" are not different from each other.

YOJANA: Although the wives of these Brahmins had "bodies" and they were aware of their bodies, in reality, in the case of our Lord, and as per the scriptural principles, our Lord's "body" and "Atma" are not different. They are one. That is why Shri Vasudeva praises our Lord as "Oh Lord! You are only to be experienced as Divine Bliss as You are also the witness of all intellects" (KEVALANUBHAVANANDA SWAROOPA SARVA BUDHI DRIK).]

भगवतोनुल्लङ्घ्यवाक्यं तथैव कृतवत्य इत्याहेत्युक्ता इति.

इत्युक्ता द्विजपत्न्यस्ता यज्ञवाटं पुनर्गताः ।

ते चानसूयवस्ताभिः स्त्रीभिः सत्रमपारयन् ॥३३॥

VERSE 33 Meaning: "Shri Sukadeva said, "Oh king! On being told like this, by our Lord, these wives of Brahmins went back to their homes, where the fire sacrifice was being conducted. There, their husbands did not show any anger at all and they completed the sacrifice, along with their wives, properly".

श्रीसुबोधिनी : अयं यज्ञः प्राथमिक इति सर्वत्र द्विजग्रहणमत एवाग्रे जन्मत्रयं वक्ष्यन्ति. समाप्तिपर्यन्तं तु द्विजत्वमेव. ननु दीक्षितविमितादन्यत्रागमने यज्ञनाशश्रवणात् कथं प्रवासो? "गर्भो वा एष यद् दीक्षितो योनिर्दीक्षितविमितं यद् दीक्षितो दीक्षितविमितात् प्रवसेद् यथा योनेर्गर्भः स्कन्दति तादृगेव तद् यानि दीक्षितव्रतानि तानि पत्न्या" इति श्रुतेः कथं यज्ञपूर्तिरिति चेत् सत्यं, मुख्या न गता नापि तेषामपि स्वर्गप्राप्तिः किन्तु पदप्राप्तिरेव, अग्रे तेषामपि भक्तत्वेन निरूपणात्, संस्कारा एते फलोपकारिणो न तु यज्ञोपकारिणः, "विवदमान आर्त्विज्यं बलीय" इतिन्यायेनापि न तासां मुख्यत्वम्. कर्मसमयेऽपि ता आगता एवेत्याह यज्ञवाटं पुनर्गता इति. भगवदुक्तं तथैव जातमित्याह ते चेति, अनसूयव एव ताभिरेव पत्नीभिः स्वसत्रमपारयन् समाप्तं कृतवन्तः ॥३३॥

VERSE 34 Meaning: "One of the Brahmins had

SRI SUBODHINI: No one can prejudice or violate our Lord's words. This was the first sacrifice and that is why the word "DWIJA" (twice-born) has been referred to. Later there will be reference to their three more births. Till the end of this sacrifice they were "DWIJA" or Brahmins only. A doubt arises here as to whether, the sacrifice of these Brahmins could not be completed as the wives of these Brahmins had gone out of the boundaries of this place of sacrifice? (As no one who has taken the vow to do the sacrifice is expected to go out of this place, till the sacrifice is completed). The vow of the Brahmins was applicable to their wives also, as per the scriptures. In such a state, when the wives of these Brahmins had gone out of the boundaries, which was specified, as the limit of territory, which, one should not cross or go over, how was this sacrifice completed? Was it ever completed? Answering this doubt, it is said that this doubt is indeed truthful and right. But here, the "principal" wives did not go to see our Lord and the Brahmins also did not attain their desired result of attaining "heaven" (SWARGAM). They all attained, a more glorious result, viz. the Holy feet of our Lord! - as we shall see later, that they all got Bhakti or devotion to our Lord. All these wives, of course, came in time to participate in this sacrifice. Whatever our Lord said happened i.e. the Brahmins did not get jealousy or anger on these women, who had gone out with food to have the Darsan of our Lord. They all now completed the sacrifice with the help of these wives.

मुख्या न गतेत्याह तत्रैकेति.

तत्रैका विधृता भर्त्रा भगवन्तं यथाश्रुतम् ।

हृदोपगुह्य विजहौ देहं कर्मानुबन्धनम् ॥३४॥

-VERSE 34 Meaning: "One of the Brahmins had

bound and stopped his wife, due to which she was not able to go out and have the Darsan of our Lord. She being helpless now, mentally embraced in her heart that Divine form of our Lord, which she had heard of and gave up her body, which caused the bondage of Karma (action)." (She attained our Lord "as the first one" to attain our Lord.)

श्रीसुबोधिनी : तासु मध्य एका धृता स्वभर्त्रा यजमानेन. ततोऽनर्थ एव जात इत्याह यथाश्रुतं भगवन्तं हृदोपगुह्य देहं विजहाविति. त्यागे हेतुः कर्मानुबन्धनमिति, कर्मानुबन्धनं यस्माद्, अपकारित्वात् त्याग. आत्मनोऽधिकारार्थमेतत्परिग्रह, उपकारस्त्वेतावानेव. स चान्यथैव सिद्धो- भगवानेवोपगूढ इति भगवदालिङ्गिताया न स्थानान्तरं मृग्यते तच्छक्तीनामिव. यदैव पुनः कर्मसम्बन्ध आत्मनस्तदैव तेन बध्यत इति कर्मार्थं तत्र न गन्तव्यमवसरस्तु कर्मण इति तस्मात् त्याग एव श्रेष्ठो, यज्ञ इदानीं समारूढ इति. कर्माधीनत्वाभावात् न कर्मभोगो वक्तव्यो, गोपिकानामिव. देवतारूपायाः पत्न्या अधिष्ठानात् कालकर्मस्वभावा निवृत्ता, भगवानालिङ्गित इति, भगवानमपि. अतस्तस्या मुक्तिः सिद्धा ॥३४॥

SRI SUBODHINI: The "principal" wife of the main performer of sacrifice (YAJAMĀN) did not go to meet our Lord. Of these, one of the wives was kept in bondage by her husband and was prevented from going to our Lord's Darsan. This led to a mishap. She now embraced that form of our Lord, which she had heard of earlier, in her heart (YATHA SRUTAM BHAGAVANTAM) and gave up her body i.e. she died. The cause for giving up the body was that, it is the body, which causes the bondage of "Karma" (action). Hence, she gave up the body, which caused the greatest harm - i.e. it was coming in the way now (as she was prevented) of her meeting our Lord! *One accepts the body, as a gift from our Lord, for the sake of the redemption of one's Atma or for doing seva to our Lord. The body has this much role or purpose only. In*

her own mind this purpose was fulfilled. She now embraced our Lord's Divine form, in her heart, *as a person who embraces our Lord would not be allowed by our Lord, to go away far from Him!* Like the powers of our Lord remain, always, very near to Him, in the same way, this lady's soul will not be allowed to go to another body or go to another place. This will not be appropriate, when the "Atma" gets related to the cycle of it's "Karma" (actions), then only the sense of "bondage" occurs. This particular lady, as she was prevented from having the Darsan of our Lord, decided that giving up the body was the best and the highest solution for her predicament. The sacrifice was going on but she was not under the control of this particular "Karma" (of the sacrifice). In view of this, she was not like the other wives and she was unique. She was comparable to the "Gopikas" who were fully integrated with our Lord. The bondage of time and Karma had left this lady, along with her "Swabhāva" or nature - as she had done the embracing of our Lord in her heart! She attained liberation or MOKSHA in our Lord.

[LEKH: This lady, after embracing our Lord, through her inner-mind attained our Lord Shri Krishna i.e. she was fully liberated.

YOJANA: The body of this lady, as it was stopped, became now an "obstacle" in the attainment of our Lord! Hence she gave up the body, treating it as "the one who is doing bad to her" (APAKĀRA). *A body is required to do seva to Sri Hari. That is why true devotees of our Lord, use their body only to serve our Lord. The highest "blessing" on a Jiva (soul) is that it is made to serve our Lord (UPAKARAM),* although the body is full of blemish and leads to "bondage" also, if one is not careful to cultivate Bhakti to our Lord. Here the lady did not require

her body, as through her mind, she had embraced the Lord. Till she had the body, she had a duty to perform viz. to help her husband to compete the sacrifice. But she decided that to give up her body was her highest duty and died.

The one who is a follower of the path of Bhakti does not get merged in the "Divine self" (ANTARYĀMI) within. He merges with our Lord only; that is why reference is made here that "this Divine self" also got hidden. Thus we should conclude that this lady got "liberation" in our Lord Shri Krishna (Shri Purushottama) only.

तस्यामन्तःसमागतायां तां बालकांश्च भोजितवानित्याह भगवानपीति.

भगवानपि गोविन्दस्तेनैवान्नेन गोपकान् ।

चतुर्विधेनाशयित्वा स्वयं च बुभुजे प्रभुः ॥३५॥

VERSE 35 Meaning: "Our Lord, who is capable of everything (omnipotent) Shri Govinda, made the Gopas eat the four types of food (brought by the wives of these Brahmins) and He also consumed the same food along with Shri Baladeva."

श्रीसुबोधिनी : यद्यप्यन्यथापि सर्वसामर्थ्यमस्ति, आज्ञयापि क्षुत् निवर्तयितुं शक्या, तथापि गवां सर्वस्य धर्मस्यापीन्द्र इति धर्मरक्षार्थं भक्तिरक्षार्थं स्ववाक्यरक्षार्थं च तेनैवान्नेन भक्ष्यादिचतुर्विधेन सम्पूर्णरसात्मकेन गोपकानाशयित्वा भोजयित्वा स्वयं च बुभुजे, चकाराद् बलभद्रोऽपि. स्वस्य भोजनं पूर्ववत्. इदानीं पत्न्या भुक्तमतो 'व' इतिवचनं न विरुध्यते. नन्वेतदपूर्वं कथं कृतवान्? तदाह प्रभुरिति ॥३५॥

SRI SUBODHINI: The one lady who had given up the body had attained the liberation of "SĀYUJYA" in Him. After this our Lord fed this lady, who was within Him and all others. Our Lord could have done anything

- if He so desired. He was capable of removing all their hunger, through a mere wish or order from Him! here our Lord is referred to as "GOVINDA" - He is the ruler (Indra) of the cows and of all "Dharmas" also. Hence with a view to protect His Dharma and His own words He made them eat the 4 types of food brought by the wives of this Brahmins. He also ate the same food along with Baladeva. He ate, like the Gopas, like before and the Lord took care to feed that particular Brahmin lady, who had attained "union" with Him. Our Lord did this most wonderful action as He is capable of doing/achieving everything (SARVA SAMARTHAHA).

[LEKH: In the commentary reference is made "for the protection of Dharma". The purport of this is that the person who has attained "Jnāna" or spiritual wisdom, has to live only through "BIKSHA" or "begged food". The reference to the protection of Bhakti would mean "to give Prasādam to that one particular Brahmin wife". For protecting His own words, would mean that, if the Lord had, through His own order or power, caused the disappearance of their hunger, then, it was a waste of their effort to have been asked by our Lord to go twice, and ask for food! Hence, with a view to protect His own words also, our Lord used the same food for feeding the Gopas and He also ate the same!

वैदिके ज्ञानकर्मणी निरूप्योपसंहरत्येवमिति.

एवं लीलानरवपुर्नृलोकमनुशीलयन् ।

रेमे गोगोपगोपीनां रमयन् रूपवाक्कृतैः ॥३६॥

VERSE 36 Meaning: "Our Lord, who had taken the human form, for the purpose of enacting His Divine Leelas, followed all the Dharmas of this human world. He

through His Divine form, words and actions made everyone happy - the cows, the Gopas, the Gopis and all others - and He Himself enacted His Divine Leelas with all of them and enjoyed fully".

श्रीसुबोधिनी : लीलार्थमेव नरवपुर्नलोकं सर्वमेव लौकिकं वैदिकमनुशीलयन् स्वधर्मैर्योजयन्नुभयविधानपि भगवच्छास्त्रानुसारिणः कुर्वन् गोगोपगोपीनां मध्ये रेमे, सम्बन्धी वा भूत्वा. द्वितीयार्थे वा षष्ठी; ता रमयन् स्वयमपि रेमे. रूपेण गा वचनेन गोपान् कृतैर्गोपीः, सर्वत्र सर्व वा. सच्चिदानन्दास्त्रयो निरूपिता रमणकरणरूपाः, स्वस्य रमणे त्रयोऽपि सम्बन्धिः ॥३६॥

एवं ज्ञानकर्मणी द्विविधे निरूप्य तयोः फलं भक्तिं निरूपयत्यथेति. एका हि भगवतः कृतिरनेककार्यसाधिका- तेषां द्विजानां प्रबोधनं बालकशिक्षार्थं पत्न्या मुक्त्यर्थं तेषां प्रबोधार्थं मर्यादास्थापनाद्यर्थं चातो वाक्येन प्रबोधितानां द्विजानां वाक्यान्याह भक्तिबोधकानि.

SRI SUBODHINI: After describing the Vedic knowledge and actions, with this verse, the conclusive part of this Divine Leela is being dealt with. Our Lord had taken the human form for the purpose of enacting His Divine Leelas (KREEDA). He followed scrupulously the Vedic and the worldly rules and regulations and while discharging His own Dharma (of grazing the cows) He also gave His Blessings of spiritual enlightenment to the deserving devotees. He enabled the devotees of both Maryada and Pushti paths to follow properly the words and instructions of this path of Bhakti to Bhagawan (i.e. our Lord). he was seen as "playing" and enjoying Himself and make all others - the cows, the Gopas and the Gopis - enjoy His Divine Leelas and pastimes! He got so much immersed in their love as though He was eternally part of them only - like a relative! He made the cows very happy with His beautiful form; He made the Gopas Blissful through His

words; He made the Gopis very happy through His actions - or in other words, through everyone, He made everyone happy! In this way, the Lord enacted His Divine Leelas through all His three Divine aspects of SAT (Truth), CHIT (Consciousness) and ANANDA (Bliss). In His own participation and enjoyment of these Leelas, He made these three aspects participate fully. IT WAS THE DIVINE LORD PLAYING WITH HIMSELF.

[LEKH: Explaining the Divine form of our Lord as "SAT-CHIT-ANANDA", it is written that our Lord's Divine form symbolized "Truth" (SAT), His words symbolized "Consciousness" (CHIT) and His actions symbolized "Bliss" (ANANDA). Of course, the Lord can cause all these three aspects of His Divine self, get illuminated or exhibited through each and every aspect individually also!

प्रथमतोऽनुतापमाहाथानुस्मृत्येति.

अथानुस्मृत्य विप्रास्ते अत्वतप्यन् कृतागसः ।

यद् विश्वेश्वरयोर्याच्जामहन्म नृविडम्बयोः ॥३७॥

VERSE 37 Meaning: "The Brahmins who followed the "worldly" ways began to repent for their error, caused by their refusal to give food to these two Divine Ishwaras - our Lord Shri Krishna and Shri Baladeva.

श्रीसुबोधिनी : भगवदीयानां वाक्यं स्मृत्वा तन्मूलभूतं भगवद्वाक्यं तद्द्वारानुस्मृत्य कर्मजडतां विहाय भक्त्यनुसारिणो भूत्वा विप्राः पश्चादेव जायमानज्ञानाः कृतागसो भूत्वा पत्नीनिरोधेन निषेधेनावाच्यकथनेन भक्तमारणेन जातापराधा अनुतापं कृतवन्तः. सर्वापराधापेक्षयेश्वरवाक्योल्लङ्घनं महान् दोषा इति तं निरूपयन्ति यद् विश्वेश्वरयोरिति. विश्वेश्वरयोरिति द्विवचनं काल-पुरुषोत्तमपरं शब्दब्रह्मपरब्रह्मपरं वा. याच्जा बालद्वारौदनविषयिणी. वस्तुतो भगवतैवाज्ञाभङ्ग कारितः. प्रथमतो भक्तकृपया तथोक्त्वापि बलिवाक्यात् परम्परयापि दूरीकृतवान् "न पुमान् मामुपाव्रज्य भूयो याचितुमर्हती"ति.

“न्यासभूतौ प्रयच्छ मे” “तथापि याचे तन्नः प्रयच्छे”ति
 “तत्तन्निवेदयेदि”त्यादिवाक्यानि न विरुद्धानि भवन्ति. न वा तेषामयुक्तं वा
 किञ्चिद् गृहीतम्. नन्विमौ बालकौ कथमीश्वरौ तत्राहुर्नृविडम्बयोरिति, नृणां
 विडम्बं विडम्बनं याभ्यां, केवलं मनुष्यरसमभिनयेन प्रदर्शयतः. एवं
 स्वस्यापराधित्वं निरूपितम् ॥३७॥

SRI SUBODHINI: In this way, after explaining the path of Jñāna and "Karma" (MARYADA) of these Brahmins and the path of Grace (PUSHTI Jnana, "Karma" and "Grace") of these wives of the Brahmins, Shri Sukadeva is now explaining the result all of their actions as "devotion or Bhakti" to our Lord. Our Lord's one action, leads to the success of many other actions. Through this one Divine Leela enacted by our Lord for instructing these Brahmins, our Lord achieved 4 different goals viz. (1) He gave instructions to the Gopa boys. (2) He caused devotion and liberation to the wives of these Brahmins. (3) He instructed properly the Brahmins, corrected them and put them in the path of devotion or Bhakti and (4) established the path of "Maryada" for those, who could follow this and rewarded those who could follow the path of Grace (PUSHTI). Through His words, He inspired Bhakti or devotion in the minds of these Brahmins.

पश्चात्तापो विगर्हा च हेतुस्तस्य च रूप्यते ।

तथात्वे चापि हेतुर्हि स्वहीनत्वं च कर्मभिः ॥ (४)॥

संस्काराणामहेतुत्वं भक्तेरन्यच्च साधनम् ।

स्वभक्तेर्बोधनं हेतुरन्यथा नोपपद्यते ॥ (५)॥

तथात्वसाधनं तस्य कर्मवैयर्थ्यबोधनम् ।

द्वाभ्यां रूपद्वयोक्त्यैव स्त्रीसम्बन्धात् कृतार्थता ॥ (६)॥

क्षमापनं नमस्कारैः प्रार्थनाभिर्निरूप्यते ।

अनागमनमिच्छातो भक्त्यैवेत्थम्पतिर्भवेत् ॥ (७)॥

ब्राह्मणानामयं धर्मः स्नेहाच्चापि न बाध्यते ।

भिक्षारूपेण सा याच्ना बाध्यते न तु लौकिकी ॥ (८)॥

KĀRIKA 4 to 7 Meaning: "In these 4 Karikas the purport of these 15 verses from verse 37 to verse 51 is being explained. The purport is as follows. The 37th verse explains their "repentance". 38th verse explains their self-criticism; 39th verse explains the reason for their self-criticism; 40th verse explains that the reason for their turning away from our Lord - as Māya or the power of "illusion" of our Lord; 41st verse explains their praise and joy for their wives' devotion to our Lord and regarding themselves as "low" due to the nature of their "action" (KARMA); 42nd verse explains that Bhakti is caused only by the grace of our Lord and it is not caused by one's Samskar or latent purified tendencies or ceremonies/actions; 43rd verse explains that our Lord had asked for "food" only with the sole motive of teaching them; 44th verse explains their view that there was no other purpose; 45th verse explains that there was no other purpose for our Lord asking them for food; 46th and 47th verses, explain the futility of "Karma" (action) and the description of the real nature of "Karma" and our "Bhagawan"; 48th verse explains the expression of gratefulness due to their own wives; 49th and 50th verses, explain their prayerful attitude and seeking for pardon and forgiveness for their mistakes and the 51st verse explains their keen desire to have the "Darsan" of our Lord but not taking the initiative to come and have Darsan, as they were afraid of Kamsa's wrath and anger! These Brahmins were devotees of our Lord, even from the first instance. That is why, they got the harmonious intellect which repented and asked for forgiveness and pardon."

SRI SUBODHINI: And Karika (8) The verse describes the deep agony felt by the Brahmins and the repentance for their action. They remembered the soothing and Divine words of their wives, who were fully blessed by our Lord, and through them, they now remembered the Holy words of our Lord, who is the cause for this entire universe. They now gave up the "grossness" in their actions (i.e. made their actions oriented towards pleasing to and serving our Lord) and began to follow, the path of Bhakti or devotion to our Lord. These Brahmins got this wisdom later as they doubted everything in the first instance! After the dawn of this wisdom and understanding, they repeatedly repented for all their wrong actions, such as stopping their wives from going to the Lord, not allowing them to give food to the Lord and His friends, uttering absolutely inappropriate words to them, becoming the cause for the death of the devoted Brahmin lady -Now they felt guilty for all the above wrong doings and began to repent. The disobedience of our Lord's order or desire is the highest wrong doing which they did, in comparison to their all other wrong doings! This disobedience or disregarding our Lord's words is considered as a "great blemish" (MAHĀN DOSHA).

The words in the verse used in plural of "both the gods of the universe" (VISWESWARAYOHO) - indicating our Lord Shri Krishna and Shri Balarama - would denote the spiritual meanings of "TIME" (KALA) and Shri PURUSHOTTAMA (PARA BRAHMAN) or these words also denote the two aspects of Supreme Brahman viz. the "SABDA" and the "PARA" ("sound" and the "supreme" Brahman). In fact, it was our Lord only who enacted His Divine Leelas of making the "boys" go and beg for food and also it was He, who caused the Brahmins to behave

in a most reprehensible way! - as the Lord wanted to bless the Gopas by making them do "begging" (YĀCHANA) and later, He sent them again to the wives of these Brahmins, so that, He can bless the wives of these Brahmins - even at the expense of His own words being disobeyed earlier by the Brahmins! Such is the grace and compassion of our Lord - as He always gives, always blesses and always thinks of His dear devotees only. Of course, the Lord's words were fulfilled once the Gopas went and asked for food from the wives of these Brahmins. AFTER 'BEGGING' FROM THE DEMON KING MAHABALI, EARLIER, IT IS NOT APPROPRIATE FOR OUR LORD TO BEG AGAIN FROM ANYONE ELSE OR AT ANY OTHER PLACE! Why? The king Mahabali had told our Lord that, "A person who has come to me will never remain henceforth as a beggar". Here in this instance, it was not mere words of our Lord but it was like an "order" (AJNA) of our Lord and not "begging" at all. Our Lord decided from this time onwards not to "beg or ask" - respecting His devotees' words! (King Mahabali was a great devotee of our Lord). In this way our Lord ensured that He did not "beg" at all and also eradicated, through the action of the wives of these Brahmins the "disobedience" of His order! (By the Brahmins earlier).

° [TIPPANI: The difference between the Brahmins and their wives, symbolizing, respectively, the path of Maryada and Pushti (grace) has to be brought out and that is why Shri Mahaprabhuji has written "Two types of Jnana and Karma" (JNĀNA KARMĀNI DWIVIDHE). Our Lord is the Īshwara (the Lord) of this universe i.e. He is the originator, organizer and withdrawer and He is also everything! The factor of "AISHWARYA" which both our Lord and "King Mahabali" had (with the grace of our

Lord) enabled our Lord to treat the king's words as "true" and our Lord decided never to ask anyone, anything again!

A doubt arises here as to why the action of the Brahmins was considered as wrong, when our Lord Himself had engineered or inspired this course of action? In fact by calling the wives of the Brahmins to come out of the boundary limits of the place where the sacrifice was being done it was our Lord; who had caused something wrong to these Brahmins! All these doubts and questions are answered in the commentary by our Shri Mahaprabhuji. The purport of this is that this sacrifice of the Brahmins will not be prejudiced by the giving away of food to the needy, as the scriptures specify clearly that one should eat only what is left over, after giving in charity. But after accepting their food and making them related to His devotees (the wives) our Lord caused the rise of Bhakti in them. Thus the Lord ensured that their Vedic sacrifices also did not go waste.

Another doubt arises - that our Lord always protects the words of His devotees. Why then did He send the Gopas to "beg" for food, thus breaking the words of His devotee, King Mahabali? King Mahabali's words did not prohibit the "begging" prescribed for bachelors and sannyasis. The Gopas did not beg for food out of dire pitiable situation or suffering! This "begging" was inspired by our Lord, with a view to show His grace and mercy on His devotees. Hence our Lord did not act against the words of King Mahabali.]

तस्य दण्डं कुर्वन्तः स्वर्गां कुर्वन्ति दृष्ट्वेति.

दृष्ट्वा स्त्रीणां भगवति कृष्णे भक्तिमलौकिकीम् ।

आत्मानं च तया हीनमनुत्पत्ता व्यगर्हयन् ॥३८॥

VERSE 38 Meaning: "The sacrifice being performed by the Brahmins will not get prejudiced through the giving of food in charity. In fact there will not be any violation of their own Maryada path and system, even if they are blessed with Bhakti or devotion to our Lord. Our Lord caused the obstruction of the prescribed (by the scriptures) "begging" (BHIKSHA) and He did not prevent the "worldly" Bhiksha or begging".

श्रीसुबोधिनी : स्त्रीणां कृष्णेऽलौकिकीं भक्तिं दृष्ट्वा तया हीनमात्मानं व्यगर्हयन् - पुष्टिभक्तेरेषैव स्थितिः. भगवान् षड्गुणैश्वर्योऽपि कृष्णः सदानन्द एव जातो, धर्मोपसर्जनत्वेन धर्म्येव जातः. फलरूपत्वात् स्त्रीणां तत्र भक्तिः, पुरुषास्तु धर्मपरा अतस्तया रहिताः. तदुभयमाह स्त्रीणां कृष्णे भक्तिमिति. दोषाभावायाहलौकिकीमिति. तारतम्यपरिज्ञानं पदार्थयाथात्म्यं भक्तिभावाभावौ च यो जानाति स भक्तः. अत एते तद्विधा इति निन्दैषा स्तुतिरेव. न केवलं ज्ञानं तेषां बाधकमुत्पन्नं किन्तु क्रियापि, तदाह अनुत्पत्ता इति ॥३८॥

SRI SUBODHINI: Our Lord's words uttered earlier such as "Please give me the charity for the two feet of this form of Mine". "Even then I am begging (or asking) of you". "Please give that for My sake". "Let him offer those things which are liked" - do not conflict with this analysis that the Lord had decided not to ask again after the experience He had with King Mahabali, during His earlier incarnation as Vāmana and Trivikrama. In fact, the Lord did not accept anything from these Brahmins, which is inappropriate nor did He accept any other service from the wives of these Brahmins (as they followed the "Maryada" path). In fact the Lord sent them away to their homes. As such no violation of any VIDHI or rules of conduct took place.

Now, both Shri Krishna and Shri Balarama were just

boys. Why were they called as the "Lords of the universe?" Answering this, our Shri Mahaprabhuji says that "they were just following the behavior of human beings. They were exhibiting the "human" element, through their dexterous acting!"

The Brahmins explained in this manner, their mistakes and wrong doing.

ननु कथमात्मविगर्हात्मनि सत्पदार्थानां विद्यमानत्वादन्यथा सद्विरोधे तेषामनिष्टमेव स्यादित्याशङ्क्य स्वस्मिन् विद्यमानानां सत्त्वेन प्रतिभासमानानां बीजाभावादसत्त्वमेवेति ख्यापयन्ति धिग् जन्मेति.

धिग् जन्म नस्त्रिवृद् विद्यां धिग् व्रतं धिग् बहुज्ञताम् ।

धिक् कुलं धिक् क्रियादाक्ष्यं विमुखा ये त्वधोक्षजे ॥३९॥

VERSE 38 Meaning: "These Brahmins on seeing the supernatural Bhakti or devotion of their wives to Shri Krishna, who is the ultimate goal for everyone and on realizing the absence of any Bhakti or devotion in themselves, now, repented profusely and began to condemn themselves."

श्रीसुबोधिनी : धिक्कारो दह्यतामित्यर्थे- प्राणे गते शरीरं दह्यत एव तथा जन्मादीनां प्राणभूता भक्तिस्तदभावे दाह एवोचितः. त्रिवृद् जन्म शुक्लसावित्रयाज्ञिकरूपम्. विद्यामपि धिक्. सापि त्रिवृद् विद्या वेदत्रयसहिता. व्रतं "देयमि"त्यादि; तदपि धिक्. बहुज्ञतामिति, धर्मसूक्ष्मपरिज्ञाने ये हि बहुज्ञास्ते लोकविरुद्धमपि कुर्वन्ति, तथैतत् कृतं; तां च बहुज्ञतां धिक्. अथ कुलीना इति वंशे कलङ्कसम्बन्ध इति स्त्रीणां निवारणं; तत् कुलमपि धिक्. क्रियादक्षतामपि धिग् यया भगवत्यवहेला भवत्यन्यथा पुरुषार्थ साधयिष्यामोऽशक्तपरैव हि भक्तिरिति यथान्धपङ्गवादयः क्रियायामसमर्था अन्यत्र युज्यन्ते तथा भक्तावपीति. एवं यत् क्रियादाक्ष्यं तदपि धिक्. तत्र बीजाभावं हेतुमाह ये वयमधोक्षजे विमुखाः. नन्वेतदेव कथं? यज्ञोऽपि भगवानेवातो ये यज्ञपराः कथं भगवद्विमुखा इतीमं पक्षं तुशब्दो व्यावर्तयति.

तत्र हेतुरधोक्षज इति, अधोऽक्षजं यस्मादिति. ज्ञानेऽप्यात्मसाक्षात्कारः, कर्मणि च क्रियारूपेऽलौकिके च रूपे ज्ञानवताम्. भक्तौ तु न साक्षात्कारः फलं, जायमानमप्यङ्गतामापद्यते. केवलरसभक्षका इक्षुभक्षकेभ्योऽपि सरसा. अत एतादृशो भक्तिमार्गो भगवता प्रकटित इति रूपान्तरपुरःसरं ये पक्षास्ते सर्व एव पूर्वपक्षाः ॥३९॥

SRI SUBODHINI: The Brahmins began to condemn themselves after repenting for their mistakes and wrong doing. They saw the "super - natural" (ALOUKIK) Bhakti of their wives for Lord Shri Krishna and they condemned themselves on experiencing the fact that they had no Bhakti to our Lord. Only in this path of grace, such a situation is seen. Our Lord is invested with His 6 Divine qualities together with illimitable opulence. Even then, our Lord symbolises the Divine form of eternal Divine bliss - (SADĀNANDA ROOPA). All His attributes are complimentary or supplementary to His own Divine form, with which He had manifestd now. *Our Shri Krishna is the goal Himself (Phalarūpa)*. Hence all the wives of these Brahmins got Bhakti to Him. Usually "men" (the Brahmins) see the attributes or the practices (conduct) etc. Hence, they did not get the blessing of pure devotion to our Lord. In this Bhakti or devotion to our Lord, there was no "blemish" of any type - that is why the word "supernatural" (ALOUKIK) has been used. He is called as a "devotee" (BHAKTHA) who is able to appreciate the respective natures (low/high) of one's actions, who is able to understand the correct underlying nature of various things and also is aware as to whether devotion is there or not. Now these Brahmins got all this knowledge and hence "condemning" themselves is really a "praise" - as they became humble and got true devotion to our Lord! Not only did they get spiritual knowledge but

there was no obstacle for them to have devotion to our Lord Shri Krishna. They began to shed tears also in repentance.

[LEKH: *One becomes aware of one's wrong doing only due to the compassionate grace of our Lord (see the word "grace" (PUSHTIHI) used by our Shri Mahaprabhuji in the commentary.)*]

VERSE 39 Meaning: "Fie upon our three types of births (Shukla, Savithra and Yagnik), our knowledge of the Vedas, our vows, the superficial (plenty) knowledge, family and our so-called efficiency in the performance of all types of rituals - because, we are not devoted to our Lord, who is Adhokshaja." (i.e. Who cannot be attained or grasped by the senses.)

SRI SUBODHINI: Why did the Brahmins condemn their own Atma? "Atma" is Divine and is the seat of Truth. By condemning one's own Divine self, they will get opposition from the Divine and truthful forces, which may lead to their sorrow? In fact the Brahmins were condemning the lack of their knowledge about their "Atma" - and this is what they condemned and not their own Divine Atma! "Fie upon" or "wretched" (DHIKKĀR) ordinarily means to "destroy by fire". Like, the body is burnt by fire after death. They now felt that it is better to end one's life, which has not developed true Bhakti or devotion to our Lord. It is better to put on fire one's education, knowledge etc. when they have not helped one to get pure devotion to our Lord! They now condemned their three types of births! In the same way their knowledge was of three kinds of the 3 Vedas. They tell that even these should be burnt! That, by observing the vow of the sacrifice, they did not give food to the needy,

they now say, that this vow also should be burnt. We usually see that even those, who are fully aware of the subtle truth of right conduct (Dharma) become victims of doing something which is against the standards of right conduct and behaviour in this world. "Like what we did now". Hence these Brahmins wanted to burn up this "too much knowledge" which they were carrying. "We belong to an illustrious family. We stopped the wives from going because we thought that their going out will violate our good family name and traditions. Let us burn this family! Let us burn up our expertise in performing all these rituals and rites, through which we had given up being devoted to our Lord!" "We are capable of attaining our goals of life, by using other and alternative ways. Bhakti is to be done by others, who are blind, lame and by those who are not capable of doing anything else. Usually only dull people take to the devotion of our Lord as Bhakti is usually the lot of incapable persons. In this way, we had faith in our own cleverness and abilities and we relegated Bhakti or devotion to our Lord, to the background" - "on this let there be fire. Even after this, we have not become devoted to our Lord. This is because of the absence of the "seed of Satwa in us, which makes one get devoted to our Lord". Hence, we are not devoted to our Lord."

DOUBT: How can anyone be against our Lord, who symbolizes all the sacrifices i.e. who is the sacrifice itself! In the verse, with a view to remove this doubt, the word "Tu" (BUT) has been used - to denote that our Lord cannot be grasped by the senses (ADOKSHAJA) i.e. the knowledge and understanding, one gets, through one's senses is of a much lower category, than our Lord Himself! Even in self-realization or Jnana, one realizes one's own Divine self only (ATMA SAKSHĀTKĀR). In

the path of action, on doing the "sacrifices" and in the path of Jnāna, the actions done by these Jnānis - both of them lead to "supernatural" effects. But in this path of Bhakti, attaining "self-realization" is not the only "effect or result" and, in this path, "self-realization" is considered as an "effect or Phalam" of a lower category. Like the Rasa or joy of those, who actually drink the juice of sugarcane is much more than the Rasa or pleasure, which the persons, who suck the juice of the sugarcane! In the same way, our Lord has manifested the path of devotion or Bhakti, through which all other practices, are only the preliminary steps and not the actual goal itself or its conclusion. (*i.e. the goal is to serve our Lord with one pointed devotion or Bhakti, without any desire or motive*).

[TIPPANI: The knowledge, one gets through our senses (INDRIYĀS) cannot lead one to have the knowledge about our Lord who is Shri Purushottama. In the path of Jnāna, one gets realization in one's mind of one's Divine self. Hence, only the mind is able to directly see the Divine self, in this path. The path of "Karma" (action) is of two types - due to the factor of being "deserved" or not. Firstly the "Karmayogi" whose mind is looking outside, into the world - does all types of actions such as sacrifices etc, outside of himself, all the time. He gets the due results, as prescribed in the scriptures. The other type of people, wedded to the path of "Karma" (action) are those who are aware of the wisdom of the Vedas. They worship the "supernatural" nature of the sacrifices, and this worship cannot be based on the knowledge which one gets through one's senses. Hence, we can call this type of worship as worship of our Lord Adokshaja (the Lord who is beyond the knowledge of the senses).

In this path of Bhakti (devotion), the Darsan or direct perception of our Lord, does not occur through one's senses or Indriyās. In the Bhagavad Gita our Lord had clearly specified this through (1) "I cannot be understood through the Vedas" (NĀHAM VEDAIHI). (2) "You cannot see Me, through these earthly eyes" (NANU MĀM SAKYA SE). *Even after direct Darsan of our Lord, till one experiences His presence and reality, through all of one's senses, the devotees do not rest in peace until then! Hence, in this path of Bhakti, the only goal or result to be achieved is not only our Lord's Darsan or direct perception.* The Gopikas say to our Lord, "Oh Lord! By giving us Your Darsan, You are giving rise to our deeper attachment to You, every second" (DARSAYAN MUHURMANASI NAHA SMARAM VEERA YACCHASI). *Our Lord's direct Darsan is the beginning of the deeper loving Bliss, which He will confer to the devotee.* Hence it is considered lower. Just like, the sugarcane is eaten, due to the presence of the Rasa of the juice therein, in the same way, due to the presence of the Blissful part of our Lord, all other forms are also to be served (worshipped) and this is a duty. It is our Lord Krishna, who has manifested, in His Blissful Rasa aspect, at this time. Hence before our Lord, who is the treasure-house (RASANIDHI) of Rasa or relish manifested Himself, all the other practices such as sacrifice, Japam, penance, charity etc. were considered as duties which must be done - but now, after our Lord's manifestation, they are no longer deemed as "MUST DO DUTIES".]

ननु वैमुख्ये ज्ञानवतां को हेतुस्तत्राह नूनं भगवत इति.

नूनं भगवतो माया मायिनामपि मोहिनी ।

यद् वयं गुरवो नृणां स्वार्थे मुह्यामहे द्विजाः ॥४०॥

VERSE 40 Meaning: "Without any doubt, our Lord's power of illusion (MAYA) can infatuate (create delusion) in the minds of even the highest of other "Mayavi" (who can also create illusion) persons. Oh!, we, Brahmins, who are being called as the teachers of others, have now got deluded about our real self interest -viz. getting Bhakti to our Lord - hence we (have missed an opportunity and) have got deluded."

श्रीसुबोधिनी : मायया हि पूर्वस्थितं ज्ञानादिकमाच्छाद्यतेऽतो ऽये शिष्याः प्राकृतास्तेषां तद् ज्ञानमाच्छाद्य नूतनमुत्पादनीयमन्यथा पूर्वविरोधान्नोत्पद्यते ज्ञानम्. अतो गुरवः सर्व एव मायाविनः. तदत्र विपरीतं भगवन्मायया कृतं-ते स्वमायया स्वबुद्धिमेवाच्छादितवन्तः प्राकृतीं च बुद्धिं गृहीतवन्तः. तदाह नूनं निश्चयेन भगवतो माया मायिनामपि व्यामोहजनिका यद् वयं लोकानां गुरवः प्राकृतीं बुद्धिमाच्छाद्य स्वबुद्धिदातारस्ते स्वबुद्धिमेवाच्छाद्य प्राकृतीं बुद्धिमेव गृहीतवन्तः. भगवन्मायायाश्चैतत् कार्यं प्राकृत्यामेव बुद्धौ, तथात्वमाच्छाद्यातथात्वं ग्राह्यत इति. अन्यथा भगवान् भगवच्छास्त्रं वा किं ग्राहयेद् भक्तिं वा कथं ग्राहयेद्, ज्ञानेन प्रतिरोधात्. सहजं प्राकृतं भक्तिर्नाशयितुमसमर्था. सूक्ष्मा हि सातो गुरुमाययाच्छादितेऽलौकिके च ज्ञाने सम्पन्ने तस्मिन्नपि ज्ञाने लब्धपदे भगवन्मायया पश्चादाच्छादित आगतं प्राकृतत्वमूलकमिति भगवच्छास्त्रेण भक्त्या वा तत् निराकृत्य स्वकीयं तत्र स्थाप्यत इति भगवन्माया मायिनां व्यामोहिकेति नूनं नात्र पूर्वपक्षसम्भवः द्विजा इतिसम्बोधनमस्य यज्ञस्याधिदैविकवैमुख्येनासम्पन्नत्वात् ॥४०॥

SRI SUBODHINI: The Brahmins, despite their Vedic Jnana or knowledge, were not devoted to our Lord and the cause for this attitude, is explained in this verse. The power of illusion or Māya of our Lord, at first, covers, the existing wisdom or knowledge. This "Māya" does this action, so that the original existing wisdom can be suppressed and it is replaced by knowledge about this world or new knowledge. If the original wisdom is not

covered, then, due to its opposition, the "new knowledge" will not be born! Hence all these Gurus can be called as "MAYĀVI" or "those who create illusion". Here, the "Māya" power of our Lord, has created the "opposite" knowledge - as our teachers have covered our original knowledge, with their own Māya (or knowledge, which they have given) and all the disciples get the knowledge of this world. This is also part of our Lord's power of illusion, which not only covers the original Jnāna of the disciples through the teacher's "knowledge" but the "teachers" themselves, cover their own original knowledge, in this process of "teaching" others! Our Lord's Māya does this work - that it covers the knowledge of this worldly nature in the worldly persons (intellect) and enables these persons to have "supernatural" Bhāva or attitude (ALOUKIKATA). If this was not so, how can anyone ever hope to have the knowledge about our Lord, His scriptures and the glorious path of Bhakti or devotion? *Why? Till the knowledge about this "worldly" nature exists, the rise of knowledge about our Lord, His scriptures and the path of Bhakti does not arise in one's mind. One has to completely replace another fully. Hence "a worldly natural intellect" is an obstacle for the above three exalted goals and the glorious journey of realization! Through Bhakti or devotion to our Lord, the destruction of this natural (SWABHAVIK) worldly knowledge or attitude does not take place - as this "worldly" attachment is very subtle!* Hence, through the power of Māya of the GURU, when this "natural worldly" knowledge gets covered and the devotee attains the "supernatural and Divine" (ALOUKIK) Jnāna or knowledge, and this knowledge becomes stable and permanent, then the knowledge which has been given by our Lord's Māya viz. the natural and

worldly attachment and knowledge becomes "rootless" i.e. ineffective! i.e. "Māya" no longer covers our original spiritual wisdom of being belonging to our Lord and the pristine glory of our Divine status in our Lord begins to shine, forever, with the grace of our Lord! *Our Lord replaces His Māya, with Himself!* Thus the impermanent, unstable and temporary "worldly" attachments and knowledge (which is "rootless" now) are removed through Bhakti and the Holy scriptures about our Lord (BHAGAWAT SASTRA), one establishes, with the grace of our Lord, one's own pristine spiritual wisdom, in that place! Hence, our Lord's Māya can "infatuate" and cause "illusion" even to those persons who are the highest of those, who can create their own "illusion" on others. This is the truth. There is no doubt on this, of whatsoever nature. The Brahmins called themselves as "twice-born" (DWIJA) - as they knew very well that their "sacrifice" did not get completed, due to their ignoring of our Lord!

[LEKH: When the Lord's power of "Māya" covers the root-wisdom of one's soul or Atma, we become victims of "worldly or natural" (PRAKRUT) knowledge. When this type of "natural or worldly" intellect persists, then the other knowledge or wisdom does not rise. One has to completely replace another.]

अहो पश्यत नारीणामपि कृष्णे जगद्गुरौ ।

दुरन्तं भावं योऽविध्यत् मृत्युपाशान् गृहाभिधान् ॥४०(a)

VERSE 40(a) Meaning: "Oh! Please see this wonder! Our wives have such a determined and stable Bhakti to Lord Shri Krishna, who is the Guru (teacher) of this entire universe, through which our wives have been able to cut asunder the difficult death-like bondage of the "Me" and "Mine" also, usually associated with a householder's life!

श्रीसुबोधिनी : अहो इत्याश्चर्ये- नरेषु दुर्लभं नारीषु भवति, भावं पश्यत. घुणाक्षरन्यायेन कादाचित्कं व्यावर्तयति दुरन्तमिति. ननु स्त्रीणां पुरुषेषु भावो भवत्येवेति किमाश्चर्यमित्याहुः कृष्णो जगद्गुराविति, सदानन्दो जगदुरुश्च; तस्मिन् नारीणां भावो कामिष्वेव वर्तते न तु भगवत्यत आश्चर्यम्. ततः किमत आह योऽविध्यदिति, यो भावो गृहसंज्ञकान् मृत्युपाशानविध्यदच्छिनत् तं भावं भक्तिं पश्यतेति ॥

SRI SUBODHINI: Oh! It is wonderful indeed! Usually the male gentlemen very seldom express this attitude, especially when it is concerned with their own wives! "Please see the attitude or the Bhāva of our wives! How did they get this Bhāva or attitude of devotion (Bhakti) to our Lord? The nature of their attitude is explained by the word, in the verse viz. "endless - everlasting" (DURANTHA). Usually the women are attached, with their love to men. There is nothing to be wondered on this natural and usual attitude of women to men. Now all this love has been offered to Lord Shri Krishna, who is the teacher and GURU of this entire universe! Lord Krishna is eternally of the nature of Divine Bliss (SADĀNANDAROOPA). Usually, the women get attached to the loving persons and very seldom to our Lord. here, it is indeed wonderful to see, that all these wives have got this Bhāva of love for our Lord! The result of such love for our Lord, is also explained in this verse. The result for loving our Lord is to get freed from the most difficult bondage, equivalent to death arising out of the sense of "Me" and "Mine" usually associated with a householder's life. "Please see this wonderful Bhāva of Bhakti in them"!

किञ्चाहो इति.

नासां द्विजातिसंस्कारो न निवासो गुरावपि ।

न तपो नात्ममीमांसा न शौचं न क्रियाः शुभाः ॥४१॥

VERSE 41 Meaning: "These blessed women did not go through, like all of us, the ceremony of having the sacred thread, nor did they go and stay in their Guru's house for studying the Vedas; they did not also observe any severe penance nor did they seek the Divine principle (through spiritual discipline) of one's own Divine Atma; they do not observe all the rules of one's self-purification (SAUCHA); nor do they do the rituals of Sandhyavandan, Agnihotra or any other Vedicly ordained auspicious ceremonies/actions".

श्रीसुबोधिनी : नन्वस्य यज्ञस्य मुखफलाभावेऽप्युत्तरमीमांसान्यायेन चित्तशुद्धिपरत्वं भवत्वतो धिक्कारोऽनुचित इति चेत् तत्राहुर्नासामिति. संस्काराणामहेतु- त्वमन्वयव्यतिरेकव्यभिचारात्, संस्काररहितासु स्त्रीषु भक्तिसम्भवात् संस्कारवत्स्वस्मासु तदभावात्. तदाहुरासां स्त्रीणां द्विजातिसंस्कार उपनयनं नास्ति. नापि गुरौ निवासो वेदाध्ययनं तपः स्वधर्मः श्रौतस्मार्तकर्मणीन्द्रिय- निग्रहो वा स्नानादिना क्लेशसहनं वा. नाप्यात्ममीमांसात्मविचारो नापि शौचं नापि शुभाः क्रिया अग्निहोत्रादयः ॥४१॥

SRI SUBODHINI: "If we are not able to get the main goal of this sacrifice, then we should get at least the benefit of "purity of mind" (CHITTHASUDDHI), which is indicated in the latter part of the Vedas (UTTARA MIMĀMSA = THE UPANISHADS)". - So thought the Brahmins! Then their hating themselves may not be appropriate? This doubt is there with them and all this is answered by this verse. The Brahmins thought now, within themselves, "these women have not been purified by the Holy thread ceremony. But these women have got Bhakti to our Lord! yet, we, for whom all the "purification" rites (Samskāra) have been performed have not got Bhakti to our Lord! These women did not have the thread cer-

emony; have not gone to their Guru's house, to study the Vedas; nor have they observed any penance (TAPAS) or protected their own Dharma or duty?; moreover they have not done the various actions prescribed in the Vedas and the other scriptures. They have not conquered their senses nor have they done the ritualistic "three baths" daily and have been able to tolerate such physical endurance and stress. They have not contemplated and meditated upon their own Divine Atma. They have also not observed the rules of Saucha (being pure) nor have they performed sacrifices like Agnihotra and other auspicious ceremonies, prescribed in the Vedas.

एवं भक्त्याधिकरणे साधनाभावं निरूप्य भक्तिमाहुरथापीति.

अथापि ह्युत्तमश्लोके कृष्णे योगेश्वरेश्वरे ।

भक्तिर्दृढा न चास्माकं संस्कारादिमतामपि ॥४२॥

VERSE 42 Meaning: "In spite of not doing all the above (spiritual and religious observances), these wives have been blessed with stable and determined devotion (Bhakti) to our Lord Shri Krishna, whose fame is sacred and who is the controller of the presiding deities of all Yogas". (The Lord of all and every presiding deity of all types of Yogas or spiritual practices). But, we have not got any devotion to our Lord Shri Krishna, although we have been through all the above purifying and spiritual practices (Samskāras).

श्रीसुबोधिनी : नन्वस्या भक्तेः संस्कारा न साधनभूता यथा जार इतीमामाशङ्कां व्यावर्तयन्त्युत्तमश्लोक इति. उत्तमैरपि व्यासवाल्मीकि-पराशरादिभिः श्लोक्यते कीर्त्यते इत्यनेन प्रमाणोत्कर्ष उक्तः. प्रमेयोत्कर्षमाह कृष्ण इति, फलोत्कर्षोप्युक्तः. साधनोत्कर्षमाह योगेश्वरेश्वर इति, योगेश्वराणामपीश्वरे नियन्तरि. सापि भक्तिर्दृढा पत्यादिभिः प्रतिबद्धापि न

विहतेति तैलधारावदनवच्छिन्ना सर्वतोऽधिका. अन्वयव्यभिचारमाहुर्न
चास्माकमित्यष्टचत्वारिंशत्संस्कारवतामपि ॥४२॥

ननु तासां जन्मान्तरे संस्काराः सिद्धाश्चर्षण्य एता अन्यथा भर्तृपरित्यागो
न स्यादतः पुरुषा एवैते पूर्वजन्मनि, गोपिका इव. भवतां च "जन्मान्तरसहस्रेषु
तपोध्यानसमाधिभिर्नराणां क्षीणपापानां कृष्णे भक्तिः प्रजायत" इत्यतो भवतां
बहुजन्मसंस्कारा न जाता इत्याशङ्क्याश्चर्येण तस्य समाधानमाहुः—

SRI SUBODHINI: After proving, 'in the Bhakti or devotion of their wives', the factor of "no spiritual practice" (NISSĀDHANATA), they are now describing their Bhakti or devotion. Like in having "illicit love" to a paramour, there is no necessity for one to become purified with proper "Samskāras" in the same way, it is that, in this Bhakti or devotion of these wives, there was no necessity for the spiritual base of these Samskāras? (Purifying discipline). This doubt is removed here, in this verse. Our Lord's sacred fame is being sung by great and noble sages like sage Veda Vyasa, sage Valmiki, sage Parāśara and others. By specifying like this, the glory and exalted nature of our Lord have been described, i.e. the glory of the "evidence" (PRAMĀNA) itself! Now, with the word "KRISHNE" (in our Lord Shri Krishna) being used, the greatness and glory of the "Lord" who is the "Pramēya" (the one goal of everyone - who is to be loved above all) is being described.

This devotion was not shaken a bit, even on being opposed by their husbands. Their devotion or Bhakti to our Lord, began to flow like a permanent flow of oil, always stable and everlasting. They got devotion to our Lord above everything else! The Brahmins also say that although, they have undergone, the 48 types of purifying rituals, even then, they have not been blessed with Bhakti

to our Lord and "look at these women! Even without a single Samskāra, these wives have been blessed by our Lord with stable Bhakti to Him"!

ननु स्वार्थविमूढानां प्रमत्तानां गृहेहया ।

अहो नः स्मारयामास गोपवाक्यैः सतां गतिः ॥४३॥

VERSE 43 Meaning: "We are certainly ignorant of being devoted to our Lord and do seva to Him - which is in our real "self" interest (SWĀRTHA). We have been attached to the pleasures and comforts of our household-er's life! Wonder of wonders, it is, that our compassionate Lord, has awakened us (to His devotion), through the words of these Gopas! *Our Lord is the only protector of good people!*"

श्रीसुबोधिनी : नन्विति कोमलसम्बोधने. ननु सत्यमेवमेव स्वार्थविमूढानां गृहेहया प्रमत्तानां नोस्माकं गोपवाक्यैः पूर्वस्थितिं स्मारयामास. वयमपि भगवदीया एव पूर्वं स्थितास्ततो दैत्यावेशाद् दैत्यप्रभुदेशे स्थित्या तैः पाल्यमानास्तदन्नभोजिनो विस्मृतस्वरूपा जातास्तच्च भगवान् गोपवाक्यमिषेण स्मारयामासान्यथान्यात्रं किं भगवान् याचते? अस्मांश्च पुनः स्वकीयान् जानाति. अहो अत्याश्चर्यमेतत्- कथं वाक्यमात्रेण प्रबोध इति, अलौकिकसामर्थ्यं हि भगवतः, अहो इति तस्यानुकरणम्. अनेन पूर्वोक्तपक्षा निराकृताः. स्त्रियोऽप्येताः स्वस्यैव भगवतो दास्यो वयं च दासा, नात्र सन्देहः. अन्यथा प्रतिकूलतर्कं वक्ष्यन्ति. स्वार्थे भगवत्सेवायां विमूढा. गृहेहया इति कृत्यचिन्ता गृहधर्माश्च. तत्रापि प्रमत्तास्तच्चिन्तया भगवत्सेवायां वा प्रमत्ता. अतः स्वसेवकान् स्मारितवान्, साक्षादुपदेशेऽनधिकारिणो मत्वा गोपवाक्यैः. तथाकरणे हेतुः सतां गतिरिति, सतामयमेव गतिः, यद्येवं भगवानुपेक्षेत तदा सन्तो नष्टा एव भवेयुः ॥४३॥

SRI SUBODHINI: These Brahmins were convinced that these ladies had completed their "purifying rituals" (Samskāra) in their earlier lives only - otherwise these

wives would not have left their husbands in this manner. Hence, these women also, like the Gopis of Vraja, would have been sages and seers (Male) in their past births! *"When the accumulated sins of several births get mitigated and removed, through penance, meditation and Samadhi practiced for thousands of births, then a person gets devotion or Bhakti to our Lord Shri Krishna"*. In accordance with these words, was there not the same "Samskāra" in these Brahmins also? The answer is given through this verse, while expressing "wonder". "NANU" means "certainly". This word is used to denote "tender and soft" expressions. They now think, "It is certain that we are all so self-ignorant, being fully engrossed in the desire and pleasures of our homes. But our Lord, through His boundless Daya or compassion, has through the words of the Gopas, caused the awakening in us, of our previous state of being devoted to our Lord. At first, we were also devoted to our Lord and belonged to Him (BHAGAVADIYA). But due to the ingress of demons in us and due to staying, comfortably, in the kingdom of these demons, being protected by these demons only, eating their food only, we have all forgotten, our earlier "devotee" Bhāva or status. But our Lord, who is very gracious, has made us remember our past devotion to Him, by using these Gopas! If this was not so, our Lord could have begged for food from someone else! (not from us). Our Lord has always considered us - the Brahmins - as His own devotees! Is this not, then, wonder of wonders! that our Lord, just through the mere words of the Gopas has made us realize our mistakes and also inspire our precious spiritual status as humble and sincere Bhaktas of our Lord? Our Lord's powers are, "supernatural" indeed!"

The word "AHO" (Oh) is used with a view to express

wonder and also feel repentance once again. Through this word, they have also rejected their earlier statements. "These wives of our's are "Dasis" (servants) only of our Lord and we are His servants (DASA) only". There is no doubt on this. If this was not so, these Brahmins would have defended their behavior.

"We are ignorant of our real "self interest" viz. seva to our Lord! (i.e. we should have considered seva to our LORD as our most important "selfish" activity!) We are all anxious and engrossed in household desires and it's worrires/problems/works. We have, up to now, been considering our household duties only as "Dharma" or the right course of action for us. We are all very attached to the pleasures and anxieties of our homes and we are lazy and not devoted to do seva to our Lord. Hence, the Lord had sent His servants (SEVAKA - GOPAS) to make us realize our ignorance and mistakes and redeem us again! He did not consider us deserving to be given instructions from His own self (i.e. by Himself) - but He was gracious enough to make us remember Him, through these Gopas! Why? Our Lord is the only refuge and goal of noble persons (SATĀM GATIHI). If our Lord does not give instructions to His servants, and ignores them, then we, the servants would have got destroyed. Hence, our Lord, who is ever-compassionate, has now chosen to redeem and protect us from certain destruction by making us remember Him again, through the words of these Gopas!"

एतत् सर्वं याचनान्यथानुपपत्त्या कल्प्यते. तत्रान्यथोपपत्तिं कल्पयित्वा परिहरन्त्यन्यथेति.

अन्यथा पूर्णकामस्य कैवल्यद्याशिषां पतेः ।

ईशितव्यैः किमस्माभिरीशस्यैतद् विडम्बनम् ॥४४॥

VERSE 44 Meaning: "If this was not so (i.e. our Lord also protects noble and good persons) what was the necessity for our Lord, who has no desires of any nature (as He is supremely fully satisfied 'POORNAKĀMA') and who is the bestower of very rare boons, such as "liberation" (MOKSHA), for "begging" food from us, who are His servants. This action of "begging" on the part of our Lord, is not, "real begging" at all, as it was only "an act" on the part of our Lord - i.e. following the tradition of "begging"! He was certainly putting on a façade of begging food from us!"

श्रीसुबोधिनी : भगवतस्तु नापेक्षितं किञ्चित्. नापि दुःखनिवृत्तिस्तत्साधनं वा; नापि सुखं तत्साधनं वा, पूर्णकामत्वात्. तस्य हि कामाः पूर्णा उत्पन्ना विषयैर्न पूर्यन्ते लौकिकवत् किन्तु पूर्णा एवाविर्भवन्ति, अतो नित्यविषयास्ते. तथा सति यात्रकामना भगवत्याविर्भूता सात्रसहितैवेति सिद्धेऽर्थे याचनमनुपपन्नम्. परमुद्देशान्तरं चेत् तदा सिद्धमपि दूरीकृत्य साधानान्तरं करोति, असाधनं वा बोधयति. तस्मादस्मत्प्रबोध एव याचनफलम्. किञ्च कैवल्याद्याशिषां पतिर्भगवान्. कैवल्यं केवलता सङ्घातनिवृत्त्या केवलस्थितिः प्रत्यापत्तिरूपम्. तत् प्रथमं फलं, ततः पूर्वं दुःखमेवातः कैवल्ये प्राप्ते ततः स्वरूपेण भजनं तत आनन्दाविर्भावस्ततो भगवति प्रवेशो भक्तिर्वा. तदनन्तरं धर्मा भगवदीया भगवदाज्ञापनरूपा अर्थाश्च तदीयाः कामाश्च. एवं कैवल्याद्या या आशिषस्तासां पतिरयं दाता नियामकः. तथा सति गोपानां क्षुदेव न स्यात् नापि तैः प्रार्थ्येत. लोकानामपि कैवल्यादिदाता, न हि तान् सङ्घाते स्थापयति येन क्षुद् भवेदतः क्षुधमप्युत्पाद्य विद्यमानेप्यत्रे तददत्त्वा बोधनार्थमेवात्र प्रेषितवान्. किञ्चेति तव्यैरस्माभिः किं स्यात्? वयमीशितव्या दासा; न हि दासात्रं भुज्यते, तेभ्यो दीयत एव. न हि महाराजस्य दिनमात्रव्यवस्थामपि कश्चिद् दासः सम्पादयितुं शक्तः. नाप्यस्माभिस्तस्याग्रे कृत्यमत ईशस्यैतनुकरणमात्रं न तु याचनम्. अनुकरणं तु रसोत्पत्त्यर्थमिति निश्चयः. न हि नटस्य योगिभावप्रदर्शने किञ्चित् कृत्यमस्ति विना रसोत्पादनं, तथा भगवद्याच्ञानुकरणमपि बोधनार्थमेव ॥४४॥

SRI SUBODHINI: Due to our Lord's grace of protecting the noble and virtuous persons - "this was the only cause of His begging food from us" - so thought these Brahmins! Otherwise, there is no other reason for our Lord to "beg" for food! - as this action of begging is highly inappropriate on His part!

Our Lord has no desire or necessity to "beg", for the purpose of mitigation of His sorrow or for increasing His happiness or SUKHAM - as He is fully always satisfied (POORNAKĀMA). *All His desires arise only after their full satisfaction - His desires are not like the desires of this world, where we need the necessity of another object or person. In other words, our Lord's desires can never be fulfilled or satisfied through any worldly object. Hence our Lord's desires are fully satisfied, no sooner, they arise as, all the objects/materials necessary for His satisfaction are always with Him! (as He has become everyone and everything else!)*

Now, the "desire" of "food" which arose in the mind of our Lord, also, arose along with the "food" only. Although the "food" also came along with His desire for "food". What was then, the necessity to "beg" for food again? As our Lord has always hidden resolves and direction, He wanted to enact this Divine Leela of "begging" for food. In other words, *the Brahmins now thought that the "Lord has asked us food to be given to Him only with a desire to teach and instruct us. This is the only purpose or result."*

Our Lord is the "Swami" (Master) - the bestower of the very rare spiritual benefits of MOKSHA (liberation) and others. The word "KAIVALYAM" (remaining as ONE) means "only that" - the soul remains as it is, without the bondages of body, mind, senses etc. It is also

said that "a soul gives up the body and gets established in His own self (SWAROOPA)". This is also called as "KAIVALYAM". *One experiences the sorrow and pain of this world, before one reaches this spiritual state. On reaching this state, one worships and does seva to our Lord, with one's own Divine self or Atma. This "seva" of our Lord, gives rise to "Ananda" or Divine Bliss, in a devotee, either the soul enters into our Lord (PRAVESA) or after attaining Bhakti or devotion, the devotee is made to do, by the will and desire of our Lord, our Lord's work or His bidding. In this devote only the "Divine" and "for the sake of our Lord" Dharma, desire and other actions arise. In other words His entire life and actions get "Divinized" and with the grace of our Lord, he does everything connected with our Lord only and for His sake! In this way, it is our Lord, who blesses the devotees with the spiritual status of "KAIVALYAM" and other auspicious spiritual and material attainments. He is the only "GIVER", controller and Swami of all these Divine blessings.*

If our Lord is the master of everyone, why, then, did these Divine Gopas get hunger and when our Lord had enough "food" within Him, why did He tell them to go out and "beg" for food? Our Lord, who is the Giver of everything auspicious, such as the status of "KAIVALYAM", why did He cause hunger to rise in the body of these Gopas? Our Lord now causes hunger in their body and although He had enough "food" with Him, He did not give any "food" from Him, to them? Instead He made "the Gopa boys to come to us to beg for food, only with a view to make us remember our earlier stage of devotion to our Lord" - so thought these Brahmins. The Brahmins thought further "after all we are the servants of our Lord".

Usually the master does not eat the food of his servants. If fact, it is the master who provides food for his servants. A servant of a king cannot even look after the king, even for a single day! Thus, we cannot do anything, and are incapable of doing anything to our Lord, who is omnipotent. "Hence our Lord has just acted as though He was requiring "food" from us and have sent the Gopas to "beg" for it. He has not "begged" at all. The Lord has acted in this way, certainly with a view to originate Divine Rasa and relish. Indeed, it is His loving grace to have asked us to give Him food! Like a good actor, acting like a "Yogi" (spiritual master), shows the attitude and behavior of a "Yogi", - and this "acting" is only done to bring out the Rasa or relish of such a role of a Yogi and there is no other purpose, other than this! In the same way, our Lord also has now put on the attitude of someone who is asking for food, as though He is hungry! Hence "we should get convinced that our Lord has enacted this Divine Leela with a view to educate and instruct us only" - so the Brahmins thought!

[YOJANA: *After attaining the spiritual status of "KAIVALYAM", when the soul does seva to our Lord, the soul is blessed by our Lord with Divine Bliss or Ananda. The devotees who follow the "MARYADA" path, enter into our Lord, and the devotees, who are in the path of grace (PUSHTI) attain pure and unalloyed Bhakti to our Lord. let us examine this further.*

There are 4 famous and well recognized goals for a human life viz. Dharma, Artha, Kama and Moksha. In Srimad Bhagavatam, attaining "KAIVALYAM" has been considered as very important (or of the first grade!). This status of "KAIVALYAM" is attained through "Jnāna" or self-realization (spiritual wisdom) - as per the Vedas

which say, "the proper order of Moksha is attained through Jnāna only" (RITE JNANĀNNA MUKTIHI). Due to this, there is no harm done to the aspect of Bhakti or devotion. After giving up the attachment to one's body and senses etc. the Jiva attains it's own Divine self, only through the spiritual wisdom, which is conferred by this spiritual attainment. Jnāna eliminates the "ignorance" which the Jeeva has (i.e. thinking itself as a body etc.).

But, we should take care to really understand that "liberation" through "Kaivalyam" is not the highest goal or Purushārtha! "Liberation" is only the first step! *The highest goal is to enter the everlasting and etrnal Divine Leela of our Lord Shri Purushottama in His Divine Abode!* This is proved by the words of our Lord in the Gita when He says, "Through My grace, the soul attains permanent and exalted peace and also attains to My permanent abode" (MAT PRASADĀT PARĀM SĀNTHIM STHĀNAM PRĀPSYATI SĀSWATAM). *This entry into our Lord's "abode" (DHĀM) takes place, only through His grace (ANUGRAHA) and this is attained only by those who serve our Lord through PUSHTI BHAKTHI - devotion as per this path of grace!*

In the Atharvaveda, we come across this verse, (as given in the GOPĀLATAPANIYOPANISHAD) which says, "That only those, who do seva to our Lord, who is seated in His throne, attain the permanent Siddhi or spiritual abode, and none else can attain this" (YE TU BHAJANTI NITYAM TESHĀM SIDDHIHI NETARESHĀM)

ननु पूर्णोप्यवतारं कृत्वा लीलया नट इव लौकिकं सम्पादयत्यतो
याच्चा युक्तेति चेत् तत्राहुर्हित्वान्यानिति.

हित्वान्यान् भजते यं श्रीः पादस्पर्शाशयासकृत् ।
आत्मदोषापवर्गेण तद्याच्चा जनमोहिनी ॥४५॥

VERSE 45 Meaning: "Goddess Laxmi, giving up her nature of being restless and wavering (chanchalata) and with a view to touch the lotus feet of our Lord, gives up everything else and worships our Lord again and again. Hence, for this Lord (whom Goddess Laxmi is worshipping constantly) to "beg" for something, is indeed done, only for the purpose of "infatuating" this world of the humans."

श्रीसुबोधिनी : यदि याचनीयं, लक्ष्मीरेव वक्तव्या, किं भिक्षुकैः? न च मन्तव्यं लक्ष्मीः कार्यान्तरव्यापृतेति, यान्यान् सर्वानेव हित्वासकृद् भजते, तत्रापि पादस्पर्श आशामात्रम्. सा चेदाज्ञां प्राप्नुयात्, कृतार्थैव भवेत्. तां विहायान्ययाचनमन्यार्थमेव. ननु लक्ष्म्यां चाञ्चल्यमस्त्यतस्तदा न स्थितेति चेत् तत्राहुतात्मदोषापवर्गेणेति. आत्मनो दोषश्चाञ्चल्यं, तस्यापवर्गो निवृत्तिः पुनरुत्पत्तिरहिता. एवमेव हि भगवत्सेवकानां धर्मः. ननु लोकाः पूर्वमप्याहुर्बलिर्याचितो भगवतेति तथेदानीमपि भविष्यतीति चेत् तत्राहुस्तद्याच्चा जनमोहिनीति. जनानेव व्यामोहयत्यन्यथा स्वस्मिन्नेव शरीरे त्रैलोक्यं प्रदर्शितं व्यर्थं स्यात्. स्वस्यैव सिद्धत्वात् न याचनमिति स ज्ञापितो, लोकास्तु व्यामोहिताः ॥४५॥

SRI SUBODHINI: Our Lord, although He is "POORNA" (totally, one, who is fully satisfied), takes incarnations, and enacts His Divine Leelas like an "actor" and does "worldly" actions! Hence, even His "act" of "begging" can be considered as proper? If a doubt arises in this manner, then the answer is given in this verse. If our Lord really wanted to "beg", then why did He not "beg" from His own consort, Goddess Laxmi? Why did He ask for food from these "beggars! It was not,

status of "KAIVALYAM" is attained through "Jnana" or self-realization (spiritual wisdom) - as per the Vedas

as if Goddess Laxmi was busy engaged in some other work. Why? Goddess Laxmi has given up everything and is in constant attendance, through an attitude of worship to our Lord, at all times! That too, with a desire just to touch our Lord's lotus feet! In fact, if the Lord had just asked Goddess Laxmi for anything, she would have felt as fulfilled fully! Even then, our Lord did not ask from Goddess Laxmi but, "asked us for some food, so there is a greater purpose of the Lord" - so thought the Brahmins!

If someone was to say that Goddess Laxmi is always "restless and wavering" (chanchal) and as she was not present, with our Lord, at that time, our Lord, in her absence, decided to ask for food from someone else! The answer to this doubt is given in the verse through the words "with a view to remove Her own restless and wavering nature" (ATMA DOSHĀPAVARGENA) Goddess Laxmi is constantly serving our Lord, so that she never ever gets "restless or wavering" which she has realized as her "blemish" or DOSHA. Our Lord's devotees always behave in this way.

Another doubt arises - that our Lord might have asked now, as He had asked earlier king Bali, when the Lord had taken the incarnation as Vamana? Answering this, our Shri Mahaprabhuji says that, "Our Lord's 'begging' is done only with a view to infatuate the humans" (TAD YĀNCHA JANA MOHINI). If this was not so, showing in His body, all the three worlds would have been a waste! In fact, He showed, to King Bali all the three worlds in His own body, to tell him that, "I have not come really to "beg" anything from you". But the Lord created the "infatuation" in the minds of people, in such a way, that, they all thought that our Lord, indeed, had "begged" of the King Mahabali!

देशः कालः पृथग् द्रव्यं मन्त्रतन्त्रत्विजोऽग्नयः ।

देवता यजमानश्च क्रतुर्धर्मश्च यन्मयः ॥४६॥

VERSE 46 Meaning: "The place, the time, all types of different materials/objects, the chantings (Manthram), the Tantra (or the way of performing the rituals), the priests, the fire, the celestial deities, the performer of the sacrifice (YAJAMĀN), the sacrifice itself and all other Dharmas or actions - all these are forms of our Lord only." (i.e. it is our Lord who has taken all these forms or become all these. In other words, all these exist in our Lord only).

श्रीसुबोधिनी : किञ्च देशादयः सर्वे तदात्मका एव. तथा सति तत्रादानबुद्धिर्मोहनव्यतिरेकेण कथं भवेदत इदमपि याचनं मोहनार्थमेव. "पुरुष एवेदं सर्वमि"ति श्रुत्यनुसारेण सर्वे पदार्था भगवदात्मका इति ज्ञायन्ते तथापि यो मोहः स याच्चयैव ॥४६॥

SRI SUBODHINI: The "place" and "time" are indeed our Lord's forms only. Hence, asking for these objects (food, in this instance) is nothing but to create "infatuation" and what else can it be? Hence, this "begging" also was done by our Lord, just to infatuate the persons and also, of course, to instruct them! In the Vedas (Purusha Sooktha) it has been said "All these are of our Lord's forms only" (PURUSHA YEVEDAM SARVAM) and through this we have to realize that everything in this universe is of our Lord's form only. "But we have got into a mind of "infatuation" and this has happened due to our Lord "begging" for food!

ननु स पुरुषो यदात्मकं जगदस्मिन्नप्येतस्मिन्नज्ञानाद्
दानमुचितमेवेत्याशङ्क्याहुः स एष इति.

स एष भगवान् साक्षाद् विष्णुर्योगेश्वरेश्वरः ।

जातो यदुष्वित्यशृणुम ह्यपि मूढा न विद्महे ॥४७॥

VERSE 47 Meaning: "Lord Vishnu, who is the Lord of all the presiding deities of all Yogas, has now taken birth, in the Yadu clan - after hearing about this also, we fools, were not able to recognize Him."

श्रीसुबोधिनी : स पुरुष एवायं भगवांस्ततोऽप्यधिकः पुरुषोत्तमः. किञ्च साक्षादयं यज्ञ आधिदैविको विष्णुर्ब्राह्मणभोजनसङ्कल्पेऽपि योगेश्वराणामप्ययमीश्वरः स्वामी. एतादृशो यदुषु जात इत्यशृणुम श्रुतवन्तो वयं, तथापि पूर्वसंस्कारलोपाद् विशेषमौढ्याद् भगवन्तं न विद्महे. एवं स्वापराधः समर्थितः ॥४७॥

SRI SUBODHINI: He is the same Lord (PURUSHA), whose Atma or Divine self is this vast universe! Even with ignorance, one could have given the charity to this "Purusha"? answering this doubt, it is said, "He, the same one" (SA YĒSHA) that, "The same Lord is here, the same Purusha, our Bhagawan is here". He is greater than the "Lord" (PURUSHA). He is Shri Purushottama! This Lord is the One Divine Shri Purushottama, is the Lord Vishnu, who symbolizes the primordial (AADHI) Yagna (sacrifice) and the Divine principle of creation. He is the Lord of all the celestial deities of all Yogas. "We have heard that the same Lord Vishnu has taken the incarnation in the Yadu clan and even after hearing like this, we have, due to our intense foolishness and due to the demise of our precious purity (Samskāra), we have not been able to recognize Him". In this way, these Brahmins exposed themselves to their own mistakes and errors!

[YOJANA: "Although we regard our "sacrifice" itself as the highest Lord (PARAMESHWARA) as Lord Krishna, is the Divine "Yagna Swaroopa" (the Divine deity behind

the sacrifice), we should worship Him only. As it is said in the Vedas as, "The sacrifice is Lord Vishnu only" (YAJNO VAI VISHNUHU) -thus the Brahmins thought!]

A doubt arises. It is usual that the Brahmins are fed during any religious ceremony. How can this food be given to the Gopas? Removing this doubt, it is said, that even during the feeding the Brahmins, it is but proper that for the sake of our Lord, they should have given food to the Gopas also. Why? In the Mahabharata (during the chanting of the "Vishnu Sahasranama" there is a verse which says, "One Lord Vishnu only is the highest of every being. From Him every other being has come. He has enveloped all the three worlds, and He is the one who eats and enjoys everything and He is the universal eater" (YEKO VISHNUHU MAHATBHOOTAM PRITAK BHOOTANI ANEKASAH THIRINLOKAN VYAPTA BHOOTATMA BHUNGTHE VISWABHUG AVYAYAHA). Here Lord Vishnu is the same as our Lord Shri Krishna.

तस्यापराधस्य क्षमापनार्थं नमन्ति नम इति. अत्रैकः श्लोको विगीतः सोपि व्याख्यायते.

अहो वयं धन्यतमा येषां नस्तादृशीः स्त्रियः ।

भक्त्या यासां मतिर्जाता अस्माकं निश्चला हरौ ॥४८॥

VERSE 48 Meaning: "Oh! We are indeed, very lucky! Why? We have in our homes, as our wives, great devotees of Sri Hari, who have unalloyed and exclusive Bhakti to the Lord! Due to the Bhakti of these wives only, we now have certain and stable Bhakti to our Lord Shri Krishna."

श्रीसुबोधिनी : अहो इत्याश्चर्यं, वयमिति श्लाघायां- धन्यतमाः कृतार्था येषामस्माकं तादृश्यः स्त्रियो यासां भक्त्या स्मारकत्वेनोपस्थित-यास्माकमपि हरौ मतिर्निश्चला जातेति ॥४८॥

SRI SUBODHINI: To enable the Lord to forgive them for their "errors" - they start this verse, with the word "NAMAHA" - "we are prostrating to our Lord". This verse seems to be, here, an interpolation. But we will do the commentary for this verse also. "Oh!" - this denotes wonder and astonishment! "We have become fulfilled, having achieved our lives' goal! - as we are blessed with such devotee-wives and remembering whose devotion to our Lord, we also have now got stable Bhakti to our Lord"

नमस्तुभ्यं भगवते कृष्णायाकुण्ठमेधसे ।

यन्मायामोहितधियो भ्रमामः कर्मवर्त्मसु ॥४९॥

VERSE 49 Meaning: "We are prostrating to Bhagawan Shri Krishna who has the omniscient (with the all-knowing intellect) intellect. We have been lost in our path of "Karma" or action, due to our intellect getting "infatuated" through the power of "illusion" (MĀYA) of our Lord."

श्रीसुबोधिनी : तुभ्यं भगवते नम इति अपराधेन दीनभावे जात आविर्भूतो भगवानिति लक्ष्यते. अन्यथा तुभ्यमिति न वदेयुः. अनेन तेषामपराधो गत इति निश्चितम्. तस्य षड्गुणान् दृष्ट्वा नमस्यन्ति भगवत इति. दृष्टादृष्टयोः साङ्कर्याभावार्थमेवमुच्यते. स्वरूपमपि ज्ञातवन्तः कृष्णायेति. तस्य पूर्णज्ञानशक्तिं दृष्ट्वाहुरकुण्ठा मेधा बुद्धिर्यस्येति. यद्यपि भगवच्छब्देनैव नित्यज्ञानवत्त्वं प्राप्तं तथापि यथा "सर्वस्येशान" इति श्रुतेरैश्वर्यं साधारणं, तथा 'सर्वज्ञ' इति श्रुतेर्ज्ञानमपि, तादृशमेव 'भगवत्' पदेनोच्यते. एवं सति "मदन्यत् ते न जानन्ति नाहं तेभ्यो मनागपी"ति वाक्यात् केवलभक्तविषयकं स्वीयत्वेन यद् ज्ञानं पुष्टिमार्गीयं तदत्र मेधाशब्देनोच्यते. तदस्मद्विषयकं पूर्वमासीत्. मध्येऽस्माकं बाहिर्मुख्येऽपि तस्याकुण्ठितत्वेन तत्कार्यमेव याञ्चारूपं प्रबोधं कृतवान्न तूपेक्षामिति भावः. नाप्यस्माकमयमपराधो भ्रान्तत्वादिति वदन्तो भ्रमस्त्वत्कृत एवेत्याहुर्न्याययेति. भगवन्माययैव व्यामोहितबुद्धयः कर्ममार्गेषु भ्रमामोऽन्यथा

ज्ञाने भक्तौ वा मतिः स्याच्छुद्धे वा वैदिके कर्मणि. यत् कर्मवर्त्मस्वेवाभासरूपेषु, तत्रापि निश्चयाभावात् केवलं भ्रमामोऽतो मोहिता एव ॥४९॥

SRI SUBODHINI: Due to the realization of their own grave errors, they got great humility and a sense of helplessness. It appears that our Lord gave them Darsan at their place. It appears so. Due to this only, these Brahmins, have addressed our Lord "TUBHYAM" (for Your sake only Oh Lord!) - denoting that the Lord was present before them and that is why this type of "addressing " was done by them! If the Lord was not present, they would not have told, "For Your sake only Oh Lord!" By telling and pleading like this to our Lord, it is certain that their errors have been forgiven by our Lord and they have been mitigated. On seeing the 6 Divine attributes (GUNAS), these Brahmins prostrated to our Lord. That, what are they seeing really before them - our Lord - to emphasise this, they have addressed, our Lord, being present, before them as "BHAGAVATE" (Oh Lord!)

These Brahmins now got spiritual wisdom (Jnāna) about our Lord's real Divine form and hence, they have addressed our Lord as "KRISHNAYA" (for our Lord Shri Krishna). On actually witnessing the power of Jnāna (JNĀNA SAKTHI) of our Lord, they say, that our Lord is omniscient and His intellect is unparalleled and immeasurable! Although, through the use of the word of "Bhagawan" only, our Lord's permanent power of Jnāna (spiritual Divine wisdom) is sustained like the use of the words in the Vedas viz. "The Lord of everyone" (SARVASYESĀNAHA) denotes the "ordinary" opulence of our Lord, in the same way, the use of the word "All knowing or omniscient" (SARVAJNA), in the Vedas, denotes the ordinary "wisdom" of our Lord. All these

utterances of the Vedas are now summarized by the use of one word here, in this verse, viz. "BHAGAVATE" (Oh! Lord!). That is why, our Lord's reference to His relationship with His devotees, as declared, to sage Durvasa (in the story of devotion of King Ambarīsha) becomes relevant viz. "MADANYATHE NA JĀNANTHI" (*My devotee does not know anyone else other than Me, and I, also recognize only My devotees*). Our Lord, due to His "belongingness" to His devotees only and the mutual "knowledge" (Jñāna) which is due to the grace of our Lord, of both our Lord and His devotee is referred to here as "intellect" (MĒDHA). But it denotes realization and spiritual wisdom, *expressing the love for our Lord and His love to His Bhakta!* The Lord always knew us, even from the beginning, as "belonging" to Him, as parts of His own Divine self. But, in the interim, due to our becoming "worldly" and "externally oriented" (body, intellect, mind and senses), although we lost our earlier "belonging to our Lord" relationship, our Lord, due to His grace and Jñāna, which is omniscient, has taught us, once again, to remember His love and work, through enacting this Divine Leela of "begging" for food! It is only to teach and instruct us that the Lord has enacted this Divine Leela, due to His compassion to us, although we have strayed from His path - nay - although we have denied Him food, even when asked! *Due to His grace, our Lord did not give us up.* We may console ourselves by telling to ourselves that we have not committed a grave crime, as we were "lost" and wandering, hither and thither, without any moorings on this path of Karma, full of desires and seeking "heaven" only. We had completely forgotten our initial spiritual wisdom and status. Moreover, all this behaviour of our's is also caused, certainly by the "Māya"

power of our Lord only. (YEN MĀYĀHA). As our intellects got "disillusioned" due to the Māya power of our Lord, we got involved in this path of Karma or action. If this was not so (i.e. if the Lord had not exercised His "Māya" power on us, we would have been blessed by our Lord, to follow either the path of Jñāna or Bhakti. Moreover, we would have got out of ignorance and would have also practiced only the pure Vedic rituals (without any desire to achieve anything i.e. to go to heaven etc.) with a view to please our Lord. Even in the performance of this "desire-full" path of Karma or action, there was no certainty of achieving the "desired" results. Even then we indulged in them, for all time, and are in a state of delusion, due to our actions. Hence, we are really 'infatuated'".

[YOJANA: When without any desire (NISHKĀMA) Vedic rituals like Agnihota, Soma Yaga etc. are performed, then the mind gets purified. In fact these 5 types of "Yagnas" (sacrifices) have been prescribed viz. AGNIHOTRA, DARSA, POORNAMASA, CHATURMASA and SOMA - By performing these "NITYA = everyday" Karma or actions one attains our Lord - this is said in the Vedas and also explained by Shri Mahaprabhuji in his NIBANDHA (SARVANIRNAYA PRAKARAN).

वाचापि क्षमापयन्ति स वैष इति.

स वैष आद्यः पुरुषः स्वमायामोहितात्मनाम् ।

अविज्ञातानुभावानां क्षन्तुमर्हत्यतिक्रमम् ॥५०॥

VERSE 50 Meaning: "He is the original Lord of the universe, from the very beginning (of creation). On being "infatuated" by His Māya (illusion) our Atma, has not

been able to appreciate or understand His glory and greatness. Due to this, we have committed this mistake (error). We pray to our Lord to forgive our error, as we are His servants".

श्रीसुबोधिनी : क्रियया स्वापराधक्षमापनं न भवति दुर्बलत्वादतः स वा भगवानेव वा, यस्यास्माभिरपराधः कृतः स एवैषोऽग्र आविर्भूतः. अनेन ज्ञायते क्षमां करिष्यतीति. किञ्चाद्योऽयं सर्वेषां पितातः पुत्राणामपराधमिव सहिष्यति. किञ्च पुरुषोऽयमन्तर्याम्यतस्तत्प्रेरणयैव कृतमिति युक्तमस्य सहनम्. किञ्च स्वमायामोहितात्मनामतस्तस्यैव मायया मोहितचित्तानामत एव न विज्ञातो भगवदीयोऽनुभावो यैस्तादृशानामतिक्रममपराधं क्षन्तुमर्हति स्वधर्मविचारेणापि क्षमा युक्तेत्यर्थः ॥५०॥

SRI SUBODHINI: Through their words, these Brahmins now seek "pardon" from our Lord. They know very well that through any of their further "action", their error cannot/will not be forgiven as they knew that their "action" to be weak and incapable of getting "pardon" for them, from our Lord." Hence our Lord only can forgive us - to whom we have done this error and who is present before us - He only can forgive us. From His presence, we may certainly presume that He will forgive our error. Moreover, the Lord, who is present before us, the Lord who is primordial or "Ādhi Purusha" - He is the father of everyone. Due to this also, as a father usually forgives the errors of his children, our Lord also will certainly tolerate our errors. Our Lord is the indweller of everyone (ANTARYĀMI). Hence, due to the inspiration of our Lord only, who is our indwelling Divine Lord, that we have committed such errors! Due to this reason also, we deserve to be forgiven. All these errors have been committed by us due to His Māya power, which has "infatuated" us. (SWAMĀYA MOHITATMĀNAM). Due to this "illu-

sion" created by Him only; we were not able to recognize our Lord's glory and greatness, which resulted into our error - which we pray to our gracious Lord, to forgive us - as we deserve to be forgiven by Him! As the Lord is the master (Swami) of everyone, He is bound to forgive us as His nature is gracious and compassionate. Hence it is but appropriate for Him to forgive us!"

एवमपराधक्षमां कारयित्वा निवृत्तव्यापारा जाता, न तु स्वयं तत्र गत्वा लोकन्यायेन क्षमां कारितवन्तः. तत्र हेतुमाहेतीति.

इति स्वाधमनुस्मृत्य कृष्णे ते कृतहेलनाः ।

दिदृक्षवो ब्रजमथ कंसाद् भीता न चाचलन् ॥५१॥

VERSE 51 Meaning: "Remembering their own error of "ignoring" our Lord Shri Krishna, these Brahmins repented in this manner again and again (for their errors). Although, they had a great desire to go and have the Darsan of our Lord Shri Krishna, due to fear of Kamsa, they did not go to our Lord and have His Darsan."

श्रीसुबोधिनी : स्वाधं स्वापराधमनुस्मृत्य ते ब्राह्मणाः कृष्णे विद्यमानेऽपि कृतहेलना अपि दिदृक्षवोऽप्युदवसायाथ भिन्नप्रक्रमेण ब्रजं प्रति न चाचलन्, तत्र हेतुः कंसाद् भीता इति- तत्र गते कंसो भगवानयमिति ज्ञात्वा कदाचिदपकारं कुर्याद् ब्रजस्य; तदा महानयमपराधो भवेदतो ब्रजं प्रति न गताः ॥५१॥

॥ इति श्रीभागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे द्वितीये

तामसप्रकरणेऽवान्तरसाधनप्रकरणे वीर्यार्पणामधर्मनिरूपक-

द्वितीयाध्यायस्य स्कन्धादितो त्रयोविंशोऽध्यायस्य विवरणम् ॥

SRI SUBODHINI: In this manner, on praying for the forgiveness of their sins (errors) they became "worry-anxiety" free - but also did not act. They did not go to

see our Lord either. In the worldly way, they sought for "pardon" sitting in the place, where they were performing the sacrifices. Why? Although they remembered their errors, although our Lord was present before them and although they had committed the errors, they did not stop their usual duties/actions and go to Vraja. They were afraid of Kamsa. Why? They thought that if they were to go and visit the Lord at Vraja, Kamsa will now get convinced that, as the Brahmins themselves had gone to visit our Lord at Vraja, Shri Krishna is indeed the Lord, and due to this, Kamsa may punish the entire Vraja and harm it's people - this will become a greater "error" (or APARĀDH) on their part. Thinking like this, they did not go to Vraja at all.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on Twenty three chapter of the 10th Canto, of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

॥ श्रीभागवतं-दशमस्कन्धं चतुर्विंशोऽध्यायः ॥

CHAPTER XXIV - CANTO-10 -

SRI BHĀGAVATAM.

एकविंशे हैतुकस्य कर्मणो विनिवारणम् ।

कृत्वा तद् वैदिकं चक्रे युक्त्यैवेति निरूप्यते ॥ (१) ॥

यथा प्रबोधिता विप्रा एवं देवा अपि स्वयम् ।

महतां महती शिक्षा उत्तरोत्तरमुत्तमा ॥ (२) ॥

स्त्रीणां वस्त्राणि जगृहे विप्राणां तु स्त्रियः सतीः ।

देवानां तु हवींष्येव येषु ते सुप्रतिष्ठिताः ॥ (३) ॥

तामसान् राजसांश्चैव समुद्धृत्य मनीषया ।

सात्विकोद्धरणेयं तु यागभङ्गं चकार ह ॥ (४) ॥

Our Lord, along with Shri Balarama was living in Sri Gokulam, only with the sole purpose of bestowing pure and total devotion to all the people of Vraja, by making them withdraw their minds, from the worldly and other objects - so that all of them can be blessed with NIRODHA. Thus, when He sees that the people of Vraja were interested in various actions, which take them away from our Lord, then our Lord, through "instructions" made

them come back to Himself, AND through various methods He made them attain NIRODHA (NIRODHA is defined as 'total and pure Bhakti' to our Lord).

In this chapter, our Lord saw that Nandagopa and others, have now taken refuge in another deity than our Lord Himself, who is the Swami of Vraja and the "Īshwara" (Lord) of every other celestial or any other deities (DEVATA). Hence our Lord wanted to "instruct" them (punish?) and bring them back to His Bhakti or love, through the performance of the Vedic yagnas based on the path of Bhakti or devotion. He, inter alia, wanted to break the "ego" of Indra also. As the Brahmins did not come to Vraja, the Vedic sacrifice could not be performed (in their absence) - our Lord wanted to "break" this doubt also. In these Karikas, all these matters are explained.

श्रीसुबोधिनी : पूर्वाध्याये ब्राह्मणा नागता इत्युक्तं, तथा सति गोकुले वैदिको यज्ञो न प्रवर्तत इत्याशङ्क्य **भगवानपि** सर्वनिरपेक्षोऽपि स्वार्थं तत्र यज्ञं कारितवानित्याह **भगवानपीति**.

KĀRIKAS 1 to 4 Meaning: "With a view to fulfill a "worldly" goal, the Gopas were set upon to do a sacrifice and our Lord wanted to prevent this "worldly" ritual and made them do the sacrifice, through a proper Vedic manner. This is described in this chapter.

Our Lord taught now the spiritual wisdom to the celestial deities also, in the same way, He had conferred spiritual wisdom (Jnāna) to the Brahmins, who were attached to the performance of the Vedic sacrifices. The "instructions" of Mahatmas are always glorious (here "Mahatma" refers to our Lord only) and such "instructions" always add value and confer blessings on those who follow them. Thus these "instructions" are considered as the "best" ones!

With a view to "instruct" the Gopikas (KUMĀRIKĀS) our Lord had taken away their dresses. With a view to "instruct" the Brahmins and give them "Jnāna" (spiritual wisdom) our Lord had "begged" food from their chaste wives; Now, with a view to "instruct" the celestial deities, our Lord stopped their "oblations" (HAVI) as these celestial deities are established and dependant on these "oblations" only.

The "Kumārikās" (Gopikas) were Tamasik, the Brahmins were Rajasik - our Lord, through His strategy, redeemed them, and now, with a view to redeem the "Satwik" celestial deities our Lord decided to stop the sacrifice which was intended for the propitiation of Indra."

॥ श्रीशुक उवाच ॥

भगवानपि तत्रैव बलदेवेन संयुतः ।

अपश्यन्निवसन् गोपानिन्द्रयागकृतोद्यमान् ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Oh! King! Our Lord (Bhagawan) Shri Kridhna, along with Shri Balabhadra, while staying in Vraja, saw at one time, that the Gopas were planning to conduct a sacrifice to please Indra."

श्रीसुबोधिनी : एवम्प्रकारेण तत्रैव गोकुले बलभद्रसहितो नितरां वसन् निरोधं कुर्वन्नन्यार्थं प्रवर्तमानान् दृष्टवान् तदाह गोपानिन्द्रयाग-कृतोद्यमानिति, इन्द्रयागार्थं कृत उद्यमो यैर्वृद्धैर्गोपैस्तानपश्यत् एतेन शुकस्याश्चर्यमपि ज्ञापितं भवति. तथा हि-यत्र विहितत्वेनापि कृतः श्रवणादिपरम्पराभगवत्सम्बन्धी धर्मस्तिष्ठति, न तत्रान्यधर्मसम्बन्धः सम्भवतीह तु नैसर्गिकैश्वर्यादिमान् साक्षाद्धर्मी वसन्नन्यधर्मासहिष्णुषु स्वैश्वर्यादिषु जागरूकेषु सत्स्वपि तत्रापि स्वयमन्यधर्ममपश्यत् स्वकिरणनाशयं तमःपुञ्जं तरणिरिव. अत एव निवासोक्तिरपिपदं भगवत्पदं च. क्रियाशक्ति प्रधानेन देवत्वेन भुजनधर्मविरोधिनाशकेन साहित्यमप्याश्चर्यहेतुः. एतावत्पर्यन्तं निवासमात्रं कृतवान्

त्वन्यधर्मबाधनमपि, अत एतावत्कालपर्यन्तं यागकरणमित्यभिप्रेत्यापि निवासोक्तिः. शनैःशनैर्निरोधं कर्तुमिच्छा न त्वेकदैव सर्वप्रकारकं तं कर्तुं, तथा सति लीलारसो न स्यादत इयदवधि नैतत्करणमिति चिरकालवर्तमानताबोधकशत्रुप्रत्ययेन ज्ञाप्यते. यद्यपि वर्तमानत्वमात्रमर्थस्तस्य तथाप्यखण्डदण्डायमानो वासश्चिरकालीन इति तस्य वर्तमानत्वबोधने यादृशः स तादृशस्य तथात्वमायातीति तथा. इदं दर्शनं तेषु स्वज्ञानशक्तिस्थापनरूपमन्यथा पारम्पर्यागतत्वेनोपपत्तिमत्त्वेन चाकरणे सुखाप्तिहेतुत्वेन चेन्द्रयागं जानतां लोकरीतिपरिनिष्ठितबुद्धीनां बालभाषितेन कथमेतादृशं कर्म त्याज्यमित्येव ज्ञानं स्यान्न तु भगवदुक्ताङ्गीकारः. अतः पूर्वमेतादृशीं स्वज्ञानशक्तिं बीजवद् गुप्ततया तेषु स्थापयित्वा तदुद्बोधकानि वचनानि वदिष्यति तेन सर्वेष्टसिद्धिरिति ज्ञेयम् ॥१॥

SRI SUBODHINI: In the last chapter, it has been already observed that these Brahmins did not set foot in Vraja at all. On their absence a doubt may now arise, that in Gokulam, perhaps, there was never a sacrifice performed to propitiate the celestial deities at all! With a view to remove this doubt our Lord Krishna, although He is the Lord (Bhagawan) Shri Purushottama, and although He has no desire or want to be fulfilled for His sake (i.e. He is above desires and wants), He made the Gopas do, a sacrifice, for His own sake. This is described in this verse.

Our Lord was living, very joyfully, in Gokulam along with Shri Balabhadraji. Our Lord decided to make all the people of Vraja attain, NIRODHA, in Him. He saw the old Gopas planning to do a sacrifice to please Indra. From this, we can realize that even Shri Sukadeva got "surprised" on this matter. Why? Whenever the devotees practice listening and meditating on the Divine Leelas of our Lord, just because these are prescribed in the scriptures as acts which should be done - even in this way doing "listening and meditating" i.e. done without devo-

tion and love to our Lord, becomes consecrated to our Lord only i.e. even if all these devotional exercises are done, without love and attachment to our Lord, our Lord accepts them and confers His blessings on these persons! Our Lord is very gracious and compassionate! BUT HERE OUR LORD HIMSELF, WITH ALL HIS 6 DIVINE QUALITIES IS PRESENT AND ALL HIS DIVINE QUALITIES OF AISHWARYA (OPULENCE) ETC. WERE PRESENT - AND DUE TO THIS, NO OTHER DHARMA OR ACTION SHOULD BE DONE OR RESORTED TO - BUT IN THIS VRAJA, FOR OUR LORD TO SEE THE PRACTICE OF ANY OTHER DHARMA OR ACTION (EXCEPT HIS OWN SEVA) IS LIKE SEEING OF THE MIGHTY SUN (SURYA) (BY THE SUN ITSELF) ERADICATING THE DARKNESS BY ITS OWN PRESENCE AND BRILLIANCE".

That is why, in this verse, reference to our Lord has been done with the word "Bhagawan". Shri Balabhadraji has been referred to as He is the power of action (KRIYA SAKTHI) and also is celestial and Divine in nature. Due to this, He destroys all the obstacles which come in the way of a devotee rendering due and loving "seva" to our Lord! Shri Balarama was with our Lord now. When all of these, including our Lord Himself was present, the people of Vraja were contemplating to do a sacrifice for another celestial deity viz. Indra - this is the cause for wonder here!

Up to now, our Lord was only living here and He never came in the way of the people of Vraja observing other type of practices (Dharma). In fact these people were doing the sacrifice for Indra, up to now. Our Lord wanted to gradually make them convert to His way of thinking, so that He can cause NIRODHA in them, for

Him only. He never wanted to cause this NIRODHA for all, at a particular moment, in all of a sudden way, as He felt that His Divine Leela will not be blissful (Anandarasa) if He were to convert everyone, at one moment and suddenly. He wanted to enjoy His Divine Leelas, in a very gradual slow but steady way, which also will make everyone get ready and prepared for the grace of NIRODHA in our Lord.

Therefore the Lord had not stopped the sacrifice for Indra up to now. This can be easily seen from this verse itself through the words used viz. "NIVĀSAN" (while living).

On seeing the Gopas who were eager to conduct the sacrifice for Indra, in the first instance, our Lord blessed all of them, with His power of Jnāna or wisdom (JNĀNASHAKTHI). If our Lord had not done this, these Gopas, who were doing this sacrifice for Indra for generations together, who would not change just by talking over to them with different suggestions, who believed strongly, that happiness and welfare will be conferred on them, if they successfully conduct this sacrifice to Indra, who had this type of worldly (LOUKIK) knowledge, who were also intensely attached, in their intellect - such Gopas will not change overnight - without our Lord establishing His power of wisdom in all of them! They will not accept our Lord's words either, if the Lord had not done this! Hence our Lord, in a secret way, sowed the seeds of His power of wisdom, in them and He will speak to them, so that the seeds will sprout and our Lord can accomplish His goal.

तच्च भगवद्भक्तैर्भगवता निरुद्धैर्न कर्तव्यमिति तन्निषेधार्थं तन्मतं
पूर्वपक्षीकृत्य सिद्धान्तं वक्तुं प्रस्तावनामाह तदभिज्ञ इति.

तदभिज्ञोऽपि भगवान् सर्वात्मा सर्वदर्शनः ।

प्रश्रयावनतोऽपृच्छद् वृद्धान् नन्दपुरोगमान् ॥२॥

VERSE 2 Meaning: "Our Lord is the Divine soul (ATMA) of everyone and He is also the "ANTARYĀMI" (the indwelling Divine principle). No one can hide anything from Him (or nothing is hidden from Him). Although He knew everything, our Lord, with deep humility and meekness (with bashfulness) began to ask Nandagopa and other elderly Gopas":

श्रीसुबोधिनी : भगवान् हि सर्वज्ञः लोकन्यायेनापि पूर्ववर्षे कृतत्वात् तदभिज्ञः सर्वेषामन्तरात्मत्वाच्च सर्वज्ञानशक्तिमत्त्वाच्च सर्वेष्वेव दर्शनं यस्येति. एवम्भूतोऽपि प्रश्रयेण विनयेनावनतो भूत्वाजानन्निव नन्दपुरोगमान् वृद्धानपृच्छत् ॥२॥

SRI SUBODHINI: It does not behove the true devotees of our Lord, who have been blessed with NIRODHA, (with the grace of our Lord,) to attempt conducting a sacrifice for Indra. Due to this reason, with a view to prevent this sacrifice for Indra, our Lord began to ask (although He was aware of everything). Our Lord is omniscient (SARVAJNA). Even from the worldly practice, He would have certainly known that, around this time, last year, the Gopas had performed the sacrifice to propitiate Indra. Moreover, He being the indwelling Divine Atma, being the basis of every type of power of knowledge and wisdom, and is the actual seer of all objects of this universe at all times, (like one is easily able to see the objects which one holds on the palm of one's hand)- our Lord, despite all of the above, with great humility and bashfully meek,(as if He is not aware of anything at all), began to ask Nandagopa and the other old Gopas.



SHRI GOVARDHANA GIRI NATHA

Photo Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

प्रश्नमेवाह कथ्यतामिति.

॥ श्रीभगवानुवाच ॥

कथ्यतां मे पितः कोयं सम्भ्रमो व उपागतः ।

किं फलं कस्य वोद्देशः केन वा साध्यते मखः ॥३॥

VERSE 3 Meaning: "Our Lord said, "Oh! My respected father! Please let me know! What are you all discussing here? What will be the effect of this proposed sacrifice? What will be the materials which will be used to successfully complete this sacrifice?"

श्रीसुबोधिनी : पितरितिसम्बोधनमुत्तरत्रयपरिज्ञानार्थम्. अनुशिष्टेन हि भाव्यं पितुः पुत्रेणेत्यत एव मे मह्यं कथ्यतां कोऽयंसम्भ्रमो व उपागत इति. सम्यग् भ्रमो यत्र तादृशः को वा पदार्थः समागत इति; सम्भ्रम उत्सवप्रयत्नो वा. अलौकिकश्चेत् तस्य विधानं वक्तव्यमित्याह किं फलमिति. आदौ कर्मणः फलं ज्ञातव्यमन्यथा प्रवृत्तिरेव न स्यात्, "प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तत" इतिन्यायात्. किञ्च कस्य वोद्देशः कमुद्दिश्यैतत् कर्म प्रवृत्तमिति का देवतेत्यर्थः. केन वा द्रव्येण साध्यत इति. सर्वत्र हि द्रव्यदेवताफलानि वक्तव्यानि. महान् सम्भ्रम इति प्रायेणायं मखो महान् यागः. वेदे त्वप्रसिद्ध इति तदुपहासोऽपि ॥३॥

SRI SUBODHINI: The present verse describes the questions asked by our Lord. The addressing by "PITAH" by our Lord, presupposes three answers. It is incumbent on the part of a son to get instructions from his father. Due to this reason, our Lord is asking His father to tell Him; "Please tell Me as to what is going on. Are you all contemplating to celebrate a festival? Or is there any problem? If this sacrifice is indeed "supernatural" (ALOUKIK) please let me know its nature. What is its effect or result? It is indeed, necessary to clearly understand the effect or result of any action, before it is

performed. None undertakes to do any work, even though he may be of a low intellect (dull), without seeking a result or goal. Hence, without knowing the result of this sacrifice, our efforts will not be sincere even in completing this sacrifice properly! For what purpose then or for whose satisfaction this sacrifice is being conducted? Who is the celestial deity to whom this is intended for? What are the materials which we have to use to complete this sacrifice? In every "Karma" (action), we should be aware of the materials, to be used, the celestial deity to be propitiated and the effects thereof. "From the close consultations you are all having and as per the discussions, I have to conclude that you are all contemplating the performance of a big sacrifice." In fact referring to a sacrifice in this manner is considered as denigrating, through derisive laughter, of the proposed sacrifice. Hence considered as inappropriate!

एतत् सर्वं विशेषाकारेण वक्तव्यमिति पुनराहैतद् ब्रूहीति.

एतद् ब्रूहि महान् कामो मह्यं शुश्रूषवे पितः ।

न हि गोप्यं हि साधूनां कृत्यं सर्वात्मनामिह ॥४॥

VERSE 4 Meaning: "Please tell Me everything! Oh My beloved father! I am very eager to listen from you. There is nothing to be hidden or kept as secret on this. Moreover noble and good persons, with a mind of feeling "oneness" with all, do not have any duty to perform over here." (i.e. do not need to achieve or attain anything).

श्रीसुबोधिनी : किं ततः स्यात्? तत्राह महान् कामो मह्यमिति, अयं महानेव कामोऽभिलषितोऽर्थः, तद्विषयिणीच्छा वा, अतः शुश्रूषवे मह्यं वदेति. अज्ञत्वज्ञापनाय पुनः पितरितिसम्बोधनं, बाला हि पितरं बहुधा सम्बोधयन्तीति. ननु गोप्यमेतन्न बालेभ्यो वक्तव्यमिति चेत् तत्राह न हि गोप्यं हीति. इदं न गोप्यं प्रतिभाति, महान् सम्भ्रमो दृश्यत इति. किञ्च

साधूना न किञ्चिद् गोप्यम्, अन्यथा साधुत्वमेव न स्यादतो हि द्वयं युक्तम्. किञ्च साधूनां कृत्यमेव नास्ति कुतः पुनर्गोप्यं कृत्यं भविष्यति? साधवोऽत्र शास्त्रीयाः "कृपालुरकृतद्रोह" इत्यादिधर्मयुक्ताः. तेषामगोप्यकार्यत्वे हेतुः सर्वात्मनामिति. सर्वेष्वेवात्मा हृदयं येषां; ते हि सर्वहिते रताः. तत्रापीहास्मिन्लोके न तेषां कृत्यं गोप्यम्. अनेन भगवच्छास्त्रं कदाचिन्न वदेयुरपि, न तु लौकिकं किञ्चित् ॥४॥

SRI SUBODHINI: "Please let me know everything as I have a great desire to know. As I am interested in this, with my own particular desire please let me know, as to what are you all discussing". With a view to express His ignorance, our Lord addresses His father as "Oh! Father!" Usually children call their father often!

A doubt may arise now. These matters are kept secret and small children are not privy for such discussions. This is answered by the verse itself, when the Lord says that such matters should not be kept secret. Why? "As there seems to be a big doubt or consternation, which I am able to perceive from the tone of your discussions". Moreover noble persons do not keep anything hidden or in secret. If these noble persons have to keep anything secret, then they are not "sadhus" or noble persons at all! To emphasize this meaning only, in the verse, the "Hi" (yes indeed) has been used twice.

The Mahatmas have no duty to perform and no tasks to be completed. Hence how can they hide anything or be secretive? The word "SĀDHU" is used here, in this verse - *to denote a compassionate person who does not hate or fight with anyone. Such noble persons, have nothing to hide from anyone. Why? Their own "Atma"-they consider is stationed in "everyone else". They are always interested to perform that, which is useful for*

Lord has used the word "has been said" (UCCHYATE).

everyone. But in this verse, it is mentioned that, "Their duties are not secretive at all". Through this saying, it is denoted that Sadhus may keep secret some truths about spiritual instructions (as per the requirements of the deserving/undeserving), but, as far as the "worldly" matters are concerned, they do not keep any secret or they always speak and tell the truth fully.

[TIPPANI: In reality, although our Lord had told that "it is My great desire to know about everything of this sacrifice," our Lord wanted only to stop this sacrifice. That was His real desire. In reality He wanted to stop the worship of Indra and make all the people of Vraja to do His seva only.]

ननु "नव गोप्यानि सर्वथे"तिशास्त्रात् कथमगोप्यमिति चेत्,
तत्राहास्तस्वपरदृष्टीनामिति.

अस्तस्वपरदृष्टीनाममित्रोदासविद्विषाम् ।

उदासीनोरिवद् वर्ज्य आत्मवत् सुहृदुच्यते ॥५॥

VERSE 5 Meaning: "For those Mahatmas, to whom the knowledge and perception of "mine" and "thine" (others') have been fully ended, due to their realization and seeing of "sameness and oneness" with everyone - for them, there is no one existing as a friend or an enemy! However for these persons, it is necessary to give up the "uninterested" (UDASEENA) as though they are "enemies" and treat their "friends" as equivalent to their own Atma or Divine self".

श्रीसुबोधिनी : अस्ता गता स्वः परश्चेत्यवान्तरभेददृष्टिर्येषां, परबुद्धौ सत्यां गोप्यशास्त्रं न तु तदभावे. किञ्च न मित्रमुदासीनो विद्वेषी च येषां, तेषु बुद्धिभेदाभावात्, तत्कृता मित्रोदासीनरिपवोऽपि न सन्ति. तस्मात् सर्वत्र तुल्यबुद्धिरेव कर्तव्येत्युपदेशोऽपि. अथ यदि नास्मिन् ज्ञानेऽधिकारस्तस्मिन्नपि

पक्षे द्वयो गतिः कर्तव्या त्याज्यात्याज्यभेदेन, त्रिविधगतौ तु बुद्धिरतिनष्टा स्यात् सगुणापि भवेदतो द्वयमेव कर्तव्यमिति. चतुर्णां भेदद्वयमेवाहोदासीन इति. आत्ममित्रोदासीनरिपव इति चतुर्धा. तत्रात्मा मित्रं चैकमुदासीनोऽरिश्चैकोऽतः कार्येषूदासीनोऽरिवद् वर्ज्यः शत्रुवन्निराकार्यः सुहृन्मित्रं त्वात्मवदुच्यत इति प्रमाणम् ॥५॥

SRI SUBODHINI: In the scriptures, 9 subjects have been described as worthy of being kept as "secret or hidden". Now the Lord has told Nandagopa and others not to keep any secret or hidden! Answering this, it is said that there are Mahatmas, whose intellect has crossed the hurdle of "mine" and "thine" (MERA AND TERA). Now, due to the absence of knowledge of the "other", there is no "friend", "enemy" or the "uninterested" for these persons. By telling like this, there is the instruction for all of us to keep the "same intellect" with reference to everything i.e. to regard and understand in one's intellect and mind, everyone as "same" (SAMA). If it were told that, some people do not deserve to be regarded as "same" as oneself (and everyone) then also, two types of actions, have been prescribed in the scriptures. There cannot be three types of "behavior" at all (i.e. it will be hypocritical) and this will lead to the destruction of the intellect itself! - As doubts will persist at all times!

Hence, the scriptures specify the way to treat and regard the four factors viz. one's own Divine self (Atma), a friend, an uninterested person, an enemy. The way is to divide them into 2 categories viz. Atma and friend on one side and the enemy and the uninterested (UDASEENA) on the other side. This would involve giving up and detaching oneself from both the "enemy" and the "uninterested" and treating and respecting a "friend" like one's own Atma! This is sanctioned in the scriptures and that is why our Lord has used the word "has been said" (UCCHYATE).

[LEKH: The intellect has two usual ways. There cannot be a third way, as this word may confuse and doubts will arise at all steps and situations! And the intellect will behave like the ever-changing and fleeting mind! Mind is a bundle of thoughts and hence intellect only can be made stable. Mind can be quietened but never made stable. Mind should be tied down on the stable intellect. Intellect is based on "chittam" or the recorded memory. Intellect cannot exist by itself. Likewise the mind. If the intellect is based on "chittam" than it can become "without qualities" (NIRGUNA) and the intellect, due to it's two-fold nature, can be based on this "chittam" (and guided by it). When the intellect becomes the "victim" of any of the three qualities of "Prakruti" (nature) viz. Satwa, Rajas or Tamas, then it will invite destruction as the only way for realizing one's Divine self or our Lord is to make the entire 'chittam - ego - intellect - mind complex' go beyond these three attributes, which bind down the intellect to the body. Hence the solution is to become NIRGUNA i.e. to go beyond the three qualities!

ननु वक्तव्यं भवति परं न ज्ञायत इति चेत्, तत्राह ज्ञात्वाज्ञात्वेति.

ज्ञात्वाज्ञात्वा च कर्माणि जनोऽयमनुतिष्ठति ।

विदुषः कर्मसिद्धिः स्यात् तथा नाविदुषो भवेत् ॥६॥

VERSE 6 Meaning: "All people perform their actions in two ways - either through full knowledge or through ignorance! Those wise persons who perform their actions based on Jnāna or knowledge, attain the result of their actions. The "ignorant" does not get the result of their actions; even if they get some of the results, they are always limited."

श्रीसुबोधिनी : यमर्थं ज्ञात्वा जनोऽनुतिष्ठत्यज्ञात्वा चानुतिष्ठति,

तत्रापि कर्माणि वैदिकानि. तत्र ज्ञानमावश्यकं, कर्माणि ज्ञात्वा तत्सम्बन्धिपदार्थोऽनुष्ठेयो नान्यथा. ततः किं स्यादत आह विदुषः कर्मसिद्धिः स्यादिति. यस्तु जानाति तस्यैव कर्मसिद्धिः कर्मफलं स्याद्, "यदेव विद्यया करोति श्रद्धयोपनिषदा वा तदेव वीर्यवत्तरं भवती"ति श्रुतेः. वीर्यवत्तरमेव फलजनकम्. अथ वा सम्पूर्णं फलं ज्ञानेन भवत्यल्पं तु फलमज्ञात्वापि भवतीत्याह तथा नाविदुषो भवेदिति, अविदुषस्तथा फलं न भवेत् ॥६॥

SRI SUBODHINI: From the previous verse, it was proved that no secret should be kept and it should be told. But only those who have the knowledge can tell; then what about the "ignorant" persons? How can they tell? This is answered in this verse.

If people do their actions, after having full knowledge about the same, and or do their actions, without knowledge thereof, both of them are "actions" only as all actions are "Vedic" (scripturally approved). But, it is necessary to have full knowledge (Jñāna). It is said that one should have full knowledge about the action which one wants to do and then only undertake to do that action. Hence, it is said that, one should refrain from such actions which one does not know or have full knowledge about it.

What will be the difference in the "result and effect" of one's actions done with full knowledge and ignorance? This is answered in this verse. It is said that the actions done with full knowledge, by the wise people, give the full effect of the actions performed. In other words, the results of actions are bestowed on these persons, who are in the "know" of such actions. In the scriptures it is mentioned that "those actions done based on that knowledge, which has been got through Jñāna, through sincere discipline or from one's GURU or preceptor, only leads to proper

results. He who has more VEERYA or strength can originate the results." (YADEVA VIDHYAYA KAROTI SRADDHA YOPANISHADAVA, TADAIVA VEERA VATHARAM BHAVATI.) In other words, only those actions, completed through full knowledge about them, can confer the desired and full results. On the contrary, very limited or little "result" only is achieved by those, who act, without knowledge. Thus the "ignorant" are denied full results of their actions.

आदौ चैतद् वक्तव्यं— किमेतत् कर्म वैदिकं स्मार्तं लौकिकं वेति? एतद्भावेऽकर्तव्यमेवेत्याशयेनाह तत्रेति.

तत्र तावत् क्रियायोगो भवतां किं विचारितः ।

अथ वा लौकिकस्तन्मे पृच्छतः साधु भण्यताम् ॥७॥

VERSE 7 Meaning: "Is this sacrifice being contemplated by you to be performed Vedic or others'? or is it only intended to get "worldly" benefits? Please let me know the actual facts as I am requesting you all for the same."

श्रीसुबोधिनी : तत्रान्यकथनापेक्षया प्रथममेतद् वक्तव्यम्— अयं विचारितः क्रियायोगः किं वैदिकः स्मार्तं वाथ वा लौकिकः कुलदेशधर्म इव? एतदेतेषामवान्तरनिर्णयरूपं पृच्छतो मे साधु यथा भवति तथा भण्यतां युक्तिपूर्वकं वक्तव्यमित्यर्थः ॥७॥

SRI SUBODHINI: Firstly the Lord asked them whether this sacrifice was "Vedic" (pertaining to the Holy Vedas) or is it based on "SMRITI" (hoary traditions) or is it only worldly? (No basis except one's desire). "We should not do this sacrifice at all, if this sacrifice does not fall into any one of the above 3 categories. Please kindly let me know. Is this sacrifice done in accordance with our family traditions or is it intended as a worship of the

celestial gods? Please explain to me as to which category, this sacrifice can belong to? Please give me an answer which will appeal to my reason and is also based on proofs."

एवं भगवता पृष्ठो यादृशज्ञानेनेन्द्रयागं कृतवन्तस्तं प्रकारमाह पर्जन्य इति चतुर्भिः,

॥ नन्द उवाच ॥

पर्जन्यो भगवानिन्द्रो मेघास्तस्यात्ममूर्तयः ।

तेऽभिवर्षन्ति भूतानां प्राणनं जीवनं पयः ॥८॥

VERSE 8 Meaning: "Shri Nandagipa said, "Lord Indra, who gives us the "rain" is the only Bhagawan for us. The clouds are His body's parts. They shower the life-giving rain (water) which satisfies the beings and makes them healthy and grow. These waters give life to everyone."

श्रीसुबोधिनी : हेतुशास्त्रमूलत्वात् प्रथमं हेतुमाह. पर्जन्यो नाम वृष्टिकर्ता देवः, स भगवानेव. अन्यथा तद्रेतसान्नादिकं जायत इति भगवतो जगत्कर्तृत्वं न स्यादतः पर्जन्यो भगवानेव. मेघाः पुनस्तस्यात्मनो देहस्य मूर्तयोऽवयवाः. त एव हि सर्वेषामेव भूतानां प्राणनरूपमाप्यायनजनकं जीवनजनकं पयो जलं वर्षन्ति. अतः सर्वजगद्रक्षकः पर्जन्य एव. जलान्नाभ्यामेव हि जीवन्ति सर्वे प्राणिनः, अत उपकारी परमैश्वर्यं प्राप्त इन्द्र एव सर्वोपास्यः ॥८॥

SRI SUBODHINI: Having asked by our Lord, Nandagopa gives answer in these 4 verses, about the sacrifice which they used to perform to propitiate Lord Indra, in the past, as per his knowledge and understanding.

हेतुकं शास्त्रमाश्रित्य भौतिकेन्द्राय लोकतः ।

भ्रमात् परम्पराप्राप्तं कुर्वन्तीति निरूप्यते ॥ (१)॥

KĀRIKA 1 Meaning: "In this it is proved that all of them were doing this sacrifice with a desire in mind,

based on the scriptures with a view to please the "physical" Indra, following the "worldly" traditions handed over through the generations and with great "Brama" or delusion"

SRI SUBODHINI: The root cause for this sacrifice is the scriptures. That is why the reason for this sacrifice is explained, in the first instance. In fact it is our Lord only who showers the rains. The clouds are His parts of the body only. It is our Lord only who showers these rains, which results in the health, growth, satiation and welfare of all beings. It gives "life" to all. In fact it is "PARJANYA" (our Lord) who protects this entire creation. Food and water are necessary for all beings to live. Hence Indra is considered as a "great benefactor" and is invested with the highest Aishwarya or opulence! Hence everyone should worship Indra.

[TIPPANI: "PARJNYO BHAGAWAN" (Parjanya is our Lord only) - this is written by our Shri Mahaprabhuji to denote that it is our Lord only who originates this universe and protects it also. He only can do this, as no one else can do this or can become a reason or cause for this function.

LEKH: Indra represents our Lord's hands and hence considered as such.]

अतस्तद्भजनं सर्वे कुर्वन्तीत्याह—

तत् तात वयमन्ये च वार्मुचां पतिमीश्वरम् ।

द्रव्यैस्तद्रेतसा सिद्धैर्यजन्ति क्रतुभिर्नराः ॥९॥

VERSE 9 Meaning: "Due to this, my beloved son, we are worshipping Indra, through this sacrifice, (including Brahmins, Kshatriyas and we, the Vaisyas) using those materials, grown through the water (rain) containing the

"strength and power" of Indra, who is, omnipotent and the Lord of the clouds."

श्रीसुबोधिनी : तत् तातेति. स्नेहेन सम्बोधनमप्रतारणाय. वयं वैश्या अन्ये क्षत्रिया ब्राह्मणाश्च सुतरां ये केचित् सस्योपजीविनस्ते सर्वे वार्मुचां मेघानां पतिमिन्द्रं पोषकत्वेनेश्वरं तद्रेतसैव बीजभूतेन जलेन सिद्धैर्ब्रीह्यादिभिः क्रतुभिर्नानाविधैरेव यागैर्नराः सर्व एव मनुष्या यजन्ति मनुष्याधिकारित्वाच्छास्त्रस्य ॥९॥

SRI SUBODHINI: "We are all worshipping Indra, due to this reason". "Thatha" Oh my son! - this addressing our Lord has been done with intense love. The "addressing" in this manner also brings out the "innocence" in the reply of Nandagopa! "We the Vaisyas, and others such as the Brahmins and the Kshatriyas who are leading their lives, due to the bounty of these rains, all of us, worshipped Indra, who is omnipotent Ishwara and the master of all clouds, with the materials grown with Lord Indra's rains only (which contains His power and strength). We use the grains and other materials to do all these sacrifices, as the scriptures have given authority only to the humans, to perform such sacrifices."

ततस्तच्छेषेण यज्ञशिष्टात्रेण त्रिवर्गफलसिद्ध्यर्थं जीवन्तीत्याह—

तच्छेषेणोपजीवन्ति त्रिवर्गफलहेतवे ।

पुंसः पुरुषकाराणां पर्जन्यः फलभावनः ॥१०॥

VERSE 10 Meaning: "The performers of Yagna (sacrifice), protect their lives, through the consecrated food, which is remaining (as leftover) after the performance of a sacrifice, by attaining the three goals of Dharma, Artha and Kama. The result of these human efforts are blessed by "Parjanya" (rains) - in other words the occupation and trades of all people depend upon "rains" only.

Without "rains" there is no agriculture and agriculture is the root cause for every other type of objects/materials (wealth)".

श्रीसुबोधिनी : तच्छेषेणेति. तस्येन्द्रस्य यज्ञस्य वा शेषेण शिष्टात्रेण शेषत्वं वा प्राप्योपजीवन्ति तच्छेषमन्नमुपजीवन्ति. त्रिवर्गफलस्य हेतुर्जीवनं, जीवनार्थमन्नम्. तद्वास्यं वोपजीवन्तीत्यर्थः. ननु स्वपौरुषेणान्नमुत्पाद्य स्वत एव जीवन्ति किमिन्द्रेण कार्यमित्याशङ्क्याह पुंस इति. पुरुषस्य ये पुरुषकाराः पौरुषाणि कृष्यादिव्यापारास्तेषां पर्जन्यं एवं फलं भावयति, अन्यथा वृष्ट्यभावे पुरुषप्रयत्नो व्यर्थ एव स्यादतः स्वसामर्थ्ये विद्यमानेषुपजीव्य इन्द्रः ॥१०॥

SRI SUBODHINI: Then, with a view to achieve progress in Dharma, Artha and Kama in their lives, the performers of sacrifice, partake the consecrated food, left over after this sacrifice. This leftover is the "food" which has been offered to Indra and through this, these performers of sacrifice, become the "Dasa" or "servants" of Indra. They lead their lives, thus becoming dependent on Indra! They protect their lives, with the remaining food, after having offered to Indra, in the sacrifice. Food is the basis of one's life and life is the reason for attaining the three goals of Dharma, Artha and Kama. The purport is that a human being lives only after becoming the "servant" of Indra!

DOUBT: Usually, the human beings put efforts to cultivate food and live on this. What does Indra do in this connection? Giving an answer to this, it is said, that the "rains" give the result and impetus for everyone to attend to their respective occupations, works and trades. If "Parjanya" (rains) does not give this assistance then all the efforts of the humans become wasted and ineffective. As such, although human efforts are essential, there is this ultimate dependency on Indra, who is the Lord of "rains".

"This dependency is inevitable" - so said Nandagopa and others, to our Lord!

किञ्च परम्परया प्राप्तोऽयं धर्मोऽतः कर्तव्योऽकरणे प्रत्यक्षमेवानिष्टं स्यादित्याह य एवमिति.

य एवं विसृजेद् धर्मं पारम्पर्यागतं नरः ।

कामाद् लोभाद् भयाद् द्वेषात् स वै नाप्नोति शोभनम् ॥११॥

VERSE 11 Meaning: "If someone gives up this traditionally handed over duty, through some other desire, attraction, fear or hatred, then, certainly this person will never achieve auspicious tidings". (i.e. if a person does not perform this "hoary" and "ancient" sacrifice for appropriating Indra).

श्रीसुबोधिनी : यथा ग्रामदेवता अपूजितास्तत्कालमेव ग्रामं दहन्त्यतः पूजनीयाः, "प्राप्तसेवापरित्यागो द्वेषमूलमिदं स्मृतमि"ति. एवम्प्रकारेण पारम्पर्यागतं धर्मत्वेन क्रियमाणं स्वयं नरो भूत्वा यो विसृजेत् स शोभनं शुभफलं न प्राप्नोति. त्यागे हेतुचतुष्टयं— कामक्रोधलोभा अन्यभयात् प्रतिबन्धश्च. तानाह कामादिति. कामे कर्तुर्स्वास्थ्यं, यावता कालेन यागः क्रियते तान् कालो भोग एव व्याप्रियत इति कालसङ्कोचादकरणं कामहेतुकम्. लोभो द्रव्यगतो दोषः; द्रव्यं स्वार्थे तिष्ठत्वित्यकरणम्. भयमन्यस्मात् क्लेशभयं वा. द्वेषो देवताविषयकः प्रमाणविषयको वा. एवं चतुर्भिहेतुभिरभजनेऽनिष्टमेव फलं, शुभफलाभावो वा; शुभफले प्रतिबन्धो वा भवेत्. एवं हेतुवादमाश्रित्य लौकिकस्मार्तवैदिकानां सम्बन्धरहितमपि कर्म कर्तव्यमिति निरूपितम् ॥११॥

SRI SUBODHINI: "This sacrifice has been done, in our family for such a long time, as a traditional duty, handed over from generation to generation. Due to this also it a duty which should be performed. And, if this duty is not performed, there is certainly, the cause for sorrow and difficulties. Like, the non-performance of seva

to the deities of the villages, these deities cause the destruction through a fire of the villages, people get afraid that, they should always do the worship of these village deities! The "Smriti" (hoary traditional rules) says that, "The cause and root of enmity is the giving up of the worship which has been traditionally performed in a household". A human being who gives up such traditionally-handed-over observance, does not attain the results and effects, which are auspicious. A person gives up or renounces such performances, due to 4 reasons viz. another desire, deep attachment to wealth, fear of another or an insurmountable obstacle. "Desire" makes the performer of sacrifice lose this stability and balance, as this person spends the same time (if not more) on enjoying the pleasures of this world, which he spends in performing these sacrifices. Hence, as these people have no time left, after seeking the enjoyments of the world, the giving up of the performance of sacrifice, is due to their deep attachment to "Kāma" or "desire" only! "Lobha" - is the attachment to various objects/materials (i.e. arising out of the "blemish" which we see in the materials (wealth/possessions etc.) "I want to save my wealth" - due to this attachment to wealth, the "LOBHI" (the person, who is attached to wealth) gives up, the performance of sacrifice, which is a duty to be performed. Thus this "renunciation" of a duty is again caused by Lobha or "attachment to wealth"! By being afraid of another or for avoiding hard work and efforts (lazy and cowardly) or due to hatred to the celestial deities and or sacred scriptures, if one does not perform worship or seva, then this person meets with sorrow and pain. He never attains auspicious results or welfare in his life - nay -these act as stumbling blocks for the fruition of auspicious results. In this way, the Gopas

told that the worldly, scriptural (traditional) and the Vedic "Karma" have to be formed, as the attainment of the "desired result" (HETU) is important - although these may not be fully related to the above three specified worldly, scriptural and Vedic rules.

तद् भगवान् सर्वधर्मरक्षकः पाषण्डधर्मनिराकरणकर्ता दूषितवानित्याह वचो निशम्येति.

॥ श्रीशुक उवाच ॥

वचो निशम्य नन्दस्य तथान्येषां व्रजौकसाम् ।

इन्द्राय मन्युं जनयन् पितरं प्राह केशवः ॥१२॥

VERSE 12 Meaning: "Shri Sukadeva said, "on hearing the words of Nandagopa and other elders of Vraja, our Lord, told the following words to Nandagopa, which would originate anger for Indra, in their minds".

श्रीसुबोधिनी : नन्दस्य वचो निशम्य तथान्येषां, सम्मत्यर्थं पुरोहितानामपि, व्रजवासिनः सर्वे मूर्खा एवेति विचिन्त्याधिभौतिक इन्द्रो वृथा भक्षयतीति दृष्टो धर्मो न भवतीतीन्द्राय मन्युं जनयन् पितरं नन्दं प्रति भगवान् प्राह. ननु देवद्रोहं कुतः कृतवान्? जाते वा भगवतः किं स्यात्! तत्राह केशव इति, ब्रह्मशिवयोरपि मोक्षदाता कोऽयं वराक इन्द्रः! ततः पाषण्डधर्मैर्ब्रह्मादीनां देवत्वमेव गच्छतीति तन्निवृत्त्यर्थमेवं कृतवानित्यर्थः ॥१२॥

SRI SUBODHINI: Our Lord, who is the protector of the righteous course of action viz. Dharma and the remover or destroyer of all atheistic practices, now pointed out the "blemish" in their proposed sacrifice to please Indra, as the Lord had felt that this "sacrifice" was not based on the worldly, scriptural or Vedic traditions and as it was based fully on "getting a result" (HETU). *In other words, it was a self-centered action without any basis of whatsoever nature!*

On listening to the words of Nandagopa, other elders of Vraja and also the priests who would be performing this sacrifice, our Lord thought, in His own mind that "all these people of Vraja have not understood at all. This "Indra" sacrifice, performed in this outside physical form is a waste! Proper righteous living (Dharma) gives results which are unseen. It is not "Dharma" through which one attains "actual physical seeable results". Our Lord thought in this way, and began to speak to Nandagopa and others, inspiring anger, in their minds, against Indra! A doubt may arise here, as to why our Lord decided upon this course of action? - to inspire anger, in their minds, against Indra and why did not our Lord suffer due to this action of creating "enmity" towards a celestial deity? *Answering this, our Shri Mahaprabhuji says, that our Lord is "KESAVA" meaning - He is the Lord who bestows "liberation" to both "KA" (Lord Brahma) and "ISA" (Lord Siva)! Indra is helpless indeed, when He deals with our Lord and He can never hope to do any "harm" to our Lord! In fact performing such actions, even Lord Brahma and other "celestials" lose their "celestial nature" also (i.e. being divine and celestial). Hence our Lord took this action, only with a view to protect the "celestial nature and status" of these "celestials"!*

[YOJANA: If a sacrifice is done, without observing the rules as prescribed in the Vedas, and is done also as per one's own sweet will, Indra does not accept such worship or sacrifice, as Indra is also bound by the Vedic rules i.e. Indra becomes dissatisfied! Conversely, if a sacrifice is performed with discipline and devotion then Indra accepts such worship. Hence Indra accepts his worship, in his physical form, as a celestial deity. The purport of this is that our Lord's "words" are the Vedas.

In fact the "Vedas" get their authority as the Holy Vedas or scriptures, due to our Lord only! Hence, all the words, now being spoken by our Lord, for the performance of the Yagna for the Govardhana mountain, are all as holy as His words as given in the Gita! Hence, as His words are equivalent to the Vedic utterings, the sacrifice of "ANNAKOOTA" performed by the people of Vraja is also fully Vedic in nature.]

प्रथमतो भगवान् हेतुपक्षं वारयति कर्मणेति.

॥ श्रीभगवानुवाच ॥

कर्मणा जायते जन्तुः कर्मणैव विलीयते ।

सुखं दुःखं भयं क्षेमं कर्मणैवाभिपद्यते ॥१३॥

VERSE 13 Meaning: "Our Lord told, "all beings are born as per their "Karma" or actions and they also die due to the same reason. Happiness, sorrow, fear and welfare - all Beings attain, only as per their own actions."

श्रीसुबोधिनी : हेतुवादे हृदयारूढे साक्षाद्रब्रह्मवादो न वक्तव्य इति तेषां तन्निष्ठात्याजनार्थं कालकर्मस्वभाववादा उपपन्नाः. तत्रापि कालवादो गूढः शीघ्रं हृदयारूढो न भवत्यतो ज्योतिर्विद एव तत्र निपुणाः. कर्मस्वभाववादौ तूपपत्तावुत्पत्तौ चोपयुज्येते. अत उपपत्त्यर्थं प्रथमतः कर्मवादमाह **कर्मणा जायत** इति. यादृशं हि शुभाशुभं कर्म, तेन कृत्वा प्राणी, देवस्तिर्यङ् मनुष्यो वा भवति. यतः सर्वं जायते यस्मिन् प्रतिष्ठितं, येन च लीयते तदेवोपास्यं भवत्यतः प्राणी **कर्मणा जायते** कर्मणैव, च म्रियते शुभाशुभभोगे समाप्ते विपरीते कर्मणि म्रियते. स्थितावपि कर्मैव हेतुरित्याह **सुखं दुःखमिति**. जीवन् प्राणी कदाचित् सुखं प्राप्नोति कदाचिद् दुःखं प्राप्नोति कदाचिद् भयं कदाचिद् क्षेममिति. एतत् सर्वं कर्माभावे नोपपद्यते ॥१३॥

SRI SUBODHINI: Our Lord removes the basis of "result" as the cause for action or Karma. Till one gets out of the prison of this "argument of result" (HETUVĀDA),

one does not listen or hear about the "argument of Brahman" (i.e. Brahman as the basis) (Brahmavāda). Hence our Lord decided to remove from their minds this "worship for a result" view and our Lord decided to argue on the basis of Time (Kala), Karma (action) and the actions which are performed due to one's "inherent nature" (SWABHĀVA). But as this argument based on "time" is very secret (and very difficult to understand), the Lord knew that these simple folk of Vraja will not be able to understand this properly. In fact, only those who are fully conversant on the science of "astrology" can appreciate the inner-meaning of "Time" (Kala). The other two, viz. "action" (Karma) and "inherent attitude" (Swabhāva) are useful for explaining precepts of "plan" and "origin" of all beings and actions.

Hence, at the first instance, our Lord with a view to explain the "plan" (YUKTHI), explains the "law of action" (KARMAVĀDA) or "Karma". e.g. the Beings get births, due to their auspicious or wrong actions, as the celestial beings, animals, birds or as humans. *In fact one should worship only our Lord, from whom all beings are born, on whom all the beings remain (alive) and on whom, all the beings take their final rest or merger!* Our Lord, therefore is deserving to be worshipped, due to this reason.

All Beings are born, due to their own actions (Karma) and it is the same "action" (Karma) which becomes the cause for their demise (death) also. On the completion of auspicious and sorrowful experiences, due to the "Karma" being "inimical" or (against one's existence), the Being dies.

Whilst being "alive" only, all the experiences happen

due to one's actions only - as the living "being" experiences, sometimes happiness, sorrow, fear and welfare at other times! All these are due to the nature of one's "actions" only. When "action" or "Karma" is absent, there is no sorrow or happiness or Karma or action is the cause for both!

ननु कथं कर्मणः कारणत्वं? जडं हि कर्म, फलं हि चेतनस्य चेतन एव प्रयच्छति, स्वामिसेवकयोस्तथादर्शनात्. तस्मादीश्वरवाद एव सत्यो न कर्मवाद इति चेत्, तत्राहास्ति चेदिति.

अस्ति चेदीश्वरः कश्चित् फलरूप्यन्यकर्मणाम् ।

कर्तारं भजते सोऽपि न ह्यकर्तुः प्रभुर्हि सः ॥१४॥

VERSE 14 Meaning: "Even if there is a Lord (Īshwara) who is the giver of results of "actions" of the Beings (Jivas), this Lord gives the "result" only to the person who does the action or Karma. But the Jiva, who does not perform any action or Karma, for him, this Lord or Īshwara is not the Lord."

श्रीसुबोधिनी : आदावीश्वर एव नास्ति, प्रयोजनाभावात्. कर्मसिद्धान्तानभिज्ञो हि मूर्ख ईश्वरं मन्यते. वेदो हि बोधयति कर्म, फलसाधनत्वेन; कृते च कर्मणि फलं भविष्यतीति, यथा भोजने तृप्तिर्यथा बीजावापे फलं यथा शयने निद्रैवमलौकिकेऽपि कर्मणैव फलं भवति. न चानधिष्ठितं कथं साधयेदिति वाच्यं, चेतनो हि जीवस्तस्याधिष्ठाता. न च कर्मानित्यमिति कथं फलसाधकं? कर्मणो नित्यत्वात्, तदानीमेव सूक्ष्मस्वर्गजननाद् बीजाद् गर्भाधानवददृष्टद्वारा वा. अन्यथानुपपत्त्या कल्पितमदृष्टं तादृशमेव कल्पनीयं यदितरानधिष्ठितमेव फलं जनयतीति. अस्तु वेश्वरः कल्प्यमानोऽप्यकिञ्चित्कर एव सूपकारवद् जीवशेष एव भवेद्, यादृशं यस्य कर्म तादृशं तस्मै सिद्धं कृत्वा प्रयच्छतीति. तदाहान्यकर्मणां जीवकर्मणां फलनिरूपक ईश्वरः कश्चिदस्ति चेत् सोपि कर्तारमेव भजति तत्कर्मफलं तत्कर्त्रे प्रयच्छति, नान्यस्मै; सोपि न ह्यकर्तुः प्रभुः. स्वतन्त्रेश्वरवादे तु

वैषम्यनैर्घृण्ये स्यातामतः सर्वथेश्वरवादः समीचीनो न. हेतुकोऽयमीश्वरो निषिध्यते, नप्रामाणिकः, तस्य हेतुनापि निषेधासम्भवात्; न ह्यप्रयोजकोऽपि भर्ता निषेद्धं शक्यते ॥१४॥

SRI SUBODHINI: How can "Karma" (action) become the cause for births? After all "Karma" is gross (JADA). The "being" is "conscious" (CHETAN) and only a "conscious being" can confer "results" on this "conscious Being or Jiva"! As such there is our Lord or Ishwara and the proof for this, is the relationship between the individual "Jiva" as the servant with our Lord, who is considered as the "Swami" (master). In fact this sort of "Īshwaravāda" (argument on the basis of the existence of our Lord or Īshwara) can only be truthful. Then how can we sustain, this argument of "Karma" being responsible for the birth and other experiences of the Jiva? This doubt is removed, through this verse.

There is no Īshwara or God, in the first instance, as there is no use for such a God! Only those people believe in God or Īshwara, who have not clearly understood the above "truth" regarding "Karma" or "action". The Vedas, instruct one to do one's Karma or duty only. One will certainly realize and attain the result of one's actions done as per the scriptural rules and prescriptions. Like on eating food, one gets satiation of hunger and pleasure, like on the sowing of the seeds, the plant grows and gives fruits and like "sleep" automatically takes over on someone going to bed. In the same way, even with things which are "supernatural" (ALOUKIK), only through "actions" results are obtained. What is the necessity for having a God or Īshwara for this? (When "Karma" can by itself give the results?!)

It is also not appropriate to tell here that, how can "Karma" by itself confer the results without its basis? The answer is the "Jiva" is a "conscious being" (chetan) and the "Jiva" is the basis of actions. It is also not proper to doubt about the results of one's "actions" - just by describing the "impermanent" and the "transitory" nature of Karma or actions (ANITHYA). Why? Karma is permanent and ever lasting and it can give rise - like from the subtle Jiva, the Being is developed in the womb of the mother - to the subtle effects of "heaven" also! Or it can give rise to the "unseen" results, and pave the way to different types of experiences. How can action done now, give rise to results and effects, much after one's death, at a different time? Here, the basis is explained as "unseeable" power of "Karma" (ADRIKSHA). This power can give rise to effects and results, without any basis at all! Even if there is a God or Īshwara, then this "imagined" God or Īshwara, is incapable of doing anything! He is like a cook fully dependent on the "Jiva" - and He will dish out, like a good cook, those good and bad dishes, as per the actions of the Jiva. Thus this God or Īshwara can give the result only to that particular person, as per his own good or bad actions! - and to no one else can this God give this particular result!

Moreover, this God or Īshwara, cannot be the Lord or God also of someone, who does not perform any action or Karma. if we were to follow the argument of the existence of an "independent" Lord (God or Īshwara), then, we have to conclude that, this "independent" God will be so capable of giving any type of results to anyone, as per His sweet will and desire, regardless of the "Jiva's" own actions or Karma! In this event, this "independent" and "all powerful" Lord can be extremely

"cruel" and "whimsical"! Hence, this type of argument of the existence of a God or Īshwara is not also right.

In this way, our Lord, demolished the argument of those, who argue for the existence of Īshwara or God, from the very narrow point of view of "effect or result" (for a desire or motive) - HETUVĀDA - *our Lord, did not demolish the Holy conception of the "Lord and Īshwara" as determined and described in the Vedas as even this "argument of result oriented actions" (HETUVĀDA) cannot demolish the existence of God or Īshwara, which is sustained through the incontrovertible proof of the Vedas!*

तस्मात् प्रमाणाभावे हेतुसिद्ध ईश्वरो नाङ्गीकर्तव्यः, तदाह किमिन्द्रेणेति.

किमिन्द्रेणेह भूतानां स्वं स्वं (!) कर्मानुवर्तिनाम् ।

अनीशेनान्यथा कर्तुं स्वभावविहितं नृणाम् ॥१५॥

VERSE 15 Meaning: "Thus, when the Jivas have to follow their own respective actions, then what have they got to do with Indra? Whatever is the lot of (happiness or sorrow) the Beings, as per their Samskarās (attitudes), Indra can never make or mar, in a favourable way or vice versa."

श्रीसुबोधिनी : इह कर्मफलदाने स्वं स्वं (!) कर्मानुवर्तिनां भूतानामिन्द्रेण किं कार्यम्? कर्मानुवृत्तिरीश्वरेणापि निषेद्धं न शक्यत उपजीव्यत्वादत ईश्वरं साधयन्नरीश्वरमेव साधयति. तदाहानीशेनान्यथा कर्तुमिति, अन्यथा कर्तुमनीशेनासमर्थेनेश्वरेण किं प्रयोजनम्? ननु कर्मकरण ईश्वरो हेतुर्भविष्यति, "तं साधु कर्म कारयति यमुन्निनीषति तमसाधु कर्म कारयति यमधो निनीषति"ति श्रुतेः. अयमपि पक्षो नाङ्गीकर्तव्योऽन्यथोपपत्तेः. कर्मकरणे स्वभाव एव हेतुः- यदि सत्त्वमभिव्यक्तं साधु कर्म करोति, रजश्चेन्मध्यमं, तमश्चेदधममिति. ततो नृणां स्वभावविहितमेव कर्म स्वभावेनैव सिद्धम् अन्यथा कर्तुं समर्थो न भवतीश्वरोतो नाङ्गीकर्तव्य इत्यर्थः ॥१५॥

SRI SUBODHINI: Even when it is useless, it is necessary to believe in a God or Īshwara, who is proved with the proof and evidence. But there is no necessity to have faith in a God or Īshwara, who is not proved by any evidence or proof and who is just believed only through the "effect or result" (HETU), which one aspires for!

In this verse, the Lord asks a question as to how Indra is required at all, when people are following their own "Karma" or actions as the giver of the results? Even by following the faith in the existence of God or Īshwara, the "inexorable or inevitable nature" of actions or Karmas cannot be denied or annulled! - As every being is fully dependent on the basis of its own Karma or action only! In this way, the one, who has implacable faith in the law of Karma only cannot sustain the "Īshwara-hood" of Indra also! In fact the "non-Īshwara-hood of Indra" gets proved, through such an argument!

Our Lord, further added that Indra is not capable of making one do action and also create different results and also vice versa! If this is so, what is the use for such an "Indra" who cannot do, or do things differently! (ANYATHA KARTUM).

DOUBT: In the Vedas, it is said, that it is the Īshwara or the Lord, who makes the Jiva do auspicious deeds or actions, whom He desires to lift up to higher and more Holy regions and, it is He only, who makes the Jiva indulge in wrong actions, whom He desires to push down into bad regions? From this reference in the Vedas, are we to conclude, that the Lord or Īshwara, is the real cause for one's good and bad actions? Answering this doubt, our Shri Mahaprabhuji says, that we should consider the Lord or Īshwara, as the cause for the actions of the Jiva,

only when, there is no other Lord or Īshwara, who is making the Jiva do, such actions. But here in the case of almost all the Jivas, the real "doer" of actions is the "swabhāvam" (or attitude) of the Jivas (KARMA PRAVARTAK). Hence, all the Beings act as per their inherent quality and traits only. Through the rise of "Satwa" (harmony), the Jiva does the "best" deeds; if the "Rajoguna" (dynamism) is predominant, this Jiva does actions of the "middle" order and when the quality of "Tamoguna" (ignorance) is predominant, this Jiva does actions of a lower and bad nature. Thus the entire "Karma" scenario of men, is ruled by their traits or qualities! Lord or Īshwara, is not capable of doing anything contrary to the actions of the Jiva. Hence, what is the necessity to respect and believe in a Lord or God who is "incapable"?!

ननु स्वभावप्रबोधनार्थमीश्वरोऽङ्गीकर्तव्य इति चेत्, तत्राह स्वभावतन्त्रो हि जन इति.

स्वभावतन्त्रो हि जनः स्वभावमनुवर्तते ।

स्वभावस्थमिदं सर्वं सदेवासुरमानुषम् ॥१६॥

VERSE 16 Meaning: "All Beings are under the control of their own inherent attitudes (Swabhāvam). All of them follow their own will and attitudes only. The Satwik celestials, the Rajasik demons and the Tamasik human beings and all others in this universe are under the control of their own propensities and attitudes. They all move about and live (exist) as per their own inherent qualities only."

श्रीसुबोधिनी : यदि स्वभावः परिच्छिन्नो देशतः कालतश्च स्यात् तदा तत्प्रबोधार्थमीश्वरोऽङ्गीकर्तव्यः स्यात्. स्वभावस्त्वादौ जीवं वशीकरोति. तदा जीवः स्वभाववशगो भवति. तदा बन्धे पतित इव स्वभावतन्त्रः सन्

स्वभावमेवानुवर्तते यस्य यः स्वभावो भवति सात्त्विकादिः.
नन्वस्वभाववशानामर्थ ईश्वरोऽङ्गीक्रियतां, तत्राह स्वभावस्थमिदं सर्वमिति,
सर्वमेव जगत् स्वभाव एव तिष्ठति. देवाः सात्त्विका असुरा राजसा
मानुषास्तामसास्त्रिविधैरपि जीवैः सहितं जगत् स्वभावस्थमेव ॥१६॥

SRI SUBODHINI: Is there any necessity to believe in an Īshwara or God, when, we have faith, that it is the inherent quality in everyone which, finally, decides one's life? This is answered by this verse. The entire universe is under the control of one's inherent attitude. Perhaps, the acceptance of the existence of God or Īshwara may arise, if this "inherent quality" is limited to certain place or for certain time only. But it is the "inherent quality" which makes the Jiva, in the first instance come under its control, and due to this the Jiva acts and moves, as per its own inherent quality - like in a bondage or like in a prison, made by its own inherent quality! In this way, the "Satwik" behaves and follows in a harmonious way!

Now, another question arises. If a Jiva does not require the faith in a God or Īshwara, when it is fully under the control of its own inherent quality, then, is there the necessity for those Jivas, who are not under the control of their own inherent nature, to accept and have faith in a God or Īshwara? Answering this, it is said, in this verse, that this entire universe is existing only due to its inherent qualities. (The purport is that, there is no necessity to believe in a God or Īshwara, when everyone is controlled by his own inherent quality, in this entire universe.)

ननु लोकान्तरगमनार्थमीश्वरोऽपेक्ष्यतेऽन्यथा गते देहे मार्गापरिज्ञानात्
फलदेशे कथं गच्छेदित्याशङ्क्याह देहानुच्चावचानिति.

देहानुच्चावचान् जन्तुः प्राप्योत्सृजति कर्मणा ।

शत्रुर्मित्रमुदासीनः कर्मैव गुरुरीश्वरः ॥१७॥

VERSE 17 Meaning: "The Jiva takes all types of bodies including the lowest ones and after the lapse of due time, it gives up these bodies also. By remaining firmly under the control of its own Karma or actions, this Jiva becomes an enemy, a friend or a disinterested one. Due to this, one's own "Karma" only is the teacher and God (Īshwara) of everything".

श्रीसुबोधिनी : उच्चावचानेकविधान् देहानयं जन्तुर्जीवः प्राप्य प्राप्योत्सृजति अव्यवहितकर्मणा देहान्तरं प्राप्य पूर्वं त्यजतीत्यर्थः; तत् कर्मणैव. ननु समानेऽपि देहे कश्चित् कदाचित् शत्रुर्भवति मित्रं भवत्युदासीनश्च तत्र को हेतुरिति चेत् तत्राह शत्रुर्मित्रमुदासीनः कर्मैवेति. अन्यथा तेभ्योऽशुभशुभफलभावा न स्युः. किञ्च गुरुरपि कर्मैव, न हि तादृशादृष्टभावे गुरुरपदिशाति फलति वा. ईश्वरोपि कर्मैव, फलदानात् ॥१७॥

SRI SUBODHINI: A doubt may arise now, will there not be the necessity for the existence of a God or Īshwara, for the Jiva's transfer from one world to another - as on the loss of the previous body, and due to the ignorance of the Jiva, as to which way, it should follow, (where it is destined to get the desired results), how can this Jiva go to that new place on its own? This doubt is answered in this verse. The Jiva attains many higher and lower births and leaves all of these bodies. Without a fixed system, on a permanent basis, it attains and gets new bodies, as per its own Karma or actions and it gives up the old ones!

All the bodies are same; even then the Jiva becomes an enemy, a friend or a disinterested person. How does this happen? What is it's cause? All these are due to one's Karma or actions only. If this was not so - i.e. if the Jiva was not under the control of it's Karma - then it will not

pass through either auspicious or sorrowful effects! - as all these happen due to the Karma of the Jiva only! One's spiritual preceptor - the GURU - also symbolizes one's Karma only. How? Even if the Guru instructs the disciple and these instructions lead also to success in one's life - if this was not to happen, due to good "unseeable" results (due to Karma), then this Guru will not give the instruction and it will not succeed also! Hence, it is one's Karma which gives the results and Īshwara or God, also symbolizes one's Karma only.

अतस्तमेव पूजयेदित्याह तस्मादिति.

तस्मात् सम्पूजयेत् कर्म स्वभावस्थः स्वकर्मकृत् ।

अञ्जसा येन वर्तेत तदेवास्य हि दैवतम् ॥१८॥

VERSE 18 Meaning: "Thus, when it is one's determined and established inherent attitude only gives the results, then we should worship this only. How? The Beings should carry out their duties as per their own inherent will and quality and also do it's worship only. The "personal" (ISHTA) Lord or Īshwara for a being, is that deity or object, through which, the being is able to lead a life of happiness."

श्रीसुबोधिनी : कर्मैव सम्पूजयेत् सम्मानयेत्, तस्य सम्माननप्रकारमाह स्वभावस्थः सन् स्वकर्मकृद् भवेदिति. यस्य यः स्वभावो ब्राह्मणादिस्तदनुसारेण स्ववर्णाश्रमविहितं कर्म कर्तव्यमन्यथा पतितः स्यात्, फलं प्रयच्छतु मा वेश्वरोस्तु न वा, कर्म कर्तव्यमेव. एवं सत्यञ्जसा सामस्त्येनानायासेन येनैवोपायेन प्रकारेण वर्तेत जीवेत तदेवास्य दैवतम्, (हि!) युक्तश्चायमर्थः, सद्वासद्वा यत्र प्रतिष्ठितस्तद् दैवतमिति ॥१८॥

SRI SUBODHINI: The Lord said, we should do worship of one's own "Karma" only. The way to worship this "Karma" is also being explained. According to one's

inherent quality - such as a Brahmin or a member of the warrior class - one should perform the prescribed duties properly as per rules and regulations pertaining to one's caste or division. If a Jiva does not perform the duties and actions, prescribed for this stage and caste in life (VARNASHRAMA DHARMA), then he has a decline in his all-round progress. The actions may yield results or not - even if there is God or Īshwara or not - one should always carefully perform one's actions! In this manner, whatever leads one comfortably to live through one's life, in a proper and peaceful way, that Karma or way becomes the persons "personal status", "whether in truth or in untruth" - that is his Deva or God!

अन्यथात्वे बाधकमाहाजीव्येति.

आजीव्यैकतरं भावं यस्त्वन्यमुपधावति ।

न तस्माद् विन्दते क्षेमं जारान्नार्यसती यथा ॥१९॥

VERSE 19 Meaning: "Like an unchaste woman, attached to a paramour, can never hope to have happiness from her paramour, in the same way, a person, who has followed a particular system and way, in the first instance, leaves this path and runs after another, will not get any lasting benefit or happiness from this new path also."

श्रीसुबोधिनी : एकतरं भावमाजीव्यं प्रथमं तदनुवृत्तिं कृत्वा पश्चाद् योऽन्यमुपधावति तत्र परितोषमकृत्वाधिकफलार्थमन्यं चेत् पक्षमवलम्बते तदा न तस्मात् क्षेमं विन्दते सोऽपि मन्यते मामपि त्यक्ष्यतीति. अमन्यमानं प्रति दृष्टान्तमाह जारान्नार्यसती यथेति, न हि जारो भरणपोषणादिकं करिष्यति नापि सम्भोगं सर्वदा, परलोकस्तु नास्त्येव. तस्मात् कर्मण आवश्यकत्वात् स पक्षो न त्याज्यः ॥१९॥

SRI SUBODHINI: After following a particular path, which has been handed over to us, through the tradition,

if one leaves the same, after becoming dissatisfied with this path, and with a view to attain increased and better benefits, follows another path, this person will never get the happiness, which he yearns for, in the new path! As the new person also will think that this person can or may leave him also, as he did the earlier one! An example is given by our Lord for this. An unchaste woman can never get everlasting happiness from a paramour! The paramour will not only not look after and protect this unchaste woman, and will also not seek her forever! In fact such unchaste women never attain better worlds. Hence, actions or Karma become very important and it should never be given up.

वर्तेत ब्रह्मणा विप्रो राजन्यो रक्षया भुवः ।

वैश्यस्तु वार्तया जीवेच्छूद्रस्तु द्विजसेवया ॥२०॥

VERSE 20 Meaning: "A Brahmin should follow the learning and teaching of the Vedas; the Kshatriya should protect the people; a Vaishya should conduct the business and the Sudra should perform the service to all the above three categories of persons. All of them should lead their lives like this."

श्रीसुबोधिनी : किञ्च कर्मोपजीवका एव सर्वे, यतो ब्राह्मणो ब्रह्मणा वेदेन वर्तेत तस्य वेदाध्ययनादिनैव जीवनम्. राजन्यस्तु भुवो रक्षया जीवेत, वैश्यस्तु वार्तया जीवेत. शूद्रस्तु द्विजसेवया तेषां सेवायां क्रियमाणायां ते यद् दद्युस्तेन जीवेत. तुशब्देनान्यपक्षा निराक्रियन्ते ॥२०॥

SRI SUBODHINI: "Karma" or action is the basis and instrument through which every being can live well. Hence, let the Brahmins live through the learning and teaching of the Vedas. Let the Kshatriyas lead the life, through protecting the people; the Vaishyas through trade and business. Let the "Sudra" serve all the above three

and live on whatever is given by the above three categories. The word "TU" (emphasis) is given by our Lord, so that everyone will follow only that which is prescribed by Him - and not do anything else!

एवं सर्वेषामेव वर्णानां स्वकर्मणैव जीवनमिति निर्धार्य वार्तायामिन्द्रो हेतुभिरपेक्षित इत्युक्तस्तन्निराकरणार्थं वार्ता विभजति कृषीति.

कृषिवाणिज्यगोरक्षाकुसीदं तुर्यमुच्यते ।

वार्ता चतुर्विधा तत्र वयं गोवृत्तयोऽनिशम् ॥२१॥

VERSE 21 Meaning: "The duties or livelihood of the Vaishyas viz. agriculture, business/commerce, protection of cows, loans and money lending - are of 4 categories in this manner. We, the cowherds, have been leading our lives, always, by rearing and protecting the cattle. This is our livelihood. Hence, we have no use or purpose for worshipping Indra."

श्रीसुबोधिनी : कृषिः कर्षणं, वाणिज्यं व्यापारो, गोरक्षा गोचारणं, कुसीदं वृद्धिजीविका, तत् तुर्यं चतुर्थं पूर्वाभाव एवोपजीव्यमिति, अन्यथा तन्निन्दितमुपपातकमध्ये गणनात्. एवं चातुर्विध्यमुपपाद्य तस्य प्रकृतोपयोगमाह वार्ता चतुर्विधेति. तत्र प्रकारेषु वयमनिशं सर्वदैव गोवृत्तयोऽतः कृष्यभावात् नेन्द्रेण प्रयोजनमिति भावः ॥२१॥

SRI SUBODHINI: Our Lord, with a view to disprove that Indra was the basis of their own livelihood now says that, for Vaishyas, there are 4 divisions of work allotted to them. He says that agriculture, business, protection of cows and giving/lending money (and getting interest) - are the 4 divisions for their work. It is said that one should resort to the last division (of money lending) only when one is not capable of performing the first three functions - as the last category is full of "blemish". Taking "interest" is considered as a "sin" of the supplementary (soft) category.

After describing the 4 divisions of their work, the Lord says that they have been following, always, the activity of protection of the cows. Hence "as we have no farm or the activity of agriculture we have no use for Indra's help in any way."

अस्तु वा कृषिस्तथापि नेन्द्रस्योपयोग इत्याह सत्त्वमिति.

सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः ।

रजसोत्पद्यते विश्वमन्योन्यं विविधं जगत् ॥२२॥

VERSE 22 Meaning: "The qualities of Satwa, Rajas and Tamas are the three qualities of (our Lord's) Māya or power of illusion. Through these qualities only (our Lord's) creation, protection and the destruction of the universe take place. All these varieties of animate and inanimate beings, originate in this universe, due to the force of Rajoguna, by the process of interacting among themselves."

श्रीसुबोधिनी : उत्पत्तिस्थितिप्रलयार्थं रजःसत्त्वतमांसि स्वीकृतानि सन्त्यतस्त्रयोऽपि गुणाः स्थित्युत्पत्त्यन्तहेतवः. समुदायेन निरूप्य प्रत्येकोपयोगं निरूपयति रजसोत्पद्यते विश्वमिति. अवश्यं हि रजो जगदुत्पादयति; यदि मेघान् रजो न प्रेरयेत् तदा कथमुत्पादयेत्? यदीन्द्रादयोऽप्यङ्गीकर्तव्यास्तेऽपि गुणाधीना इति न तेषां स्वातन्त्र्यम्. किञ्चान्योन्यं चैतदुत्पद्यते; सर्वत्र रजः प्रविष्टमित्यतो बीजादङ्कुरोऽङ्कुराद् बीजं, पितुः पुत्रः पुत्रात् पुनः पिता "प्रजामनु प्रजायन्त" इति श्रुतेः. किञ्च विविधमपि जगदुत्पद्यतेऽचित्रात् चित्रं चित्रादप्यचित्रं, विकलात् सकलः सकलाद् विकल इति. अत एतत् सर्वं रजस एवोत्पद्यत इति वक्तव्यम्. एकस्यैव तथाङ्गीकारे लाघवं स्यादतो जीवसृष्टिः कर्मणा जडसृष्टी रजसेति जडसृष्ट्यर्थमपि नेश्वरापेक्षा. एवं सामान्यत ईश्वरवादो निराकृतः, श्रुतिसिद्धस्तु न निराकृत इत्यवोचाम ॥२२॥

SRI SUBODHINI: "We do not have any farms at all. Even if we were to have farms, we do not need the use

of Indra at all." This is conveyed, by our Lord, in this verse. For the purpose of creation, protection and destruction (of this universe), the three qualities of Satwa, Rajas and Tamas are accepted as necessary - hence these three qualities become the cause for the above three functions. After describing these three qualities, together, our Lord is now describing the role of each of these qualities, individually.

It is "Rajoguna" ('dynamic' quality) which is the cause for the origination of this vast universe. When this quality of "Rajas" inspires the clouds, then it is these clouds which originates this universe. Without this "Rajas" the creation of this vast universe, is not possible. Even if we regard Indra and others as possible causes (for these functions), we should bear in mind that these deities are not "independent" at all! They also are controlled by the Divine quality of "Rajas". Hence the quality of "Rajas" is all-pervasive and omnipresent. Due to this reason, this vast universe originates, due to their "interaction" with each other. Like from the seed, the germination takes place and from the germination seeds are created! Like, again, from father son and vice versa! The Vedas say that people are born after each generation again and again. From the "pictureless" the beauty of "picture" gets originated and vice versa. From the "handicapped" originates the full person and vice versa! Hence, it is due to the quality of "Rajas" all these permutations/ combinations take place.

When by just accepting the role of only "Rajas" we understand the cause for this entire creation, then there is no necessity to regard Indra, clouds etc. as very special and important. Hence the creation of Jiva is due to Karma or one's action - i.e. the taking of the body, leaving the

body,, happiness and sorrow, separation and union - all these are due to Karma. the origination of the "gross objects" is caused by the quality of "Rajas". In view of this, even for the origination of these "gross objects" of this universe, there is no necessity for a God or Īshwara to be existing! Through this ordinary way, our Lord has removed (negated) the then existing concept of God or Īshwara. *We should remember, here, clearly, that our Lord has not nullified the concept of God or Brahman, explained and proved as per the Vedas.*

इदानीं वृष्ट्यर्थमिन्द्रोऽपेक्षित इतिमतं विशेषाकारेण निराकरोति रजसा चोदिता इति.

रजसा चोदिता मेघा वर्षन्त्यम्बूनि सर्वतः ।

प्रजास्तेनैव सिध्यन्ति महेन्द्रः किं करिष्यति ॥२३॥

VERSE 23 Meaning: "These clouds also, inspired by the quality of "Rajas" pour rain water in all places. These rains cause the origination of food and it is this food which protects all beings. What can Indra do for in this?"

श्रीसुबोधिनी : मेघा वर्षन्ति, तेषामन्ता रजोगुणोऽस्ति स हि विक्षेपकोऽतस्तेन विक्षिप्ता वर्षन्त्येव, यथा राजानः कौतुकिनः. अन्यथेन्द्राज्ञया वर्षणपक्षे जलेऽयुक्तभूमौ च वृष्टिर्न स्यादतो रजोविक्षेपादेव यथासुखं वर्षन्त्यत आवश्यकत्वाल्लाघवाच्च नाज्ञा नियामिका किन्तु रज एव. अतस्तेनैव रजःप्रेरणवर्षेणैव प्रजाः सिध्यन्ति जीवन्ति. एवं सति महेन्द्रः किं करिष्यति! तत्कार्यमन्यथैव सिद्धमिति ॥२३॥

SRI SUBODHINI: Our Lord is now, in a very special way, nullifying the role of Indra, in causing the "rains". It is the "clouds" who shower the rain water. The clouds are inspired by the quality of "Rajas" from their "insides"! The quality of "Rajas" creates "disturbance" in the clouds, which results into rains - like the kings give

in charity as a pastime! If these clouds were to pour rains, as ordered by Indra, then "rains" should not be showered of the "waters" (like the sea etc.) or on those parts of earth, which are not usable (like deserts). Hence, we should conclude that the clouds pour rains only due to the inspiration of the quality of "Rajas" and they shower the rains as per their own desire. These rains originate food and the people are alive due to this food only. Now, what is thought of as having been achieved by Indra, has now been attained, through the quality of "Rajas" only! What can Indra, do for this? In other words, Indra is not required to do this work.

अस्तु वा 'तुष्यतु दुर्जन' इतिन्यायेन महेन्द्रकार्यं, तथापि नास्माकं तदुपयोगस्तदाह न नः पुरो जनपदा इति.

न नः पुरो जनपदा न ग्रामा न गृहा वयम् ।

नित्यं वनौकसस्तात वनशैलनिवासिनः ॥२४॥

VERSE 24 Meaning: "Moreover, we do not have cities, vastly populated areas, villages or palatial houses or anything else too! Oh my beloved father! We always live in these forests only. Our dwelling places are in these forests and mountains only.

श्रीसुबोधिनी : नोस्माकं पुरो नगराणि न सन्ति न वा जनपदा देशा न वा ग्रामा हट्टा नापि गृहाः. इन्द्रस्य हि लोकपालकत्वं वृष्टिसाधकत्वं यागभोक्तृत्वं दिग्देवतात्वं च चतुर्विधत्वमप्यस्माकं नोपयुज्यते- पुराभावात् न तेन रक्षा कर्तव्या, नापि तस्याधिपत्यं देशाभावात्, न कृष्यादौ तदुपयोगो ग्रामाभावादाहिताग्नेरिवेन्द्रो हविर्न ग्रहीष्यतीति. न भयं, गृहाभावान्न दिगादिपरिज्ञानापेक्षा. किञ्च वयं वनौकसः, अस्वामिकं वनमितिशास्त्रम्. तातेतिसम्बोधनं स्नेहार्थमप्रतारणार्थं च. किञ्च नित्यं सर्वदा शैले निवसामः. "वैष्णवा हि वनस्पतयः" विष्णुः पर्वतानामधिपतिः, अतो वैष्णव एव याग उचितः ॥२४॥

SRI SUBODHINI: "Always keep your strong enemy satisfied" even from this saying, if we were to regard Indra as important, even then, we have no use for Indra." We have no cities, no nation (country), the villages and houses are also not ours'. Indra, is the protector of vast universes; the cause of rains; the enjoyer of all sacrifices and is also the celestial deity of all the four quarters. But, with all these 4 "great" symbolic features of glory and greatness, Lord Indra is not useful at all for us even through one of these glories! (i.e. all his glory is useless for us). As we have no "cities" (NAGAR), we have no use of Indra, who is the protector of the various worlds! We have no "country" either and as such we do not need the help of Indra, who is the controller of this vast world. We have no villages also, so we do not need Indra's help for showering "rains" in our farms! (as we have no farms). We also do not have fear, like those, who perform the fire worship of "Agnihotra" as a possibility of Indra not accepting the "offering" made to him, in this fire (i.e. as we do not perform this fire worship). As we have no homes of our own, we do not need the help of Indra and others, for the purpose of recognizing the various quarters etc. We are residents of these forests. In the scriptures, it is said, that there is no master or rules for these forests. "Oh father" - this type of addressing made by our Lord, denotes His love for Nandagopa and also is the indicator of reality. "We always stay in mountains. The green trees and foliage are considered as Vaishnavās and Lord Vishnu is considered as the Lord of the mountains - this has been told in the Vedas. Hence we should do only the sacrifice to please the devotees of Vishnu". (VAISHVAVA YAGNA).

तत्र विष्णोर्द्वयमङ्गं— ब्राह्मणा गावश्च, मन्त्रा एकत्र प्रतिष्ठिता हविरेकत्र. अद्रिर्गोवर्धनः स्वयमेव देवतातो वैष्णव एव यागः कर्तव्य इति वक्तव्ये गवां

ब्राह्मणानामद्रेक्ष्य मख आरभ्यतामित्याह तस्मादिति.

तस्माद् गवां ब्राह्मणानामद्रेक्ष्यारभ्यतां मखः ।

य इन्द्रयागसम्भारास्तैरयं साध्यतां मखः ॥२५॥

VERSE 25 Meaning: "Therefore, please start the sacrifice to propitiate the cows, the Brahmins and the Govardhana mountain. Whatever materials which you have all gathered, up to now, for the performance of this "Indra sacrifice", please use the same materials to worship this king of mountains (GIRIRAJA = the Govardhana mountain)".

श्रीसुबोधिनी : यदि युक्तिरेव प्रमाणं तदा श्रुत्यनुसारिण्येषा भवतीति गिरिवनेचरणामेष एव याग उचितः. चकारादङ्गदेवताः सर्वा एव वैदिक्यः परिग्राह्याः. अयमिति गोसवात्मकः. "अयाजयद् गोसवेने"तिवाक्याद् गोसत्रादयमतिरिक्त एव लौकिकोऽस्य विधानं भगवानेव वक्ष्यति. अनेनैतद् ज्ञापितंयुक्तिसिद्धमपीश्वरयुक्तिसिद्धमेव ग्राह्यं नतु लौकिकयुक्तिसिद्धमिति. नन्विन्द्रार्थं द्रव्याणि सम्पादितानि कथमेतैरन्यसाधनं? तत्राह य इन्द्रयागसम्भारा आज्यादयस्तैरेवायं मखः साध्यतां, मखपदेन च सर्वदेवोपकारो ज्ञापितस्तत्र त्वेक एवेन्द्रस्तुष्यतीति. अज्ञानात् कृते सर्वत्रैवं व्यवस्था— अन्यस्मै दत्तमपि हविराच्छिद्यान्यस्मै देयमिति. "यस्य हविर्निरुप्तं पुरस्ताच्चन्द्रमा अभ्युदेति त्रेधा तण्डुलान् विभजेद् ये मध्यमाः स्युस्तानग्नये दात्रे पुरोडाशमष्टाकपालं निर्वपेद् ये स्थविष्ठास्तानिन्द्राय प्रदात्र" इत्याद्यभ्युदयेष्टौ कालभ्रमात् प्रवृत्तेष्टिरन्यथा क्रियते तथा प्रकृतेऽपि युक्तिभ्रमादिन्द्रार्थमपि सम्भृता अन्यार्थमेव कर्तव्याः ॥२५॥

SRI SUBODHINI: "In this sacrifice for propitiating the devotees of Lord Vishnu, there are two main divisions viz. the Brahmins and the cows. The Brahmins are established in the sacred chanting (Manthram) and in the cows, all the ingredients for this sacrifice viz. milk, curd, ghee etc.) are present. The Govardhana mountain is a

celestial deity by itself. Hence we should perform only the sacrifice, to worship the Vaishnava devotees."

If, from the angle of a good idea, we examine this suggestion of our Lord, indeed, this Holy advice is as per the Vedas only. Hence, it is appropriate to conduct this sacrifice, for those who live and move about in mountains and forests. The Lord desired to do this sacrifice as a "GOSAVA" - using the ingredients/materials as supplied by the cows. Our Lord would give the various instructions to complete this sacrifice also. Through this, our Lord also indicated, that, if they were not going to follow the rules of conducting this sacrifice, as per the Vedic injunctions, then they should follow what our Lord would tell them to do - and never ever go by their own "worldly" (LOUKIK) concepts and ideas.

A doubt may arise here as to how the materials which were gathered for Indra's sake, can now be used for propitiating another? Answering this the Lord said, "Please use all these ingredients, gathered for Indra Yaga to conduct the "sacrifice" (Makha) - meaning that "please do a sacrifice which will propitiate all the celestial deities and not only Indra". This is the real meaning of the word used in this verse viz. "sacrifice" (MAKHA).

Actions performed through ignorance always lead to such a mess and confusing situation. Hence our Lord desired to make the people of Vraja do this sacrifice, in a proper way. In the Vedas, this practice of giving the "oblations" intended for specific deities, has been modified and sanction has been given to offer these "oblations" to other deities also. The Vedas say, "For whichever deity, the "oblation" has been already consecrated but on the rise of the Moon, this "oblation" should be divided into

three parts and the "middle" portion should be offered to the "fire of Ashtakāpala Purudasa", the heavier division of grain (or oblation) should be given or offered to Lord Indra." In this way, according to the circumstances/situations, the Vedas have indeed provided for changing the actual practices while performing the various Vedic sacrifices. "Hence due to wrong ideas, all of you have gathered materials for performing the Indra Yaga. Now use all of these to propitiate this Govardhana mountain - GRIRĀJA."

[YOJANA: "Nandagopa" represented Lord Vishnu, "Barsania" mountain represented Lord Siva and Lord Brahma and the Govardhana mountain is Lord Vishnu Himself, this has been told in the Puranas.]

तस्माद् यागादत्र विशेषमाह पच्यन्तामिति.

पच्यन्तां विविधाः पाकाः सूपांताः पायसादयः ।

संयावापूपशष्कुल्यः सर्वदोहश्च गृह्यताम् ॥२६॥

VERSE 26 Meaning: "Please prepare various items such as kheer, sweet dishes (Puaha), puries, jalebis and others. Please use all the milk for this sacrifice only. If not, please allow the calves to drink this excess milk."

श्रीसुबोधिनी : लौकिकोत्सवपुरःसरे तु प्राकृतानां महानुत्साहो भवतीति स्त्रीणामप्यत्रोपकारो भवतीति च. **विविधाः पाकाः** भर्जनजल-पचनतैलघृतदुग्धदध्यादिषु च पाकाः परिगृहीतास्तेन नानाविधानि भक्ष्याणि सेत्स्यन्ति. तेषां सर्वेषामन्ते **सूपः** कर्तव्यः. पक्वान्नादीनां करणे भूयान् कालो लगत्यतः प्रथमतः **सूपकरणे** सोऽम्लतामापद्यते. **पायसं** हि बहुदुग्धेऽल्पीयांसस्तण्डुला दत्ता अल्पाग्नावेव पच्यमाना महता कालेन पच्यन्त इति पायसमादौ कर्तव्यम्. अथ वा देवानां प्रथमतः पाको, मध्ये लौकिकानां महतां, प्राकृतानां सूपमात्रमिति. ततो यत् कर्तव्यं तदाह- **संयावो**

गोधूमचूर्णसारांशाः पूर्वदिवस एव पच्यमाना महता कालेन सिद्धा भवन्ति;
 सोऽपि ग्राह्यः. अपूपः गुडमिश्रितचूर्णनिष्पादितपाकः स्नेहद्रव्येषु. शङ्कुल्यो
 नालाकारेण भ्रमद्वर्तुला भक्ष्यविशेषः. सर्व एवाद्यतनो दोहो गृह्यतां दुग्धस्य
 विक्रयादिविनियोगो न कर्तव्यः. चकारादशक्यं वत्सेभ्य एव देयमिति ॥२६॥

SRI SUBODHINI: When a "festival" has to be celebrated, ordinary people show great zeal and enthusiasm. The women also participate with gusto and happiness and they render a lot of service as they can participate in these festivals. A lot many varieties of food items which are cooked in water, other items which are fried, mixed with curd, ghee and various milk sweets and dishes, were to be made, along with "Dal" (SUPA). "As these food items take a lot of time to prepare, if the "Dal" is prepared much earlier, then it becomes "sour". "Payasam" takes a lot of time to prepare - as the same is prepared with a lot of milk and a very small portion of "rice", and over a slow "fire". Hence this "Payasam" should be cooked first and not the "Dal"! Otherwise, please prepare the dishes intended for the celestial deities. Thereafter prepare the food intended for the noble Mahatmas and at last prepare the food intended for the public (Dal only for them)".

Our Lord tells them what to do further also. The "kheer" to be made through the broken wheat takes a lot of time to be prepared. "Hence please start cooking this one day in advance and prepare the same. Please prepare "malpuah" (done through frying in ghee). Please prepare "jalebi" and other dishes also. The entire milk available today, at Vraja, should be used during this festival. Nothing should be sold. If the "milking" of the cows becomes impossible, then let the calves drink this milk."

हूयन्तामग्नयः सम्यग् ब्राह्मणैर्ब्रह्मवादिभिः ।

अन्नं बहुविधं तेभ्यो देयं वो धेनुदक्षिणाः ॥२७॥

VERSE 27 Meaning: "Please propitiate 'fire' (AGNI) by proper offering of "oblations", through well-read and qualified Vedic Brahmins, observing all rules regarding the conduct of "sacrifices". Please give to these Brahmins, delectable and pleasant dishes and make them all happy, by giving them the cows as Dakshina (fees for performing the sacrifice)."

श्रीसुबोधिनी : ततोऽलौकिको देवानामर्थे होमः कर्तव्य इति सम्यग् विधानपूर्वकम्. ब्राह्मणाः स्वरूपत उत्तमा, ब्रह्मवादिनो ज्ञानतः. ततो होमानन्तरं, "प्रत्यक्षदेवता ब्राह्मणा" इति, तेभ्योऽन्नं बहुविधं पक्वान्नादिसहितं देयम्. वो युष्माभिः युष्माकं वैतत् कर्तव्यं, ब्राह्मणान् प्रति वो युष्मभ्यमिति. धेनवश्च दक्षिणात्वेन देयाः ॥२७॥

SRI SUBODHINI: "With a view to make the celestial gods happy, we should perform the "supernatural" (ALOUKIK) sacrifice. Let this be performed by devout Brahmins, who are fully conversant with the Vedic rules and regulations and who also practice them, in their daily lives, and let the "fire" (Agni) become satisfied through proper performance of this sacrifice. After this sacrifice, let the Brahmins be given various types of food as these Brahmins are "living celestial deities" (PRAKTHYAKSHA DEVATA). The cows should be offered as "DAKSHINA" or the fees for the performance of this sacrifice.

[YOJANA: What is the meaning of the words, "supernatural sacrifice"? (ALOUKIK HOMA). Whatever is written in the scriptures and Puranas represent the "LOUKIK" or the "worldly" way of doing "sacrifices". Hence the word "supernatural" is used to denote the performance of such "sacrifices" which have been prescribed in the "Vedas".]

ततोऽन्येभ्यो देयमित्याहान्येभ्य इति.

अन्येभ्यश्च श्वचाण्डालपतितेभ्यो यथार्हतः ।

यवसं च गवां दत्त्वा गिरये दीयतां बलिः ॥२८॥

VERSE 28 Meaning: "Please give food to everyone - including the Kshatriyas and the Vaishyas. After this please give food to dogs, chandalas, the fallen (poor) people and others also, as per the appropriate rules of conduct. Please feed the cows with green grass and do the worship of this Govardhana mountain and offer oblations and food (to this mountain)."

श्रीसुबोधिनी : क्षत्रियवैश्यादिसर्ववर्णेभ्यस्ततः श्वचाण्डालपतितेभ्यश्च एते बहिर्बलिभुजोऽतोऽन्ते दैवतत्वात् निरूपिताः "श्वचाण्डालपतितवायसेभ्यो बलिरिति. परं यथायोग्यम्. ततो गोभ्यो यवसं देयं चारणार्थं न प्रस्थापनीयास्ततो गिरये पर्वताय बलिर्देयः; सर्वमेवान्नमुत्तमं पर्वतसमीपे राशीभूतं कर्तव्यम् ॥२८॥

SRI SUBODHINI: In this verse, the Lord says that "you should give food to others also. Please give to the Kshatriyas, the business class, and others also. Food should be given to the dogs, the chandalas and the other poor people also. All of them accept food, which has been used for the "sacrifice" (Bali) and they eke their livelihood through this. In fact, later, all of them have been described as symbolizing the celestial deities. "Please give food to the dogs, to the chandalas, the poor (fallen) people and to the cows also (as Bali - and this is the prescribed system). But this "offering" to these persons/others should be done as per their "deserving" (status) nature. Please give grass to the cows, please do not send them to the forest for grazing (i.e. do not give them any trouble). Then please worship the Govardhana mountain and offer the "best" offerings (food items) to this mountain."

स्वलङ्कृता भुक्तवन्तः स्वनुलिप्ताः सुवाससः ।

प्रदक्षिणं च कुरुत गोविप्रानलपर्वतान् ॥२९॥

VERSE 29 Meaning: "After this, please have your own food; then all of you dress yourselves with the "best" clothes and ornaments and also apply fragrant sandal paste to yourselves. After this please circumbulate (Pradakshina) the cows, the Brahmins, the fire and the Govardhana mountain."

श्रीसुबोधिनी : ततः सर्व एव वयं स्त्रियो बालाश्च स्वलङ्कृता भुक्तवन्तः कृतभोजनास्ततश्चन्दनादिलेपनयुक्तास्तत उत्तमकञ्चुकादिवस्त्राणि परिधाय गोवर्धनस्य प्रदक्षिणं कुरुत, चकाराद् वृन्दावनस्यापि. गवां विप्राणामग्नीनां च प्रदक्षिणं कर्तव्यम्. पर्वता अन्येऽपि तत्समीपस्थाः, आचाराद् गोवर्धन एव वा ॥२९॥

SRI SUBODHINI: "Then all of us, males, females and children wear beautiful clothes and ornaments, have our food and apply sandal and other fragrant paste/ materials on our body. By wearing the very best of our clothes, let us all circambulate the Govardhana mountain, Sri Brindavanam, the cows, the Brahmins and the fire. We may circambulate the other mountains situated near the Govardhana mountain, as per our traditions and rules of right conduct."

ननु किमेतद् वैदिकं, वैदिकादिष्वन्यतरदाहोस्विद् युक्तिसिद्धं? केवलयुक्तिसिद्धत्वे पूर्वयुक्तिसिद्ध इन्द्रयाग एव कथं न क्रियत इत्याशङ्क्याहैतद् मम मतमिति.

एतन्मम मतं तात क्रियतां यदि रोचते ।

अयं गोब्राह्मणाद्रीणां मह्यं न दयितो मखः ॥३०॥

VERSE 30 Meaning: "Oh! My respected father! This is my only suggestion. If it meets with the approval of all

of you, you may celebrate this festival, as per my suggestion. This sacrifice (if this is done as per my suggestion) will definitely please the cows, the Brahmins, the Govardhana mountain and also Myself."

श्रीसुबोधिनी : भवद्भिरिन्द्रो वाहं वा परिग्राह्यो. मत्परिग्रह एतन्मम मतं कर्तव्यमिन्द्रपरिग्रहे त्विन्द्रयागः कर्तव्यस्तात इति सम्बोधनादत्र स्नेहोऽप्यधिकः सेत्स्यत्यतः क्रियताम्. तथापि निर्बन्धेन न कर्तव्यं, तथा सत्यश्रद्धया कृतमकृतं स्यात्. किञ्चायं यागो गवां ब्राह्मणाद्रीणां मम च दयितः, चकाराद् देवानामपि प्रियश्चायं यागो यतो मह्यं मत्सम्प्रदानकमेव. एवं सर्वथा तत्परित्यागेनैतत् कर्तव्यमिति ज्ञापितम् ॥३०॥

SRI SUBODHINI: Here, a doubt arises as to whether this type of "sacrifice" which our Lord had told them to perform, is "conforming" to the Vedic rules and specifications or is it one of the many "sacrifices" mentioned in the Vedas or is it only according to one's own intelligence (one's own idea). If this was only a bright idea (based on one's views only), then will it not be right and proper to perform the traditionally handed over "Indra" sacrifice? This doubt is answered by this verse. Our Lord is asking his father Nandagopa "would you all accept the view that Indra Yagna should be performed or would you go by My word or advice? Would you like to make Me happy and joyful, by celebrating the festival of "ANNAKOOTA"! If all of you want to go by My advice, then I am preferring that we should also perform the worship of this Govardhana mountain. But if you all opt for the side of Indra, then you may perform the Indra Yagna. Oh! My beloved father! (Our Lord used these "loving" words to indicate that "all of you will get blessed with more love for Me, if you go by my advice"). Hence all of you do only what I have told you. Please, of course take care not to do all I have told you, just because I have told you so or to fulfill My own

desire; because if you were to perform all these ceremonies, with this view, then you will not do these ceremonies with sincerity and discipline, which is as good as not doing them at all! This sacrifice, the cows, the Brahmins and the Govardhana mountain are very dear to Me. All these are loved by the celestial deities also. Because all these ceremonies will be done only to please Me i.e. for My sake!" In this way, our Lord indicated that their duty consists in giving up the Indra sacrifice, once and for all.

हृदयपूर्वकं भगवता ज्ञापितमिति तेषां हृदये समागतमिति वदन् तथा कथने हेतुमाह कालात्मनेति.

॥ श्रीशुक उवाच ॥

कालात्मना भगवता शक्रदर्पं जिघांसता ।

प्रोक्तं निशम्य नन्दाद्याः साध्वगृह्णन्त तद्वचः ॥३१॥

VERSE 31 Meaning: "Shri Sukadeva said "Our Lord, who symbolizes the Divine factor of time (Kala) desired to remove the "ego" of Indra. On hearing our Lord's words, Nandagopa and other Gopas, congratulated and praised our Lord, profusely and accepted His advice, with great cheer and admiration."

श्रीसुबोधिनी : अयं दुष्टराकरणार्थं कालात्मा जन्तः कालस्यात्माधि-
दैविकरूपोऽन्तर्यामी वा जातः. तादृशोऽपि न स्वरूपात् प्रच्युत इत्याह
भगवतेति. तथाकथने हेतुः शक्रदर्पं जिघांसतेति, गर्वस्तस्य
दूरीकर्तव्यस्तदुपकारार्थं समागते भगवति तेनावश्यमनुवृत्तिः कर्तव्या. तथा
सति लीला पुष्टा भवति भूयांश्च निरोधः कर्तव्यो न भवति. अनुवृत्त्यकरणं
च गर्वादः ऐश्वर्यं च तत्र हेतुः. अधिकारित्वात् तत्र निराकर्तव्यमतो
भ्रमशास्त्रप्राप्तमेव तस्य निराकृतवान् अतस्तेन प्रोक्तं निशम्य साधनं श्रुत्वा
मुख्या एव नन्दाद्याः साधु तद्वाक्यं यथा भवति तथागृह्णन्त तदुक्तार्थोऽङ्गीकृतः
॥३१॥

SRI SUBODHINI: Our Lord's advice was given with a pure and truthful heart and this instruction of our Lord went deep into their hearts and inner-mind. For the destruction of the wicked only, our Lord has taken the form of "time" (Kala). Our Lord is the "indwelling" principle (ANTARYĀMI) or the "Atma" (soul) of "Kala" or "time". Just because, our Lord has now symbolized the "Kala" or "time", there is no reduction or effect on His original "Moolaroopa" (Divine form). This is denoted clearly by the word "through our Lord" (BHAGAVATA). In this way, the words of our Lord, have been indicated, as it was our Lord's desire to remove the "ego" of Indra. In fact our Lord wanted to shower His grace and compassion on Indra and for this, it was necessary to eradicate the "ego" of Indra. On the advent of our Lord, at Brindavanam, it was indeed necessary and right for Indra also to have come and followed our Lord and pay his respects to Him. Of course this Divine Leela would have got completed and there would not have been the necessity to do the "special Nirodha Leela" which the Lord will enact very soon. But Indra, due to his pride created by his wealth or "Aishwarya", did not follow the instructions of our Lord. Indra is a deity to whom our Lord had given much authority and our Lord felt that Indra need not be dispossessed of His Aishwaryas or opulence, for just removing his "ego". So our Lord removed Indra's "ego" only through His Divine Leela. Due to this reason, on listening to our Lord's words and the system of worship told by Him, Nandagopa and others, praised our Lord's suggestions and accepted to do likewise.

श्रीसुबोधिनी : अन्यथा "अविनाशकालोऽयं कालः" इति श्रुत्वा

प्राज्ञैः सहितः स्वयं कालः कालोऽयं कालः इति श्रुत्वा

ततस्तथैव कृतवन्त इत्याह तथा चेति.

तथा च व्यदधुः सर्वं यथाह मधुसूदनः ।

वाचयित्वा स्वस्त्ययनं तदद्रव्येण गिरिद्विजान् ॥३२॥

VERSE 32 Meaning: "All the Gopas made the preparations as per our Lord Madhusudana's advice only. After chanting, firstly, the benedictory verses, they worshipped both the Govardhana mountain and the Brahmins, with all the materials, they had gathered (for Indra's worship)."

श्रीसुबोधिनी : विधानपूर्वकं कृतवन्त इति वक्तुं वाचयित्वा स्वस्त्ययनमित्युक्तवान्. स्वस्तिवाचनं पुण्याहवाचनं, ततः पूज्यानामर्चा ग्रहाणामिव निमन्त्रणप्रायमेतत् ॥३२॥

SRI SUBODHINI: They all did what our Lord had told them to do! They observed all the rules of these ceremonies, very scrupulously. In the verse, it is said that they chanted, at the first instance, the benedictory verses, i.e. they chanted the "Punyahavāchan" (purifying and benedictory verses) and worshipped all those who were worship-worthy! They followed correctly the system of invoking all the "planets" and other deities.

उपहृत्य बलीन् सर्वानादृता यवसं गवाम् ।

गोधनानि पुरस्कृत्य गिरिं चक्रुः प्रदक्षिणम् ॥३३॥

VERSE 33 Meaning: "As per the instructions of our Lord, they offered "oblations" (BALI) to all the planets, the celestial deities of all the four quarters and made the cows happy, by feeding them with fresh green grass. Then they followed the cows and their calves, in circambulating the Govardhana mountain."

श्रीसुबोधिनी : ततः सर्वानेव बलीनुपहृत्य ग्रहेभ्यो दिग्देवताभ्य-

स्तदङ्गेभ्यश्च यथोक्तप्रकारेण बलीन् दत्वा पूजाप्रकारानुपहारांश्च. ततः स्वयमत्यादरयुक्ता गोधनान्यग्रे कृत्वा गिरिं प्रदक्षिणं चक्रुः प्रकर्षेण दक्षिणो यथा भवति तथा. यद्यपि सामान्यकथनेनैव विशेषः समायाति तथाप्यनूनातिरिक्तं कृतमिति वक्तुं विशेष उच्यते ॥३३॥

SRI SUBODHINI: After completing the obligatory offerings of "Bali" (offerings to the various celestial and other deities) they propitiated and worshipped the planets, the celestial deities of the four quarters and all their Divine parts, as per the directions of our Lord. then they all bedecked themselves, placed the cows in the front and began to circumbulate the Govardhana mountain. They kept the "Girirāja" mountain on their right side, when they circambulated. Here the act of "circambulation" has been emphasized, so that it's glory and greatness can be highlighted and that, everything was done as per the instructions of our Lord.

प्रदक्षिणायां विशेषमाहानांसीति.

अनांस्यनडुद्युक्तानि ते चारुह्य स्वलङ्कृताः ।

गोप्यश्च कृष्णवीर्याणि गायन्त्यः सदद्विजाशिशः ॥३४॥

VERSE 34 Meaning: "The Gopas, who were fully adorned with beautiful dresses and ornaments, beautified the carts of the oxen. The Gopis who were all seen beautifully dressed up in several different types of attractive dresses, now, got on to these carts and began to sing the glory of the Divine Leelas of our Lord. They all now began to circambulate the Govardhana mountain. The Brahmins also were mighty pleased and they chanted auspicious and benedictory blessings."

श्रीसुबोधिनी : अन्यथा क्लेशः स्याद् भगवत्परता च न स्यादतोऽनांस्यनडुद्युक्तानि कृतानि. ततोऽनांस्यलङ्कृतान्यनडुहश्च. ते

गोपालास्तान्यारुह्य चकारादनारुह्याप्यन्यानारोप्य सुष्ठुवलङ्कृता जाता येऽलङ्कारा अधो न भवन्ति. गोप्योऽप्यारुह्य प्रदक्षिणं चकुरिति सम्बन्धः. चकारादन्याश्च स्त्रियः, कृष्णस्य सदानन्दस्य स्वार्थमेवावतीर्णस्य वीर्याणि पूतनानिराकरणादीनि गायन्त्यो जाताः. अनेन कर्मण्यङ्गवैकल्यं च निराकृतम्. सत्यो द्विजाशिषश्च जाताः, सतां द्विजानां सतां वा भगवदीयानां द्विजानां च. अनेनास्मिन् यागे ब्राह्मणानामतिसन्तोषः स्त्रीणां चेति निरूपितम् ॥३४॥

SRI SUBODHINI: If they were not to go, sitting on the carts, they would have had to exert themselves and due to this strenuous efforts, their minds will not be fixed and concentrated on the Lord. Hence, carts were bedecked and made ready. Both the carts and the bulls were also beautified/bedecked. Gopas bedecked themselves with beautiful dresses and other ornaments and sat on the carts. Some Gopas walked also. They had worn the ornaments in such a way that these ornaments could not fall on the ground i.e. the ornaments were well secured. In the same way, the Gopis and the other ladies also, got dressed themselves up with beautiful dresses and ornaments and sat on the carts for circambulating the Govardhana mountain. They now sang the Divine Leelas of our Lord like the destruction of Pūtana etc. having considered themselves as being lucky as they thought that the Lord had manifested for their sake only - the Lord who is always Blissful - SADĀNANDAROOPA. By telling like this, the absence of any "blemish" in this entire sacrifice is indicated (as chanting the Divine Leelas of our Lord completes perfectly all the types of ceremonies and rituals). The words and blessings of the noble Brahmins (devotees of our Lord) became truthful. All these indicate, that the Brahmins and the women of Vraja became extremely satisfied, with this sacrifice.

ते हि प्राकृता गोपाला दृष्टमेव मन्यन्तेऽतो विश्वासार्थं रूपान्तरं
कृतवानित्याह कृष्णस्त्विति.

कृष्णस्त्वन्यतमं रूपं गोपविश्रम्भणं गतः ।

शैलोस्मीति वदन् भूरि बलिमादद् बृहद्वपुः ॥३५॥

VERSE 35 Meaning: "Our Shri Krishna, with a view to instill confidence in the minds of the Gopas, increased His Divine form and established Himself on the top of the Govardhana mountain. "I am the Govardhana mountain" - saying like this, our Lord began to consume the limitless varieties of food items." (Placed before the Govardhana mountain.)

श्रीसुबोधिनी : अत्यन्तमन्योऽन्यतमोऽस्माद् रूपादतिविलक्षणोऽतिस्थूलो रूपान्तरमेव. तत् पर्वतस्याधिदैविकं रूपमिति पक्षं व्यावर्तयति तुशब्दः. गोपानां विश्रम्भणं विश्वासं गतः विश्वासो यत्र तादृशे रूपे, दृष्ट एव तेषां विश्वास इति. विश्वासो भगवद्विषयक इति तमादत् तं बलिं बुभुजे तदा गोपैः कस्त्वमिति पृष्टः शैलोस्मीति वदन्. इतिशब्दः प्रकारवाची- कञ्चित् प्रति गोवर्धनोस्मीति कञ्चित् प्रति शैलोऽस्मीति कञ्चित् प्रति पर्वतोऽस्मीत्येवं वदन्. एवं भूरिबलिमादत् पक्वान्नादिकं बहु भक्षितवान् पर्वतस्थान् सर्वानेव तर्पितवान् ॥३५॥

SRI SUBODHINI: These Gopas were innocent, worldly (illiterate) people. They will believe only on those things which they can actually see. With a view to instill in them confidence and faith, our Lord took the help of His another Divine form! In comparison to His own beautiful form, now, our Lord appeared in a very big form, which was "special" and very expansive (vast). This was our Lord's another form only. Will this be the Divine celestial form of this Govardhana mountain? Removing this doubt the word "TU" (yes indeed) is used, through which, all the Gopas got full and firm faith/confidence.

They could believe only in those, whom they can actually see with their own eyes. Hence, this faith and confidence pertained to our Lord only. Our Lord taking another huge form, began to eat all the food. When the Gopas asked Him, "Oh Lord who are You?" Then our Lord answered them that, "I am the Girirāj Govardhana mountain". The word "ITI" (in this way - yes) denotes our Lord's different replies viz. to some He told, "I am the Govardhana mountain" - to some He told "I am this mountain" and to some, He told "I am this" etc. By telling like this, He ate all the food and made all the "persons" living on the mountain, very happy.

[YOJANA: This huge form was not the celestial Divine form of the Govardhana mountain. This was the Divine form of Shri Purushottama, who is our Lord only, of this path of pure grace. Here we should understand, that both Shri Purushottama, who was already established (living) in this mountain and our Lord Shri Krishna, ate the food together - as both the forms are one only! In fact, through the form of Nandagopas's son, our Lord requests the Gopas to worship the Govardhana mountain and He also worships the celestial Divine form of this mountain. Although our Lord had taken the role of an instructor, Nandagopa always regarded our Lord as his son only. Now the paradox of paradoxes happened. Nandagopa began to pray to the huge Divine form, manifested by our Lord, on the top of the Govardhana mountain, for the protection of our Lord, whom he considered as his son only! Not only this, he made our Lord also worship this huge deity! That is why, following this very sweet practice, even today the Lord "NAVA NEETA PRIYAJI" worships the Govardhana mountain! - with a view to express this tender and beautiful feelings of our Lord!

Our Lord ate with Shri Purushottama, who was always present on the Govardhana mountain. Hence, due to this reason, with a view to describe the unique factor of the Lord in Gokulam and the Lord of the Govardhana mountain, eating in one place, Shri Gosainji (Shri Vithalnathji), with the permission of our Lord and as inspired by our Lord's orders, used to bring Shri Navaneeta Priyaji (the Holy Sri Vighraha worshipped by Shri Mahaprabhuji) and other Divine forms, from Sri Gokulam and during the festival of ANNAKOOTA, Shri Gosainji established all these Divine forms in the Govardhana mountain. All the Divine forms always ate together. As these two Divine forms of Shri Purushottama manifested in Sri Gokulam and Shri Govardhana mountain, ate the food together, the description of their Darsan also is separately done.

ततः केषाञ्चित् सन्देहोऽपि भवेदिति सर्वान् प्रदर्श्य नमस्कारं करोति.

तस्मै नमो ब्रजजनैः सह चक्रेऽऽत्मनात्मने ।

अहो पश्यत शैलोऽसौ रूपी नोऽनुग्रहं व्यधात् ॥३६॥

VERSE 36 Meaning: "Our Lord Shri Krishna, along with the people of Vraja, prostrated to His own Divine form, (now manifested on the top of the Govardhana mountain) and later, He told the Gopas, "Oh please see! The Govardhana mountain, has manifested Himself and has shown His compassion to us. This mountain can take any form whenever He desires to take."

श्रीसुबोधिनी : ब्रजजनैः सह तस्मै नमश्चक्र आत्मना स्वनैवात्मने स्वस्मै. आकारस्त्वत्र वैदिकप्रक्रियया लुप्तः. आत्मनेति द्वारान्तरनिषेधाय स्वरूपस्य करणता. तत्र तत्र स्थिता मायापसारितेति ज्ञापयितुमात्मन इत्युक्तम्. सर्वथा तदेवैतदिति वचनमप्याहाहो पश्यतेति. असौ शैलः सर्वात्मकत्वादानन्दमयस्य बीजस्य तथात्वादतस्तन्नाम्नैव व्यपदिश्यते.

them realize the glory and greatness of our Lord

पश्यतेतिप्रबोधनं विशेषज्ञापनार्थः; प्रमाणवस्तुपरतन्त्रेऽपि सावधानार्थं विधिर्युक्त एव. ननु शैलो गोवर्धनः पृथग् दृश्यते; कथमसौ शैल इति? तत्राह रूपीति, असौ रूपवान् कामरूपो ह्ययम्, अतो भवतां सन्तोषार्थमेतादृशरूपं कृत्वा भुङ्क्ते इत्यर्थः. एतदप्यानन्द एव सङ्गच्छते. किञ्च नोस्माकमनुग्रहं व्यधाद् दत्तार्थस्वीकाराद्, अन्यथा प्रदर्शयेदेवात्मानं न तु भुञ्जीत. न इति सामान्योक्तिर्नमस्कारवत् समर्थनीया ॥३६॥

SRI SUBODHINI: Some people can get a doubt also - hence our Lord prostrated to the Govardhana mountain, along with all others of Vraja. He prostrated to His own form only, He did not do this prostration, through another. He did it by Himself. Our Lord used His own Divine form to remove the Māya or illusion from various parts (which He thought was necessary). This is what is indicated through the word "ATMANE" (for His own sake). At all times "He is what is here" (i.e. our Lord has become the Govardhana mountain) - all these are indicated through the words "Oh please see"! *It is our Lord who has become this mountain as He is the Atma of everyone (SARVĀTMAK).* This Divine form of being present in everyone is the root-place and original seed of Divine Bliss and due to this only, our Lord's divinity is referred to through the description of this mountain. With a view to make them have "special spiritual knowledge" (VISESHA JNĀNA) only, our Lord told the Gopas "Please see" (by way of addressing). Although the knowledge about an object is subject to the existence of a proof, but with a view to alert and caution them, the Lord used this method of telling them to "see"!

The mountain of Govardhana was being seen by everyone as a separate entity. Then how can our Lord become the mountain? Removing this doubt, it is said that this mountain can take any form it likes at any time!

"Hence, with a view to satisfy you all (our Lord told them) this mountain has taken this form and eating the food offered to it! In fact our Lord, who is of the form of Divine Bliss, can also take any form which He desires - as He is the seed and the original cause of this universe - being the "Anandaswaroopa" (of Divine blissful nature). (The scriptures say "from this Ananda or Divine bliss only everything else and every being is born - ANANDĀD EVA KHALU IMĀNI BHOOTANI JĀYANTHE)". By accepting all the offerings, which we have dedicated, this Govardhana mountain has, indeed, done a great favour and blessing for us. He could have just given us the Darsan only and not enjoy the food offered by us." The word "on us" (NAHA) used here denotes that just like our Lord did prostrations to His own another form only, in the same way, we have conferred the blessing on ourselves only i.e. the Lord has blessed Himself only through the Govardhana mountain.

[LEKH: Every name denotes our Lord only i.e. it is the Lord who is being called by all these Names!

YOJANA: All the people of Vraja loved intensely only our Lord Krishna - as all their "Bhāva" or attitudes were centered on our Lord only. They never had entertained the idea or Bhāva of treating our Lord as "Bhagawan" or the Supreme Brahman or Shri Purushottama. In fact, if they were to worship another with the thought of God, then their "NIRODHA" in our Lord Shri Krishna will not be complete! Hence, with a view to stabilize their NIRODHA in Bhagawan and also to reorient their Bhāva or attitude towards His own Divine nature, the Lord made them worship the Divine form manifested on the top of the Govardhana mountain. With a view, again, to make them realize the glory and greatness of our Lord

(MĀHĀTMYA JNĀNAM), our Lord did the worship of the Govardhana mountain, by Himself. From this Divine Leela, all of them understood that the Lord who is situated on the Govardhana mountain is "Shri Purushottama", their Lord only! *Due to this reason only, the presiding deity of this Govardhana mountain viz. Shri Govardhana- girinatha, is the main Shri Purushottama of this system of grace (PUSHTI).*

A doubt may arise now as to why our Lord said, "I am the mountain" - as everyone was able to see the Govardhana mountain separately! *Answering this, it is said that the Lord is the mountain as the Lord is present as the Atma of everyone (SARVĀTMAKA) - and He has become all these Names and forms (NĀMA - ROOPA). This entire universe is permeated by our Lord - nay - our Lord has become this universe. "The Jiva attains the Anandamaya Atma" (ETAT ANANDAMAYA MĀTMĀNAMU-SANKRAMATI). From this Divine Atma only the "Akasa" or space was born - as also all the beings and everything else! In this way the "Ananda" or Bliss has been specified as the cause for everything and as such, being the cause for everything, the seed is "Ananda" or Divine Bliss! The seed is always one and never split and hence this "Ananda" also is always present, in its original pristine form in everything and everybody. In this way, being the cause of everything, our Lord is also the cause and form of this mountain. Hence to say "I am the mountain" on the part of our Lord is appropriate.*

Our Lord's deep humility comes out with the reference that as the Govardhana mountain. blessed everyone (as per our Lord's saying), He included Himself, as one of the people of Vraja, who was blessed by this mountain!

एवं तस्य स्वरूपमुक्त्वाग्रेऽपि भजनसिद्ध्यर्थं प्रार्थयतेत्याहैष इति.

एषोऽवजानतो मर्त्यान् कामरूपी वनौकसः ।

हन्ति ह्यस्मै नमस्यामः शर्मणे आत्मनो गवाम् ॥३७॥

VERSE 37 Meaning: "Those Beings who insult this mountain, get destroyed by this mountain, who can take any kind of form at will. All of you, come now, and let us all prostrate to this mountain, praying for the welfare of the cows and for all of us."

श्रीसुबोधिनी : अप्रार्थनायां बाधकं वदन्नवज्ञामात्रेऽपि बाधकमाहावजानतोऽवज्ञां कुर्वतः किमयं करिष्यतीति. मर्त्यान् मरणधर्मयुक्तानिदं महदनिष्टमिष्टानिष्टवार्ता दूरे; वस्तुतो हन्त्येव. तस्य हनने सामर्थ्यं प्रकारं चाह कामरूपीति, कामं यथेष्टं रूपवानतः शस्त्री भवति व्याघ्रो भवति सिंहो भवति. पलायनं त्वशक्यं यतः सर्वे वनौकसः वनमेवौकः स्थानं येषामित्यतस्तान् हन्त्येव. अहनन उपायमाहास्मै नमस्याम इति; अप्रतारणार्थमात्मानुप्रवेशः. हेतुवादोऽयमितीतरनिषेधे तात्पर्यान्नात्यन्तमाग्रहः कर्तव्यः. आत्मनः शर्मणे गवां च शर्मणे, व्याघ्रादीनामुभयोपद्रवजनकत्वात्. नमस्कार एव महतां प्रतिविधिः, तदाह हिशब्दः. एवमग्रेऽपि तथाकरणसिद्ध्यर्थमेतत्परित्यागे भयं च जनयितुं तथोक्तवान्. ईश्वरवाक्यात् तथैव च भवेत् ॥३७॥

SRI SUBODHINI: The difficulties, which one may encounter, for doing the prayer are also described as also the effects of insulting this mountain. Our Lord says that those who ignore and insult this mountain will definitely encounter terrible problems and even destruction - as this mountain can take the form of all kinds, at his own will. None can escape from this mountain as everyone lives in this forest only - as this mountain, sometimes is seen wielding weapons; sometimes it takes the form of tigers and lions! Hence, these wicked persons are destroyed only.

Our Lord is now telling the way, to escape the wrath of this mountain - "All of you, come now, we will all prostrate to this mountain". Our Lord is so humble that He includes Himself as one of those who will prostrate to this mountain. "We will prostrate for the sake of the welfare of our cows and all of us. Violent animals such as, lions and tigers, do give trouble to us, Gopas and to our cows also. If someone wants to douse the anger of a noble and great soul (MAHĀPURUSHA), then the easiest way for him is to fully prostrate to this mountain! - as these mountains are pleased by this one gesture of doing prostrations to them! Our Lord has desired that this festival of "ANNAKOOTA" should be observed, by the coming generations also - failing which "dangers" can arise. This is a word of caution from our Lord! One should, now clearly remember that, if anyone insults or ignores the Govardhana mountain, his destruction is certain!

एवं कारयित्वा बोधयित्वा च पुनः स्वस्थानं प्रापितवानित्युपसंहरतीतीति.

इत्यद्रिगोद्विजमखं वासुदेवप्रणोदिताः ।

यथा विधाय ते गोपाः सहकृष्णा व्रजं ययुः ॥३८॥

VERSE 38 Meaning: "In this way, as inspired by our Lord Vasudeva, and as per our Bhagawan's instructions, the Gopas completed this Vishnu Yaga, observing all the rules scrupulously, consisting of propitiating the Govardhana mountain, the cows, and the Brahmins. They went back to Vraja along with the result and effect of doing this Yaga viz. our Lord Shri Krishna!"

श्रीसुबोधिनी : अद्रिगोद्विजानां मखं वैष्णवमखं कृत्वा वासुदेवेनैव प्रकर्षेण नोदिता विशेषाकारेण तत्र तत्र तथा तथा बोधिता यथा यथावद् विधाय भगवदावेशेनैतत् कृत्वा पुनस्त एव गोपा भूत्वा फलसहिता व्रजं

ययुः स्वस्थानं प्राप्तवन्तः. अन्त प्रत्यापत्तिरुक्ता, अन्यथा तज्जनितमन्यदेव किञ्चित् फलं स्यादिति शङ्का स्यादतः प्रत्यापत्तिरुक्ता ॥३८॥

॥ इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे द्वितीये तामसप्रकरणेऽवान्तरसाधनप्रकरणे यशोनिरूपक-तृतीयाध्यायस्य स्कन्धादित चतुर्विंशोऽध्यायस्य विवरणम्॥

SRI SUBODHINI: The Gopas, as inspired by our Bhagawan Vasudeva (Shri Krishna) completed the Vaishnava Yaga, with full observance of all the rules regarding the performance of such Yagnas. This Yaga consisted of propitiating the Govardhana mountain, the cows and the Brahmins. They were able to complete this Yaga, as per the advice of our Lord, as our Lord, due to His endless compassion and grace, had bestowed on them, His own powers to complete this yoga.. Then the Lord withdrew His ingress from the Gopas after the completion.. They all came back to Vraja along with the "result" of this sacrifice viz. our Lord only! In the end it is said that these people of Vraja became like before. *This has been specially specified that there was no other result which they wanted or expected - as our Lord is Himself the "Phalaswaroopa" (the effect itself!).*

[TIPPANI: Here the word "Vāsudeva" is used to denote that the Lord purified the inner-minds of the Gopas, by making them into Satwa or harmony and He caused the rise of discipline and capacity to do various actions. Afterwards our Lord manifested Himself in their discipline and capacity and enabled them to do all this, without any difficulty or efforts! That is why the words used viz. "the ones who were inspired" (PRACHODITĀHA). Otherwise these words would not have been used. When they all returned, in the end, to

Vraja, the important persons were the Gopas only and our Lord receded Himself to an unimportant role! That is way it is said that the Lord's "ingress" (of His powers) in them was absent. The purport is that all these huge arrangements for the Yaga or sacrifice were done by these Gopas only due the power of our Lord bestowed on them by our Lord.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on Twenty four chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

॥ श्रीभागवतं-दशमस्कन्धं-पञ्चविंशोध्यायः ॥

CHAPTER XXV - CANTO-10 -

SRI BHĀGAVATAM.

हेतुशास्त्रमिदं यस्माद् दृष्टार्थमुपयुज्यते ।

अदृष्टार्थं तथा चान्यत् तद् ज्ञापयति निश्चितम् ॥ (१)॥

KĀRIKA 1 Meaning: "This is "HETU" scripture or "Sāstra". How? As the "result" of this sāstra is seen actually to be useful. In other words, when the result of any action is seeable actually by all (i.e. outside) - hence this sastra or scripture is called as "HETUSĀSTRA" - or "result oriented" scripture - like (the Gopas thought that) on the due performance of the Indra Yaga, there will be rains, due to the satisfaction of Indra and thus Indra makes all the worlds happy and prosperous. As there is a purpose, motive and result to be achieved, through the performance of a particular sacrifice/action, this is described as a HETU SĀSTRA! Conversely, when the 'result or effect' of any action is not actually clearly seeable, then that "Sāstra" is different from "HETUSASTRA" e.g. like the "results" of sacrifices such as "AGNISHTOMA", prescribed by the Vedas, are not

seeable clearly. Hence these Vedic injunctions are considered as in "opposition" to the clear-cut "HETU SĀSTRA". This is the appropriate determination between these two type of "Sāstras" viz. HETU SĀSTRA (PRATHYAKSHA SĀSTRA) and the non-HETU SĀSTRA (PAROKSHA SĀSTRA) i.e. between the Sāstra or system, wherein "results" are actually seen and the Sāstra or system where the "results" are hidden or not seeable.

[TIPPANI: Indra, on seeing the violation of his own sacrifice (i.e. being denied to), exhibits his power of destruction, immediately, hence the "results" of one's action are seen clearly by all.]

हैतुके फलभोक्तायमिन्द्रो विघ्नं चकार ह ।

वृष्टिरूपं ततः कृष्णः शैलधारी बभूव ह ॥ (२)॥

KĀRIKA 2 Meaning: "Indra is the enjoyer of this sacrifice, where the "results" are seeable clearly immediately. Indra showed His power, by sending the rains, with a view to create troubles. Due to this reason, our Lord Krishna had to lift the Govardhana mountain".

उभयोर्हेतुकत्वार्थमेवं भगवता कृतम् ।

निषिद्धभोगिनो बुद्धिर्नष्टा भवति सर्वथा ॥ (३)॥

KĀRIKA 3 Meaning: "As both the "Indra Yaga" and "Yaga for the mountain" are of the nature of conferring "seeable" results, our Lord, blocked the Indra Yaga and caused the conduct of the "Yaga of the mountain". The intellect of the one, who enjoys prohibited materials, always gets destroyed."

[TIPPANI: Although our Lord, could have protected the Gopas and Vraja, through many other methods, (i.e. many methods, which our Lord could employ through His power and these methods will be not seeable also), our

Lord employed the lifting of the Govardhana mountain, which can be seen by all, and protected all the people and others of Vraja. Why? Our Lord wanted to prove and substantiate, that both these "sacrifices" are "result-oriented" (HAITUKA). Nandagopa had desired to conduct this Indra Yaga, so that all of them can lead a happy life, through the grains (food) and other materials, being grown with the help of rains, which the "satisfied" Indra will shower. In the same way, our Lord also told them "We cowherds always live in forests and mountains, please start the sacrifice to propitiate the cows, the Brahmins and the mountains. As the cows and this mountain are the basis of our lives, we should conduct the sacrifice to please the cows and the mountains only and not conduct the Indra Yaga."

"Our Lord did like this" (EVAM BHAGAVATA KRUTAM) - meaning that Indra exhibited his "dangerous" nature on his Yaga getting blocked - this result was "seeable" - and the Lord also, in equal measure, resorted to a "seeable" solution, only to mitigate and remove the danger posed by Indra. In reality our Lord had told "I will protect through My own power" (GOPĀYE SWĀTMA YOGENA) - our Lord had protected them through His own Divine powers. But He wanted to show clearly to everyone, that He had protected them, through lifting the Govardhana mountain. The purport is that the Lord took the same form to lift the mountain and protect the people of Vraja, which He had taken earlier to consume the entire food offered to the mountain.]

इतीन्द्रस्य महामोहवाक्यान्याह विशेषतः ।

द्वाविंश ईर्यते कृष्ण इन्द्रेण विनिपीडितम् ॥ (४॥

व्रजं गोवर्धनं धृत्वा सम्यक् पालितवानिति ॥

KĀRIKAS 4 and 4½ Meaning: "With a view to explain this, Indra's supremely infatuated sayings have been very specially referred to in this 25th chapter. In this chapter, it is also explained, that our Lord Krishna had fully protected the Vraja, troubled by Indra, by lifting the Govardhana mountain."

पूर्वाध्याये इन्द्रयागभङ्गो निरूपितस्ततः क्रुद्ध इन्द्रो व्रजपीडार्थं वृष्टिं करोतीति निरूप्यते इन्द्र इतिदशभिः—

आदौ तस्य क्रोधमाहेन्द्र इति.

॥ श्रीशुक उवाच ॥

इन्द्रस्तदात्मनः पूजां विज्ञाय विहतां नृप ।

गोपेभ्यः कृष्णनाथेभ्यो नन्दादिभ्यश्चकोप सः ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Indra , on understanding the destruction of his own sacrifice, got very angry and upset on Nandagopa and other Gopas, who regarded our Lord Shri Krishna as their Lord and Swāmi (protector)."

श्रीसुबोधिनी : तदा गोकुलगमनसमय एव आत्मनः पूजां विहतां ज्ञात्वा, नृपेति सम्बोधनं राज्ञां तथात्वज्ञापनाय, गोपेभ्यश्चकोप. ननु गोपा अज्ञाः; कथं कोपस्तेषु? तत्राह नन्दादिभ्य इति, नन्दो हि महान्. तर्हि कोप उचित इति चेत्, तत्राह कृष्णनाथेभ्य इति, कृष्ण एव नाथो येषाम्. नन्विन्द्रः शुद्धसत्त्वपरिणामरूपः कथमेवं कृतवान्? तत्राह स इति, निषिद्धभागभोक्ता ॥१॥

SRI SUBODHINI: Indra got angry on understanding that his own Yaga has been destroyed. Through 10 verses, Indra's showering of destructive rains has been explained with a view to give pain and suffering to the entire Vraja. The entire and total destruction of the 10 characteristics of Indra viz. his 6 qualities of Aishwarya and the 4

"purushārthās" (goals of life) such as Dharma etc. have been explained, in these 10 verses.

क्रोधोद्यमौ च वाक्यानि चतुर्भिः सर्वनाशनात् ॥ (५)॥

पीडाहेतुफलान्युक्त्वा सन्धिमाहेतरेण हि ॥५½॥

KĀRIKA 5½ Meaning: "From the first verse, till the 10th, respectively, anger, effort, 4 sayings (words), the connection with the coming verses, the pain and suffering (of the Vraja people), the "motive" (HETU) and "result" (PHALAM) have been described."

SRI SUBODHINI: Firstly, the anger of Indra has been described. On reaching Gokulam only he understood about the destruction of his own Yaga and due to this, he got very upset. "Oh! King! (NRIPA) - is used by Shri Sukadeva to point out that, usually, the kings/rulers, behave like this, as their nature is such. Why did Indra get upset on these ignorant and innocent Gopas? Answering this, it is said, that the Gopas were "ignorant" people (AJNĀNI) but Nandagopa was their leader and he knew everything. Indra thought to himself, "Why did Nandagopa allow this to happen, as he is in the know of things? Was Indra right to get upset like this? Answering this, our Shri Mahaprabhuji says that these Gpas wer regarding Shri Krishna only as their "leader" (Swāmi), as Nangagopa and other elderly and wise Gopas had blocked the Indra Yaga, based on the words of Shri Krishna only. Due to this the main target for Indra's anger was only our Lord Krishna.

A doubt arises now that Indra is pure, a Satwik celestial deity and why did he, then do this? Answering this, it is said that Indra was consuming, for many years, prohibited food (not consecrated to our Lord), from the people of Vraja and due to this reason, his intellect had

been grossly polluted and destroyed. Hence he got very upset with our Lord Krishna.

न केवलं कोपमात्रं किन्तु प्रयत्नमपि चकारेत्याह गणिमिति.

गणं संवर्तकं नाम मेघानां चान्तकारिणाम् ।

इन्द्रः प्राणोदयत् क्रुद्धो वाक्यं चाहेशमान्युत ॥२॥

VERSE 2 Meaning: "Indra, considering himself as "Īshwara" (or the Lord) getting very angry and upset, instantaneously, sent the clouds named "SAMVARTAK", which usually are called to function (due to their very dangerous and diabolical nature) at the time of the "Pralaya" (final destruction of this universe), to shower violent and cruel rains on the entire Vraja and began to say, the following."

श्रीसुबोधिनी : गणो हि बहूनां सङ्घातो भवति, संवर्तकः प्रलयकर्ता, नामेति प्रसिद्धौ, अतः प्रसिद्ध एवायं संवर्तको गणः. समुदाय एव नाशशक्तिरिति पक्षनिराकरणार्थं प्रत्येकमपि मेघानां तथात्वमाह मेघानां चान्तकारिणामिति. अन्तकारिणां मेघानां गणं संवर्तकं च गणं प्रेषयामास; तथा सति प्रत्येकसमुदायाभ्यां सामान्यतो विशेषतश्च नाशो भवति. तस्याज्ञा कर्तव्येतिज्ञापनार्थमिन्द्र इति. "इदि परमैश्वर्ये"; परमैश्वर्यं प्राप्तस्य वाक्यमनुल्लङ्घ्यमतः प्राणोदयत् प्रकर्षेण तदैवाविचारं प्रेषितवान्. तत्र हेतुः क्रुद्ध इति. एवं तस्य मानसदोषमुक्त्वा वाचनिकं दोषमाह वाक्यं चाहेति. यतोऽयमीशमान्यहमेवेशस्त्रैलोक्यस्येति मन्यते. उतापि, वाक्यमप्याहेत्यर्थः. एतेनायुक्ततमत्वमुक्तं भवति ॥२॥

SRI SUBODHINI: Indra did not rest in peace, after getting angry only. He took further steps/efforts and this is explained in the following verse. The cluster of many groups is called as a "GANA" (big group). "Samvartak" is the name of a cluster of clouds, which is used, at the time of dissolution of this universe (Pralaya). They are

well known as very effective to be one of the caused for the destruction of this universe. In fact each of these cluster of clouds can cause the "Pralaya" and thus, their capacity to cause destruction is immense.

Indra now sent these type of clouds to Vraja. These clouds had to obey Indra's orders as Indra was full of opulence and power, and his orders can never be disobeyed. His very name denotes "great opulence" (PARAMA AISHWARYA) - the verb "IDI" in the name of Indra denotes this. Thus, without thinking about it deeply, Indra, on the spur of the moment sent these clouds to Vraja - as he was very upset and angry. After describing Indra's "mental blemish" of anger, his "blemish" of words of speech is being described now.

Indra thought that he was the master of all the three worlds. Hence, he did not stop at getting upset only, but began to tell and use wrong words also - thus making Indra commit a grave error and wrong act.

वाक्यमाह चतुर्भिः.

॥ इन्द्र उवाच ॥

अहो श्रीमदमाहात्म्यं गोपानां काननौकसाम् ।

कृष्णं मर्त्यमुपाश्रित्य ये चक्रुर्देवहेलनम् ॥३॥

VERSE 3 Meaning: "Indra said, "Oh see the pride of these Gopas, who are living in the forests, arising out of their wealth! These Gopas have insulted me, a celestial deity, bracing themselves based on the strength of an ordinary boy Krishna! What a surprise?"

श्रीसुबोधिनी : परम्परया सिद्धो हैतुको न त्याज्य आधुनिकस्त्याज्य इति मन्यते. अहो अत्याश्चर्यं - सर्वथा विवेकरहिता गोपाः कथमेवं मर्यादोलङ्घनं कृतवन्त इति स्वहृदय एवाह. श्रीमदस्य माहात्म्यमहो आश्चर्यं

यतः श्रीमदाद् ये गोपा देवहेलनं चक्रुस्तत्रापि न महान्तः किन्तु गोपा. न वा तेषां सत्सङ्गः सम्यग्देशस्थितिर्वा किन्तु काननौकसः. एतादृशानामपि श्रीमदं करोति ! ननु न श्रीमदात् तैरेवं कृतं किन्तु भगवद्वाक्यादतस्तेषां को दोष इति चेत्, तत्राह कृष्णं मर्त्यमुपाश्रित्येति. देवा अमर्त्या मनुष्या मर्त्याः. भगवान् सदानन्दोऽपि मनुष्यवेषं कृतवान्, तस्य परिग्रह एव तेषां दोषः. उप समीप आश्रयणं- न केवलं यागान्तरं कृतवन्तः किन्तु देवस्येन्द्रस्यैव हेलनं, तद्द्रव्यैरेव कृतमिति ॥३॥

SRI SUBODHINI: Through 4 verses, Indra's words are being explained. Indra was of the opinion that, the Gopas should not have given up the performance of the Indra Yaga, which was being traditionally performed. He also desired that the new Govardhan Yaga, should be abandoned. He told within himself only - what a surprise? That these inveterate ignorant Gopas have violated the orderly observance of the traditionally done sacrifice! The glory of the pride of wealth always created surprise and astonishment. "These Gopas, due to their pride of wealth (Goddess Laxmi) have ignored me - a celestial deity! Is this Krishna, a great and noble person? (Mahāpurusha?) He is only a cowherd boy. This Krishna has never had the companionship of the wise (Satsangha) and neither does he live in a famous place! He, after all, is a resident of this forest. Oh see! Even these petty people are made haughty and proud by wealth!

DOUBT: If it is told that the Gopas did not block the Indra Yaga due to their "pride of wealth" and they had stopped his Yaga only after listening to the words of Shri Krishna? Answering this, it is said, that Indra told, "these people have taken refuge in Shri Krishna, who is a human being" (after all). (KRISHNAM MARTYAMU-PĀSRITHYA). The celestial gods are immortal and the

humans are mortal. Our Lord is always blissful - even then, He has now put on a human garb. Indra said. "listening to the words of this human boy is only their "blemish". These persons have taken the help and nearness of Shri Krishna. These people did not even do another Yaga. They insulted me, a celestial deity - Indra - and not only this - they even offered all the materials, intended for me to Govardhana mountain, ignoring me completely. This is indeed a grave insult to me."

ननु भगवता कर्ममार्ग एव समीचीन उक्तः कथं दूष्यत इत्याशङ्क्याह यथादृढैरिति.

यथादृढैः कर्ममयैः क्रतुभिर्नाम नौनिभैः ।

विद्यामान्वीक्षिकीं हित्वा तितीर्षन्ति भवार्णवम् ॥४॥

VERSE 4 Meaning: "Like some foolish and unintelligent (dull) persons, after giving up the pursuit of right knowledge pertaining to ones own Divine self, (i.e. the spiritual path), these Gopas have now resorted, with a view to cross the uncrossable ocean of Samsara (of births and deaths), using, feeble and weak boats, which are for namesake only and incapable of crossing, consisting of performance of these Yagas (sacrifices) involving various rituals (Karmas)."

श्रीसुबोधिनी : अदृढैः क्रतुभिर्ये भवार्णवं तितीर्षन्ति ते मध्य एव निमग्ना भवन्ति. न हि स्वेन नीयमाना नौकया तरणं सम्भवति. सापि स्वकर्मण्येव प्रेर्यत इति द्विगुणः क्लेशः. तदाह कर्ममयैरिति, कर्मैव तेषां स्वरूपम्. तदप्यदृढं प्रायश्चित्तबाहुल्यात्. क्रतुभिरिति नाममात्रं यतस्ते नौनिभा नौकासदृशा दर्शनार्थमेव नौकातुल्याः. तान्यापि कर्माणि यदि चित्तशुद्ध्यर्थं कुर्यात् तदा भवतु वारादुपकारकत्वं; तदपि नास्तीत्याह विद्यामान्वीक्षिकीं हित्वेति. कर्म त्वविद्या; विद्यान्वीक्षिकी. अन्वीक्षणमन्वीक्षा श्रवणानन्तरं पुनरात्मानुसन्धानम्. "विद्यां चाविद्यां च यस्तद् वेदोभयं सहे"त्यत्र

केवलाविद्यायाः प्रतिषेधात् तदाह हित्वेति. यथा ते तितीर्षन्ति न तु तरन्ति तथैवैत ईश्वरवादं निराकृत्य केवलकर्मवादेन स्वनिर्वाहेच्छामपि न तरन्ति, निर्वाहं न प्राप्नुवन्त्यतः कृतस्य कर्मणो वैयर्थ्यात् तेन पालयितुं न शक्यत इति सुखेन तद्विघातः कर्तव्य इति भावः ॥४॥

SRI SUBODHINI: If some one were to ask Indra as to why he is now condemning this path of "Karma", when our Lord had praised the path as the very best and useful? Answering this, Indra now says that those people who perform "undetermined and unstable" sacrifices, people sink in the middle of the ocean itself. It is difficult to use these type of rituals as a stable and strong boat for crossing over to the other side. The "boat" consisting of these Karmas, is also inspired by "Karma" or actions only. Due to this, one experiences multiple difficulties. This is explained, in the verse, through the words "full of actions" (KARMA MA YAIHI). Karma is the real basis of these Yagas and even this is not strong or stable as one has to do a lot of "repentance and reparation" (PRĀYAS-CHITTAM) acts under this. These Karmas are for name-sake only, like a boat which is not a strong and sturdy boat - but resembles one and is for namesake only!

Even when "Karma" is done for the purification of one's inner mind and intellect, it is not that they will be really useful, as the purification, which is the goal, does not take place!

"Karma" is ignorance and real "Vidhya" or knowledge is "seeking and searching for one's Divine self" (through contemplating on the Divine Atma). In the Vedas it is said that, "One should learn and understand together both knowledge and ignorance". The nullification of "ignorance" in this Vedic dictum is referred to here through the

word "HITWA" (by giving up). Like these people are desirous of crossing this ocean of births and deaths - but are unable to achieve the same - in the same way, these Gopas, having given up the "Īshwaravāda" (that there is a Lord or God) are now eager to cross the ocean of Samsāra, whereas in reality, they, not only, will not cross this ocean, but even to continue to eke out a proper living will become impossible. Even the new Yaga (done to please the cows, the Brahmins and the Govardhana mountain is also a big waste" - as these cannot save the Gopas now. Hence, Indra seems to tell these violent clouds, "Please destroy all these people merrily and without any mercy".

तस्य भगवति दोषवशाद् विपरीता बुद्धिर्जाता, षड्गुणैश्वर्यसम्पन्ने षड्दोषवचनात्, तत्र भगवत ऐश्वर्यमप्रतिहतं; तदनुसारेणैवान्यत्रैश्वर्यं दूरीकर्तुं यथार्थान्येव वाक्यानुक्तानीन्द्रस्य तु बुद्ध्यनीश्वरस्तथोक्तवानित्यत आह वाचालमिति.

वाचालं बालिशं स्तब्धमज्ञं पण्डितमानिनम् ।

कृष्णं मर्त्यमुपाश्रित्य गोपा मे चक्रुरप्रियम् ॥५॥

VERSE 5 Meaning: "In the same way, the Gopas have taken refuge in Shri Krishna, who is just a human being, and who is a bragging urchin, a mere boy, proud (with no humility) thinking and considering Himself as a great and wise knowledgeable person, ignorant, and having done this unpleasant action against me."

श्रीसुबोधिनी : बहुभाषी वाचालः, अनीश्वर ईश्वरवद् वक्ता; वैराग्याभावो वानेनोक्तः, स्वार्थं बहूक्तवानिति. बालिशो ज्ञानरहितः, यस्तु वीर्यरहितोऽशक्यं कर्तुं वाञ्छति स तथोच्यते, ज्ञानाभावः स्पष्ट एव. स्तब्धोऽनम्रस्तादृशस्य कीर्त्यभावः स्पष्टः, विनीतस्यैव तथा. आत्मानमेव पण्डितं मन्यत इति पण्डितमानी, न तस्य श्रीः, विपर्ययो वा- कीर्त्यभाव एवानेनोच्यत इति.

अज्ञो ज्ञानरहितः स्पष्ट एव. मर्त्यो मनुष्यः, न स विरक्त ईश्वरो वा. कृष्ण इति प्रसिद्धः. एवं विपरीता बुद्धिरिन्द्रस्य. अथ वा कृष्णं सदानन्दमपि विपरीतषड्गुणं तत्त्वेनोपाश्रित्य भगवत्यपि विपरीतां बुद्धिं सम्पाद्य सर्वे गोपा अल्पबुद्धयो मेऽप्रियं यागभङ्गं कृतवन्तः. यदि भगवन्तं वा परमेश्वरं जानीयुस्तदापि न खेदः. वस्तुतस्तु वाचा अलं पूर्णं यत्र- यत्र वाग् न प्रवर्तते- स पूर्णः सर्ववेदकर्ता सर्वथा नाश्रितः किन्तूप समीपेऽल्पमेवाश्रित इति. किञ्च बालिनोपि शं सुखं यस्मात्- स हि शत्रुपक्षपाती रावणमित्रः; तस्यापि मोक्षदाता. बालमस्यास्तीति पुच्छवान् मर्कटः प्रतिपादितः. उत्कर्षस्तु- वेदानामप्यगम्यः कृपालुता (यां!) तु बालिनमपि मोचयति. स्तब्धो ब्रह्मभूतो, "वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वमि"ति श्रुतेः. यदि भगवान् नम्रः स्यात् सत्यादिलोकानां नाश एव भवेदतो भगवान् स्वयमनम्रोऽन्यान् नामितवान्. पण्डितान् मानयतीति पण्डितमानी विद्यावतः पूजयत्यतः पूजनार्थं विद्यामुपदिष्टवान्. न विद्यते ज्ञो, यस्मात् सर्वज्ञोऽयम्. यतोऽयं कृष्णः सदानन्दः, यत्र हि धर्मी तिष्ठति स धर्मसहित एव भवति, अतो गोपा मर्त्यं शरीरमुपाश्रित्य शरीरधारिणो भूत्वा. मेऽप्रियं न विद्यते प्रियं यस्मात्, न ह्यन्यस्ततः प्रियोऽस्ति, तं भगवन्तं कृतवन्तः ॥५॥

SRI SUBODHINI: Due to the blemish of his own intellect, Indra now got the "opposite view or intellect" (VIPAREETA BUDDHI) in our Lord Shri Krishna! Now Indra became, so audacious and angry that he began to nail 6 "blemish" on our Lord, who shines as the Shri Purushottama and Supreme Brahman, with 6 Divine qualities! Our Lord's "AISHWARYAM" (opulence) cannot ever be ended or destroyed (i.e. no one can ever hope to destroy this). In fact our Lord had uttered such words earlier with a view to remove the opulence of Indra. Indra's intellect had concluded that our Lord had no opulence or AISHWARYAM and due to this, he did not regard or consider our Lord Shri Krishna as the Lord and Ishwara of the universe. That is why Indra had spoken

such harsh words, unbecoming of him! - but it was due to his "blemish-full" intellect, that he dared to speak like this about our Lord! (Through this Indra says that the Lord has no AISHWARYA or opulence.)

Whatever is spoken far more than what is required is termed as "Vāchālan" ("talkative or bragging"), through this word our Lord was blamed by Indra, to be just "bragging" (one who attracts people and convinces them, through clever words). Indra accused our Lord, as lacking "Vairāgyam" (or renunciation) as the Lord has spoken so much (for justifying the Yagna for others than for Indra). Indra says that our Lord had spoken so much only to gain his selfish motives! Hence "Krishna is only a boy and without any Jñānam or knowledge" (Indra says that our Lord had boasted of achieving great feats, although, in Indra's opinion the Lord lacked the capacity to do this). Through this Indra accused our Lord as lacking Jñāna or spiritual wisdom.

Indra says that our Lord lacks in "humility" - thus showing that our Lord lacked "fame" or Yash (Keerti) - as only a humble person attains fame and recognition.

The one who considers himself as an "erudite and wise person" (Pandit) and gets "pride" in this, will never get the blessings of Goddess Laxmi. Or from the words used here viz. "Lacking humility" (STABDHA) and "considering oneself as a proud Pandit (PANDITĀBHIMANI) would respectively denote the absence of "Sri" (Laxmi) and "YASH" (fame) respectively (in our Lord). "AJNA" means "ignorant" or lacking knowledge. "MARTYA" means "mortal - a human being". "Shri Krishna is not a "recluse" (VIRAKTHA) nor an Īshwara". "He is just famous due to His name only - as Krishna" (or He is just

through which the Lord will continuously become Mine.

Krishna only - and not Lord or Bhagawan Krishna!). In this way, Indra got wrong and opposite knowledge about our Lord!

There are other meanings also. The word "Vāchālan" (bragging) may also denote the following. Indra thought within himself "These Gopas of the small intellects, having regarded, "the always Blissful Lord" as having the opposite 6 qualities and through this wrong perception, having got the "opposite knowledge" about our Lord, now have done one more wrong action - viz. these Gopas have prevented my Yaga from taking place and this is very unpleasant to me. If these Gopas had done this to me, after having realized that our Lord Krishna was indeed the highest Īshwara or Parameshwara, then I have no cause for worry or unhappiness. Our Lord is really the Supreme Truth, wherein the words will not be able to reach or touch Him - "VANHA + ALAM" (words cannot reach or attain our Lord - as the Lord is the originator of all the Vedas. These Gopas, now, without taking refuge in such an exalted Lord of the universe, have now taken refuge in a petty and small sacrifice only! They are "BĀLISAM" i.e. "even for Bāli" (brother of monkey Sugreeva) i.e. these people are prepared to give "SAM" (happiness) even to Bāli, who was a friend of Rāvana, who is an enemy of our Lord. thus the Gopas have taken the side of our Lord's enemies! But our Lord had given the benefit of "liberation" even to Bāli also! Thus through the words "VĀCHĀLAM" (bragging), the nature of our Lord being unreachable even by the Vedas has been indicated and through the words "Bālisam" our Lord's compassionate nature has been pointed out. (i.e. He who gives liberation even to a monkey!)

"He who is stationed in the space as the one like a mighty tree, stable and strong, through this Divine Purusha, this entire universe is filled up" - the Vedas say like this, indication that the word "STABDHA" denotes the Supreme Brahman! If our Lord was "humble" then the universes such as the Satyaloka and others would have got destroyed. Due to this reason only our Lord remains STABDHA - stable and powerful, so that all others are protected through His power and "humility" at this situation is counter-productive! He has to put His foot down "literally" to protect this entire universe and quell the proud and the mighty, if they resort to Adharma! How can our Lord achieve this, by remaining "humble"?

Our Lord is also the One who gives great respect to the wise persons (Panditābhimani = the one who respects or gives regards to Pandits or wise people). Our Lord worships those who are endowed with "Vidhya" or knowledge. That is why He gave instructions as to how to conduct this worship by giving the Gopas, the knowledge about it.

The word "AJNA" has also a different meaning - our Lord is such that there is no one else who knows (JNA) more than Him! - as our Lord is omniscient! As He is the Lord Shri Krishna of the eternally Divine blissful nature (SADĀNANDARUPA). Where our Lord resides, there all the other qualities also reside. "Hence, these Gopas, having taken the refuge of a human being - i.e. having considered our Lord as a mere human being - these Gopas have done a great unpleasant act for me (as I consider our Lord as the most dearest for me) - in this way, these Gopas have made the Lord, as Mine and Mine only! These Gopas have done repeatedly only those actions through which the Lord will continuously become Mine,

at all times! This is the meaning given by Goddess Saraswati. In other words, these Gopas, having regarded such Shri Purushottama, as a mortal, non-Divine and only as a cowherd boy, have now done, a very unpleasant act as far as I am concerned" - so thought Lord Indra!

[TIPPANI: The Gopas had thought of our Lord as human only - by putting all of their human nature on to our Lord - like a patient suffering from jaundice sees even the white conch as "yellow"! Indra thought "through this they have done an unpleasant act for me!]

यथा मम नित्यं प्रियजनको भवति तथोत्तरोत्तरं कृतवन्तस्तथा तथा धर्मान् सम्पादितवन्त इति सरस्वती अतो विपरीतां बुद्धिमाश्रित्य भक्तद्रोहं कर्तुमाज्ञापयत्येषामिति.

एषां श्रियावलिप्तानां कृष्णेनाध्मायितात्मनाम् ।

धुनुत श्रीमदस्तम्भं पशून् नयत सङ्क्षयम् ॥६॥

VERSE 6 Meaning: "These Gopas, due to the pride of their wealth, have become very haughty indeed! Moreover, Krishna has also encouraged them (to delay me). Hence Oh! Clouds! Please go very quickly to Vraja, eliminate their pride of "wealth" and destroy all their cattle."

श्रीसुबोधिनी : एषां गोपानां श्रिया धनेनावलिप्तानां गर्विष्ठानां, कृष्णेनाध्मायित आत्मा येषां, यथा स्तब्धो वायुरन्तःप्रविष्टो देहिनमाध्मापयति, तादृशस्योपवासेषु कृतेषु तदाध्मानं गच्छति, अतः श्रीमदस्तम्भं धुनुत. श्रीमदस्यापि मूलं पशवोऽतो भवन्तो गत्वा पशून् सङ्क्षयं नयतातिवृष्ट्या पाषाणवर्षणेन च सम्यक् क्षयं नयत ॥६॥

SRI SUBODHINI: By taking refuge to the "opposite intellect" (blemishful), Indra orders the clouds to give pain and suffering to our Lord's devotees! He says, "These Gopas are haughty due to their pride of wealth.

Krishna had made them more proud by regarding them and goading them - like air makes the balloon big! Or when "VĀYU" (air fills up a human body and makes it heavy and once this air (gas) goes away through fasting/ or food control, then the gas/air gets out! Hence, eliminate the pride of their wealth. The root cause for their pride of wealth is their cattle. Hence through excessive rains and hailstones, please destroy all these cattle."

गोपालास्तु कन्दरादिष्वपि स्थातुं शक्ता अतस्तेषां वधार्थे कृष्णेन सह युद्धसम्भवादैरावतमारुह्याहमागमिष्यामीत्याहाहं चैरावतं नागमिति.

अहं चैरावतं नागमारुह्यानुव्रजे व्रजम् ।

मरुद्गणैर्महावीर्यैर्नन्दगोष्ठजिघांसया ॥७॥

VERSE 7 Meaning: "I also, with a view to destroy the Vraja of Nandagopa, accompanied by the highly valorous 49 Mautrganas, riding my Irāvata elephant, am coming over to Vraja."

श्रीसुबोधिनी : ऐरावतोऽक्षयो गजो जले स्थले च युद्धसमर्थोऽतस्तमारुह्यानु पश्चाद् भवद्मनानन्तरं व्रज आगमिष्यामि. प्रसङ्गादागमनं निराकरोति व्रजमिति. ननु बहवो गोपाला, एकस्त्वं, बलभद्रश्च बल्यतः कथं युद्धमिति चेत्, तत्राह मरुद्गणैरिति, महावीर्यैरिति बलिष्ठैर्मरुद्गणैः सह. तत्र गतस्य प्रयोजनमाह नन्दगोष्ठजिघांसयेति, नन्दगोष्ठस्य घातनेच्छया. इच्छया गतस्तदिच्छां पूरयति, अतो मारयिष्यामीत्यर्थः ॥७॥

SRI SUBODHINI: The cowherds can stay in caves also. Hence there may be the possibility of giving a battle with our Lord Krishna, with a view to kill them (as rain and hailstones cannot destroy the caves). Hence, "I will also come riding my Irāvata elephant". Irāvata is an elephant that cannot be defeated at all, as it was born, during the churning of the milk ocean for obtaining the "AMRUT" (nectar). Hence, this elephant is immortal

also. Firstly, it was living in water. Now it is stationed on the earth. Hence it can give battle both in water and on earth. "I will come to Vraja riding such an Irāvata elephant, following all of you. At Vraja, there is a large concourse of cowherds and Shri Balarāma also, who is very strong." For the question, "You are only one and how will you give battle to so many at Vraja?" Answering this, Indra says, in this verse, that "I will come to Vraja with very valiant 49 Marutganas". The main motive of Indra was only to destroy the Vraja of Nandagopa.

ततो यद् जातं तदाहेत्यमिति.

॥ श्रीशुक उवाच ॥

इत्थं मघवताज्ञप्ता मेघा निर्मुक्तबन्धनाः ।

नन्दगोकुलमासारैः पीडयामासुरोजसा ॥८॥

VERSE 8 Meaning: "Shri Sukadeva said, "On getting the instruction from Indra, the free and unfettered clouds, with swift fury, came to Vraja and began to shower and pour rains. Due to this, the entire Gokulam of Nandagopa was affected and they all became very anxious and worried."

श्रीसुबोधिनी : मघवतेन्द्रेणाज्ञप्ता मेघाः पूर्वं शृङ्खलाबद्धास्ते निर्मुक्तबन्धनाः कृतास्ततो नन्दगोकुलमासारैर्धारासम्पातैरोजसा बलेन वायुसहिताः पीडयामासुः ॥८॥

SRI SUBODHINI: As ordered by Indra, these clouds, were fettered first through chains; they were now released free of fetters. With "Vāyu" they came to Nandagopa's Gokulam and began to rain incessantly and this led to great many troubles and worries at Vraja.

पीडायां प्रकरमाह विद्योतमाना इति.

विद्योतमाना विद्युद्भिर्नदन्तः स्तनयितुभिः ।

तीव्रैर्मरुद्गणैर्नुन्ना ववृषुर्जलशर्कराः ॥९॥

VERSE 9 Meaning: "Lightning struck at regular intervals; the thundering roaring of the clouds and the vicious lightning made life impossible at Vraja. The clouds were aided by furious winds, which carried them to all the places and due to this, huge hailstones began to be showered from the sky."

श्रीसुबोधिनी : विद्युद्भिर्विद्योतमानाः सात्त्विकोत्कर्षः, स्तनयितुभिश्च नदन्तो गर्जनं कुर्वन्तस्तीव्रैर्वायुगणैर्नुन्ना जलशर्करा ववृषुरिति तामससम्पत्तिः. विद्योतनेनाक्षिप्रतिघातः, स्तनयितुभिः श्रोत्रप्रतिघातः, जलेन प्राणप्रतिघातः, शर्कराभिः शरीरस्य. स्वाधीनाश्च तेषां विद्युतः सन्ति ता नानात्र विवक्ष्यन्ते किन्तु या वज्ररूपा विद्युतः ताभिर्विद्योतनम्. स्वतोऽपि शब्दकरणं मेघानां, परं स्तनयितुभिस्तथा. स्तनयित्वो वाद्यरूपा अतिनिष्ठुराः. जलमयाः शर्कराः करकास्तत्रापि वायुवेगेन पतन्तः पीडयन्ति ॥९॥

SRI SUBODHINI: The clouds were lit by lightning! -this is the Satwik enthusiasm of the clouds! Because "Prakāsh" or "light" is a Satwik quality. ("SATWAM PRAKĀSA BHOOSHTAM"). Now the clouds made thundering noises by coming into contact with each other. The wind was furiously raging and due to this huge hailstones began to fall. This is the "Tamasik" wealth of the clouds. Due to lightning the eyes, due to thunder the ears, through water, the vital airs and due to hailstones, the bodies were affected and troubled. Those "lightning" which were under the control of the clouds - these are not referred to here. The reference is to the lightning, which resembled Vajra (made of a hard material (Diamond) which can never be broken or bent) weapons, looking

very dangerous! Clouds, by their very nature, make sounds (thundering). But, here, like the playing of the Nagāra instrument, they made sounds, which were very difficult for the ears to bear. The heavy hailstones were hurled at all places, with the force of the wind and this led to extreme sorrow and pain to everyone at Vraja.

ततो वृष्टिं कृतवन्त इत्याह स्थूणेति.

स्थूणास्थूला वर्षधारा मुञ्चच्छ्वभ्रेष्वभीक्ष्णशः ।

जलौघैः प्लाव्यमाना भूर्नादृश्यत नतोन्नतम् ॥१०॥

VERSE 10 Meaning: "Due to the falling of rain resembling pillars, these big and huge water drops made huge holes on the earth. The entire earth was flooded with water. Due to this, none were able to make out the difference between high and low terrain."

श्रीसुबोधिनी : स्थूणास्तम्भवत् स्थूला वर्षधाराः प्रति मुञ्चन्ति श्वभ्राणि यैः— एकां धारां प्रत्येको गर्तो मेघेन क्रियते— एवं सर्वेष्वेव मेघेषु सत्सु अभीक्ष्णशो जलौघैः प्लाव्यमाना भूः नतोन्नतं नतमुन्नतं वा यथा भवति, नतोन्नता वा. वस्तुतः सर्वत्रैव गर्ता जातास्तथापि निम्ना वोन्नता वा पादस्थापनार्थं विचार्यमाणापि जलौघैः प्लाव्यमाना भूर्नादृश्यत ॥१०॥

SRI SUBODHINI: The clouds poured rain - like the drops were veritable pillars and these huge drops of water caused large gaping holes on this earth. Each drop made a huge gaping hole on this earth. Thus, the entire Vraja land resembled as one with gaping holes! The earth got drowned in the flood and none could make out the lower or the upper regions. As all the places became very deep, due to holes made by the rain, no one could feel the ground, under their feet, as water also had flooded into these deep gaping holes!

ततो यद् जातं तदाहात्यासारेति.

अत्यासारातिवातेन पशवो जातवेपनाः ।

गोपा गोप्यश्च शीतार्ता गोविन्दं शरणं ययुः ॥११॥

VERSE 11 Meaning: "The cows began to tremble due to the huge water drops of this violent rain, coupled with furious wind which was blowing at that time, hurling hailstones. The Gopas affected by cold and the Gopikas, now went to surrender to our Lord Govinda."

श्रीसुबोधिनी : अत्यन्तं धारासम्पातेनातिवातेन च पशवो जातवेपना जातकम्पा जाताः. अतो गोपा गोप्यश्च त्रिविधा अपि शीतपीडिता गोविन्दं गवां गोपगोपीनां चेन्द्रं लौकिकेन्द्रेण पीड्यमानाः शरणं ययुः ॥११॥

SRI SUBODHINI: The cows got trembling due to these extreme huge drops of rain water and the force of the furious wind! The Gopas were affected by the cold weather and the affected cows and the Gopikas now came and surrendered to our Lord Govinda. All the three viz. the cows, the Gopas and Gopis, surrendered to GOVINDA (who is the Indra or Swāmi (master) of "GO" (cows) "GOPA" (Gopas) "GOPIKAS" (Gopikas) i.e. our Lord Sri Govinda!

एषां शरणगतावागमनप्रकारमाह शिर इति.

शिरः सुतांश्च कायेन प्रच्छाद्यासारपीडिताः ।

वेपमाना भगवतः पादमूलमुपाययुः ॥१२॥

VERSE 12 Meaning: "The Gopikas and the Gopas, holding and hiding the young children in their chests, putting efforts to save their heads and bodies from the hail stones and the falling objects, extremely suffering from this violent rain and wind and trembling came to surrender to the lotus feet of our Lord Shri Krishna."

श्रीसुबोधिनी : स्वशिरः सुतांश्च स्वस्यैककायेन प्रच्छाद्यासारेण पीडिताः सन्तो वेपमाना भगवतः पादमूलमुप समीप एवाययुरागताः. शिरोत्यन्तमुन्दरे समागतं सुताश्च, शरीरेणोभयोः प्रच्छादनं भगवद्दर्शनार्थं दयार्थं च. आसारेण पीडिता भक्तिमार्गं त्यक्तवन्तोऽन्यथा भगवद्रक्षार्थमेव यत्नं कुर्युर्न तु स्वस्वार्थं भगवन्तं प्रार्थयेयुः. किञ्च वेपमाना जाता अतो देहस्थितिं सन्दिग्धां मत्वा पादमूलमाययुस्तेषु कृपाया भगवान् निकट एवागतस्तत उपेत्युक्तमा सर्वतः पादयोर्मूलमन्तर्जातभक्त्या शरीरेण समीपमागता अपि मनसा पादमूले प्रविष्टाः ॥१२॥

SRI SUBODHINI: The method and way of "surrendering" to our Lord is explained in this verse. They all covered their heads fully. They carried their very young children hidden in their bosoms. They were trembling and they came near to the Holy feet of our Lord, to surrender. They came to our Lord, with pitiable eyes and desired the Lord should protect and save them and their children, with His usual grace and compassion. They all came very near to our Lord.

They were all very much troubled by this excessive rain, and now they all gave up the path of Bhakti or devotion. *If they were fully and steadfastly fixed in this path of Bhakti or devotion, they would have put effort to protect our Lord, by themselves and would not have prayed for the protection of their own selves!* They were all trembling and thus doubting about their own welfare, all of them came very near to the Holy feet of our Lord. Now, our Lord, showering compassion and grace, through His eyes, came very near to them also. The devotion (Bhakti) which they had in their hearts, now entered into the Holy feet of our Lord, through their minds, when their bodies came very near to our Lord.

तादृशानां विज्ञापनमाह कृष्ण कृष्णेति.

कृष्ण कृष्ण महाभाग त्वन्नाथं गोकुलं प्रभो ।

त्रातुमर्हसि दैवात् नः कुपिताद् भक्तवत्सल ॥१३॥

VERSE 13 Meaning: "Hey Krishna! Hey Krishna! Hey! very lucky one! Hey Swāmi (master), Hey! our Protector! You are the only master and protector of this Gokulam. Hey! beloved of they Bhaktas (devotees), please protect us from this Indra, who is angry."

श्रीसुबोधिनी : सम्भ्रमाद् वीप्सा. गोकुलं त्रातुमर्हसीति विज्ञापना. ननु स्तोत्रं कृत्वैव सर्वे विज्ञापनां कुर्वन्ति ततः कथमस्माद् विज्ञापनमिति चेत्, तत्राहुर्हे महाभागेतिमहद् भाग्यं यस्येति, के वयं वराकाः स्तोत्रे? व्यासादय एव महान्तो निरन्तरं स्तुवन्त्यतो महाभाग्यवतोऽल्पैः किं कर्तव्यमिति. अथ वा यथा भवन्तो वेपमानास्तथाहमपीति न वक्तव्यं, त्वं तु महाभागोऽलौकिकसर्वभाग्ययुक्तोऽतोऽलौकिकेन प्रकारेण त्रातुमर्हसीत्यर्थः. सर्वथा रक्षायां हेतुस्त्वन्नाथमिति, त्वमेव नाथो यस्य. किञ्च गवां कुलं गावः सर्वैरेव पाल्यास्त्वं च प्रभुः पालनक्षमः पालनसमर्थोऽतो बहूनां हेतूनां विद्यमानत्वात् त्रातुमर्हसि. ननु लौकिक एवोपायः कर्तव्यः कम्बलवस्त्रादिभिर्गृहैर्गुहादिभिर्वा, किं मत्प्रार्थनयेति चेत्, तत्राहुर्दैवादिति. प्राकृतापकारे हि प्राकृतैः प्रतिक्रियायं त्वपकारो दैव इन्द्रेण कृतः. तर्हि स एव प्रार्थ्यतामिति चेत्, तत्राहुः कुपितादिति. स हि कोपं प्रापितोऽपकारकरणादतः कुपितो मारयत्येव. ननु दैन्यं दृष्ट्वा न मारयिष्यतीति चेत्, तत्राहुर्हे भक्तवत्सलेति. भवानेव भक्तवत्सलः, स तु निर्दय एवातस्त्वयैव वयं पालनीयाः ॥१३॥

SRI SUBODHINI: The people of Vraja have chanted our Lord's Holy name of "Krishna", "Krishna" two times, out of their fear. "Oh! Lord! You are capable of protecting this Gokulam. Please save us". A doubt may arise here - that everyone, who prays for some help and support always does this, along with a "stuti" or singing of the

"praise" also! Hence, how can we consider the chanting of the Holy names of our Lord as an ardent "prayer"? Our Shri Mahaprabhuji says in reply, as contained in the verse, that the Gopas told further, "Oh! The most lucky and auspicious Lord! (HEY MAHĀBHĀGA). We are so low and petty! How can we ever do your "praise" properly? Sages like Veda Vyasa and others are constantly doing Your "praise" (Stuti). How can we ever hope to do anything to You, by way of a "praise", when You are the most lucky and the auspicious Lord of this universe? We are not deserving at all to do this praise. We are also ignorant."

If the Lord were to say, that "As you are trembling with cold, I am also trembling like all of you - then they reply that, "Oh Lord! You are the most lucky Lord of this universe! - with all the supernatural prowess and virtues. Hence, please protect us, from this scourge, with Your supernatural powers". (ALOUKIK).

The main reason and cause for our coming to surrender to You is that Oh Lord! You are the "NĀTHA" (the Lord and master) of Gokulam (TWANNĀTHAM). The cows and it's families are worthy of Your protection. The cows deserve to be looked after always. Moreover, You are the Lord of this universe (PRABHU). You can protect this entire universe, with Your immense capacity. Hence, Oh! Lord! we all deserve Your protection, as we are now in severe pain and sorrow."

If our Lord were to say to these Gopas that, "All of you, protect yourselves with blankets, clothes, houses, the caves and other "worldly" objects/conveniences. What is the use or profit by making a prayer to Me? Replying to this, they would say "Oh! Lord, this sorrow and pain, has

been caused through a danger created by the celestial deity Indra. We can never solve our problem, through the use of "worldly" solutions. On Your prompting us, if we were to request Indra only to protect us all, we are certain, that Indra will never listen to our prayers - as Indra is very angry and upset with us! - as He is unable to accept the insult of his sacrifice being given up by us and due to this, he is bent upon killing all of us. If You were to say, again to us, that we should all become "humble" and go to plead to Indra, and he, on seeing our "pitiable and humble" state, will not destroy us, the Gopas' answer that Oh Lord! You are the Protector of Your devotees (BHAKTHA VATSALA). Indra is a cruel person. Hence, all of us have to be protected by You, only."

एवं विज्ञापितः कर्तव्यं विचारितवान्- किमिन्द्रो मारणीयो मेघा वा निवारणीया वृष्टिस्तम्भो वा कर्तव्य एतेभ्यो वालौकिकं सामर्थ्यं देयमन्यत्र वा नेया अन्यद् वा कर्तव्यमिति. तत्र प्रथममुपद्रवनिदाननिर्धारमाह शिलावर्षेति.

शिलावर्षनिपातेनहन्यमानमचेतनम् ।

निरीक्ष्य भगवान् मेने कुपितेन्द्रकृतं हरिः ॥१४॥

VERSE 14 Meaning: "Our Lord Sri Hari and the Lord of the Universe (Bhagawan), on seeing the entire Gokulam, suffering and almost unconscious, due to the incessant and dangerous showering of hail stones (by Indra) understood, that, all this has been caused by the angry Indra."

श्रीसुबोधिनी : शिलानां वर्षणरूपो यो निपातो निरन्तरपतनं सर्वतस्तेनहन्यमानं गोकुलं निरीक्ष्य कुपितेन्द्रकृतमेव मेने. यद्यपि तैरुक्तमेव तथापि किं वासनया वदन्त्याहोस्वित् सत्यमेव? लौकिकास्तु पौर्वापर्यमेव दृष्ट्वा अहेतुमपि हेतुं मन्यन्ते तथैव किं यागभङ्गानन्तरमेव वृष्टिर्जातेति वदन्त्याहोस्वित्

तथैवेति भवति विचारणा. ज्ञानेऽप्यर्थनिराकरणार्थमनूद्यतेऽन्यथाविमृश्यकारित्वं
शङ्क्येत ॥१४॥

SRI SUBODHINI: On hearing the pleading prayer of the Gopas, our Lord thought in His own mind, as to whether, He should destroy Indra fully or remove the clouds, or stop the rains or bless all the Gopas with the "supernatural" (ALOUKIK) capacity, or take all of them away to a different place viz. "can I take all of these people in Gokulam and make them merge in My own Divine self? Or "Should I do any other strategy or undertake a different type of plan to protect this Gokulam?"

Due to the constant "rain" of hailstones from the sky, our Lord saw the entire Gokulam in great sorrow and pain and He understood this danger, as having been caused by the "angry" Indra. Our Lord thought as to whether the Gopas had told Him, about the action of the "angry" Indra, due to their "vāsanās" or ordinary mental understanding/make up or they are telling this as a "truth" i.e. they are convinced that, it is Indra, who has caused all these. Our Lord thought about this for sometime. Usually people have the tendency to relate various events together, from the point of view of it's cause and effect, although their surmise may be incorrect at all times!

Due to this, the Gopas now thought that all this "danger" has been caused by Indra, who has become angry, due to his "sacrifice" being given up by them; or certainly, is it that the only reason for this sorrow for Gokulam is the anger of Indra?

But Our Lord, who is omniscient, knew the truth (as nothing can be hidden from Him). But our Lord did not want to exhibit His omniscience and hence He acted like this, as though, He too was thinking about the possible

cause for this sorrow and the ways and means of protecting Gokulam. If this was not done by our Lord, then, most probably, He would have acted, (due to His deep love for Gokulam) without any pause for thinking! Such a doubt may arise. Hence our Lord acted as explained - so that a doubt like this will not arise.

ततस्तेषामुपद्रव इन्द्रकृत इति निश्चित्य हन्यमानत्वात् शीघ्रं प्रतीकारं कर्तुं विचारयतीत्याहापतीति वदाम्यम्.

अपत्त्वित्युल्बणं वर्षमतिवातं शिलामयम् ।

स्वयागे निहतेऽस्माभिरिन्द्रो नाशाय वर्षति ॥१५॥

VERSE 15 Meaning: "Our Lord said, "We have spoiled the sacrifice for Indra. Due to this reason, He has got angry and hatred for all of us, and He is now engaged in the destruction of Vraja, through this cruel unseasonal rain of hailstones, accompanied by furious winds."

श्रीसुबोधिनी : अचेतनत्वान्न तद्वचनापेक्षा क्षणमात्राविलम्बश्च. भगवत्त्वात् सर्वसाधनपरिज्ञानम्. वृष्टिरेतादृशी स्वाभाविक्यपि भवतीति तन्निराकरणार्थ-मपतीतिव्युक्तम्. मर्यादाकालोऽयमतः कलाविव न यदा कदाचिद् वृष्टिस्तत्राप्यत्युल्बणमतिभयानकमृतावप्येतादृशं दुर्लभमिति. अत्यन्तं वातो यत्र, वायुना हि नीयन्ते मेघाः. तत्रापि शिलामयमल्पं जलं करका बह्व्यः. एवं चतुर्भिर्दोषैरिन्द्र एव वर्षतीति ज्ञायते. आर्षज्ञाने नित्यज्ञाने वा तर्को यदि न सहकारी स्याद् विरुद्धो वा भवेत् तदा लोकानामार्षज्ञानप्रतीतिर्न भवेत् कार्ये जातेऽपि काकतालीयप्रसङ्गः स्यादतस्तर्को युक्तो ज्ञानसहकारी. तदाह स्वयाग इन्द्रयागे नितरां हते गोकुलनाशार्थमेवेन्द्रो वर्षतीति ॥१५॥

SRI SUBODHINI: Our Lord decides to take immediate action, as He could not tolerate or put up with the destruction of Gokulam. The entire Gokulam was seen as "unconscious" (ACHETAN). Hence, there was no way, the Gopas will again plead or tell and there was no time to

wait for or waste. Our Lord is the Īshwara of this entire universe. He is always aware of everything and about every way of protecting them. Sometimes such type of cruel and dangerous rains occur due to natural causes also. But the Lord knew that this was not "natural" as these rains are "unseasonal". Moreover, the time, when this happened, at Gokulam, is one, where everything should function, including the "rains" in an orderly fashion (DWAPARA YUGA) and not, as in Kali Yuga (the times in which we are living), rains can pour at any time it wishes! (i.e. in this Kaliyuga rains do come, when it is unseasonal or not intended/required - this will cause destruction). Moreover, such type of "dangerous" rain, that too, most "unseasonal" is rare, indeed. These rains are accompanied by furious winds also, which carry the clouds, hither and thither. Hail and other type of heavy stones are also being hurled! Water is not in plenty but the hail stones are in plenty! For these 4 types of "blemish", it is, now certain that only Indra is doing all this. None else!

In the latter part of this verse, "logic and reasoning" (TARKA) have been resorted to with a view to, substantiate the knowledge, which one can gather from the scriptural and Divine sources (ĀRSHA). Here "logic" is appropriately used to help and sustain "Jnāna" (concluding through Divine (not worldly) reasoning). That is why it is said, that, due to the sacrifice being given up, Indra got very upset and began to pour the rains, with a view to destroy Gokulam.

तर्हि किं विधेयमित्याकाङ्क्षायामाह तत्र प्रतिविधिमिति.

तत्र प्रतिविधिं सम्यक् साधये योगमायया ।

लोकेशमानिनो मौढ्याद्धरिष्ये श्रीमदं तमः ॥१६॥

VERSE 16 Meaning: "I will now undertake to take the corrective action, through the power of My own Yogamāya. These celestial deities like Indra and others, have got pride and infatuation, thinking of themselves as independent "Gods" (Īshwara). Now, I will eliminate his infatuation of opulence" (i.e. remove Indra's "pride")."

श्रीसुबोधिनी : नात्रेन्द्रो दूरीकर्तव्यस्तथा सति क्लिष्टकारित्वं स्यादधिकारस्यैव तथात्वेन स्वतो दोषाभावाद्, वृष्टिनिवारणे तु स्वतो युद्धं कुर्यात्, तत्र मारणामारणाभ्यां पूर्वदोषानिवृत्तेर्वृष्टिस्तम्भे मेघान् मारयेत्, मेघनाशोऽग्रिमकार्यं न स्यादतः प्रतिविधानमेव कर्तव्यम्, तदाह तत्र प्रतिविधिं साधयं इति. यद्यन्यत्रैते नीयेरंस्तदा तत्रापि भवेत् स्थानच्युतिर्वा स्यादितराश्रयणं वा भवेदातोऽनेन गोवर्धनेनौदनो भुक्त इत्ययमेव साधनीकर्तव्यः, प्रतिकृत्या तस्य क्लृप्तत्वात्, तदाह सम्यगिति. नन्वेते पाषाणाः समुदायीभूता पर्वतव्यपदेशं लभन्ते नात्रैकोऽवयव्यत उत्तोलनेऽपि पाषाणानां पातः स्यादवतीर्णस्य लौकिकन्यायेन प्रवृत्तस्य पुष्टिकार्यपरस्य न प्रशासनन्यायेन पर्वत उपरि स्थापयितुं शक्यतोऽतः कथमुद्धरणमिति चेत्, तत्राह योगमाययेति. योगमायात्र कार्ये स्वीकृता यथा गर्भसङ्कर्षणे; तदत्र पर्वतधारणेऽपि विनियोज्या यथा न कोऽप्यंशः पतेत्, तस्या बलसिद्ध्यर्थं स्वक्रियाशक्तिस्तत्र प्रयोजनीया. ननु किमेतावता क्लेशेन; पूर्वमेवायमुपद्रवः कथं न विचारितः? तत्राह लोकेशमानिन इति- अहमेव लोकेश इति स्वात्मानं मन्यते न त्वधिकारिणमिति. ननु वस्तुत एवायं लोकेश इति चेत्, तत्राह मौढ्यादिति, न ह्यधिकारीशो भवति. एतदुपपादितं "स वै पतिः स्यादि"त्यत्र. स एक एवेतरथा मिथो भयमित्यत इन्द्रो नेश्वरो, मौढ्यादेव तथा मन्यते. तस्य स मोहः श्रीमदेन जातस्तमोऽज्ञानमेवातो हरिष्ये ॥१६॥

SRI SUBODHINI: The Lord thought that removing Indra from this post as the Divine Indra - the King of all celestial Gods - would be a very severe punishment, not in consonance with the gravity of the crime committed by him. Why? The "rulership" (INDRATWAM) was blemish-free; only in the exercise of the power, Indra had commit-

ted this offence. If the Lord decides to stop the rains, then Indra will come Himself to give a battle! (He was so angry, being ignored). By killing him in the battle or sparing him will not remove the "blemish" of the wrong use of the power of Indra. "If I were to stop the rains, Indra may destroy the clouds, once and for all and this may lead to the permanent stoppage of rains, due to the absence of the clouds! Hence, I have to plan out a different strategy to fight Indra. I will now devise a plan to bring Indra into proper understanding and behavior. If I were to take these people of Vraja to a different place, there also Indra may cause these rains and it may lead to sorrow and pain, there also. In this event, we may have to give up that place also and take refuge in another place!

"As this Govandhana mountain only has consumed all the food items and other materials, intended originally for Indra, I should make the Govardhana mountain only as the instrument of their protection." Our Lord had already decided to protect the people of Vraja, by lifting the Govardhana mountain. This can be gleaned through the use of the word "very well" (SAMYAK) in the verse.

DOUBT: The congregation of stones only is called as a mountain. As there is no single part in this mountain, if the mountain itself is lifted, then, there is the possibility of stones falling loose from the mountain. As per the scriptural dictum (Prasāsan Vedic Hymn), it is due to the "order" (AJNA) of the imperishable Lord (Bhagawan - AKSHARA), that the earth and space are standing without falling in the firmament! "If I were to lift this mountain in a "supernatural way" then also it may not be proper". Why? As the Lord has taken the human form in this incarnation and as far as possible, He conducts all His affairs in a human "worldly" manner/way only. Then how

this mountain can be lifted? Answering these, it is said that the Lord decided to call His Yogamāya to do this work. "I will order my power of Māya to complete this work - by lifting this mountain. In the same way, I had asked Yogamāya to lift the foetus from mother Devaki and place the same in mother Rohini, I will now ask Yogamāya to do this task of lifting this Govardhana mountain also. I will order Yogamāya to ensure that not a small stone should fall from this mountain. I will ingress my power of action, into Yogamāya so that she will become fully capable of completing this task."

What was the necessity to have taken so much trouble on the part of our Lord? He could have foreseen these troubles and provided for the same? Removing all the doubts, it is said that the Lord had clearly seen that Indra was regarding Himself as the Lord of this world. He had forgotten the actual fact, that after all, He was one of the "authority" appointed by our Lord only to perform a particular task, in the vast scheme of sustaining the Lord's creation! This is due to Indra's foolishness - as no one can become a "master" (Swāmi) if he has been appointed by another, who is more powerful than him! This has been very clearly specified in the Vedic reference. "He is the only Master" (SA VAI PATIHISYĀT) - i.e. he only can become the Master, who can provide protection and safety in everyway to all. *There is only "ONE" and only - our Lord Shri Purushottama.* If the person wielding "authority", regards himself as the "Master", then, he will get fear from other authorities", who will challenge this sort of behavior! Hence, Indra cannot be regarded as the Lord or Īshwara. Indra, due to utter foolishness was now regarding Himself as Īshwara. This "infatuation" in him has been caused, through his "pride" caused by his

wealth. Hence, "I shall remove the ignorance, caused by the pride of wealth from him."

ननु किं तदज्ञानहरणेनेत्यत आह न हीति.

न हि मद्भावयुक्तानां सुराणामीशविस्मयः ।

मत्तोऽसतां मानभङ्गः प्रशमायोपकल्पते ॥१७॥

VERSE 17 Meaning: "The celestial Gods who are devoted to Me (i.e. who have great love for Me), never get the pride of the attitude of "I am Īshwara" (I am the Lord). The removal of the ignorance which causes the pride in foolish and ignorant persons, is only wholesome and beneficial to them - as they become peaceful, once this ignorance is removed. They get rid of their "illusion" (delusion).

श्रीसुबोधिनी : मद्भावः शुद्धसत्त्वं देवत्वं वा पूज्यत्वमैश्वर्यं वा. षण्णां यत्र स्थितिस्तत्राज्ञानं न तिष्ठेदित्यन्यथा स न मद्भावः स्यात्. भक्तिस्तु नात्र विवक्षिता विस्मयसामानाधिकरण्याभावादत ऐश्वर्यसत्त्वादेरज्ञानसहकारित्वं न युक्तमित्युभयोरप्यन्यतरनिराकरणे कृपालुत्वात् तम एव हरिष्ये. ईशा वयमिति विशेषेण स्मयो गर्वो न हि लोकेऽपि भवति, जाते वा सोऽधिकारी स्थाप्यते. लोकन्यायेन त्वकरणं कृपालुत्वादेवाक्लिष्टार्थं च. ननु मानभङ्गापेक्षयाधिकाराभाव एव श्रेष्ठ इति चेत्, तत्राह मत्तोऽसतामिति. यद्ययं मानभङ्गोऽन्यतः स्यादयुक्तं स्यात् लज्जाकरश्च भवेत्. मत्तः सर्वेश्वरात् मानभङ्ग उचित एव नात्यन्तं लज्जाकरः. यद्यप्येक एवेन्द्रस्तथा भवेत् तदा निराकर्तव्यः स्यात्; सर्व एव तथा जाता इति प्रधानशिक्षया सर्व एव शिक्षणीयाः. तदाहासतामिति, सर्व एव लोकपाला असन्तो जाता इति. अन्यथाऽन्योप्येतादृश एव स्यात्, ततोऽनवस्था भवेत्. तस्मादसतां मानभङ्ग एकद्वारा कृतः सर्वेषामेव प्रशमाय भवत्युप समीपे च कल्पते शीघ्रं च भवति, प्रत्येककरणे बहु कर्तव्यं स्यात्. एतद् राजमन्त्रणम् ॥१७॥

SRI SUBODHINI: What is the use of removing his ignorance? What is it's purpose? "Where my 6 Divine

qualities viz. opulence, valor, fame, wealth, Jnana and Vairāgya (detachment) or My own Bhāva viz. pure harmony, Divinity or worshipful Bhāva, are present, there "ignorance" cannot remain. Wherever these are absent, then My Bhāva is not present."

Devotion (Bhakti) to our Lord cannot exist where there is "pride and ego" in a special way i.e. Bhakti and pride cannot exist in one place. Leave alone devotion to our Lord; opulence, harmony also cannot exist in the same place where there is ignorance. Hence the Lord thought that at least one of them - either ignorance or opulence should be removed from Indra. "I am compassionate, hence, using My grace, I will remove Indra's ignorance only."

Even, in the ordinary way, "ego" for a person in authority is considered as very inappropriate and if someone was to get great "pride" in one's authority and power usually, he loses his authority or he is removed from this position of authority. As per this worldly way of behaviour, "My grace will be the deciding factor in not removing Indra from his authority" (as Indra). Using this compassionate nature of my Divine self, I will not remove Indra, from his post as "Indra" (King of the celestial Gods) but I will completely remove his ignorance."

Our Lord is so very compassionate to everyone. That is why He did not decide to remove Indra from his position of authority. - As our Lord will never do something which will lead to sorrow and pain for anyone.

For great and noble persons, their "self- respect" is their wealth. Removing ignorance from Indra will undoubtedly lead to the loss of self- respect for him. Was not removing Indra from his post better than this loss of self-

respect for him? Removing this doubt, our Shri Mahaprabhuji says that if this loss of "self-respect" was caused at the hands of someone else than our Lord, then it would have been inappropriate and it would be, indeed very shameful for Indra! "The loss of self-respect through Me, the Īshwara and the Lord of this entire universe, will be appropriate and will not lead to any shame for Indra also! If it was only one Indra, whose pride was involved, then it would have become necessary to remove the pride of one person only - but here, at the present situation, all the celestial deities, who have been given authority to protect this world, have become "proud". Hence, it is necessary to punish the "leader" (MUKHYA) among them, so that others will learn immediately, to behave properly. All these deities have become bad. If I were not to punish them, one after another, they will become bad. Hence the removal of "self-respect" will become a veritable "eye-opener" for all others and will prove to be beneficial to everyone. Now, if I were to instruct, each one, then I will have to put enormous efforts. The kings usually drive home important instructions and rules of behaviour and conduct, by punishing "one" who is guilty - so that all others get the message! This is a strategy of the kings!

नन्वेतेभ्य एव आवश्यकत्वाल्लाघवादिदानीमेव कथं न मुक्तिर्दीयते? मानभङ्गस्तु प्रकारान्तरेणापि भवति गोवर्धनस्य तूद्धरणमलौकिकं ज्ञानोपदेशो वा कर्तव्योऽलौकिकं सामर्थ्यं वा देयं बृहस्पतिद्वारेन्द्रो वा निवारणीयोऽत एतावति प्रकारे सति गोवर्धनोद्धरणमेव कुतः क्रियत इत्याशङ्क्याह तस्मादिति.

तस्मात् मच्छरणं गोष्ठं मन्नाथं मत्परिग्रहम् ।

गोपाये स्वात्मयोगेन सोऽयं मे व्रत आहितः ॥१८॥

VERSE 18 Meaning: "I am the only Master (Swāmi)

and protector of this Gokulam. All these people of Vraja, have come to surrender to Me! I consider all of them as "My own people" and "dependent" on Me. Hence, I have already taken this vow - decided to act - even much earlier that, "I shall protect all these people, through the power of My Yoga."

श्रीसुबोधिनी : अहमेव शरणं यस्य, नापि ज्ञानं नापि भक्तिरन्यथावतारप्रयोजनं न स्यात्, पुष्टिमार्गश्च न भवेत्, तत्रापि गोष्ठं, न हि गाव उपदेशयोग्याः. इदानीं तु मुक्तिर्भक्तिमार्गविरोधिनी, तदाह मन्नाथमिति, अहमेव नाथः स्वामी यस्यातः स्वामिसेवकभावनाशकत्वात् नेदानीं मुक्तिर्युक्ता. किञ्च मत्परिग्रहमिति, मम परिग्रहो यत्र. मया सर्वे सङ्घाता एव परिगृहीतास्तत्र यद्येकोऽप्यंशो गच्छेत् तदा प्रतिज्ञाविरोधः स्यात्. तथा सति विशेषाभावात् सर्वनाश एव भवेदतो यथा ते जीवाः परिगृहीता एवं तेषां देहा अप्यतो गोपाये. साधनं तु स्वात्मयोगेनेति, पर्वतधारणे योगमायायाः करणत्वमेतेषां सर्वथा रक्षायां स्वात्मयोग एव. यथा वायुनिरोधे इन्द्रियाणि सर्वोपद्रवरहितानि भवन्ति तथैतेष्वहमात्मानं स्थापयिष्यामि. ततो मयि स्थिता मदभ्यन्तरस्थितपूर्वभुक्तान्नभोजिनो भूत्वा सुखिता भविष्यन्तीत्ययमेव पूर्वकृतभोजनोपयोगः. ननु किमेतावत्क्लेशेन? तत्राह सोऽयं मे व्रत आहित इति.

तस्मात् सर्वथा स्वव्रतं पालनीयमिति स्वधर्मनिर्वाहार्थमेव गोपाये. नन्वेतद् व्रतमेव किमिति गृह्यते? तत्राहायं व्रतः पूर्वमेव मयाहितः स्वीकृत आस्थितो वाऽतो गृहीतस्य त्यागाभावात् पालनमेवोचितम् ॥१८॥

SRI SUBODHINI: A doubt may arise that it was necessary to give liberation to the Gopas, the cows and others and now, as an opportunity has presented itself (in the form of an external danger caused by Indra) and with the least of effort, our Lord could have made all of them attain liberation in Him! Why did He not do this? Indra's "pride" could have been removed through many other ways. Lifting the Govardhana mountain, will constitute a

"supernatural" (ALOUKIK) act! Moreover, after taking a human body, (the Lord thought) it would be inappropriate to lift a huge mountain! "Or otherwise I can give to all these people the instructions on Jñāna or spiritual wisdom. I could also give them "supernatural" capacity to ward off this danger. I could also instruct the spiritual preceptor of the celestial gods viz. sage Brihaspati, to stop Indra's wrong behaviour (as Indra will obey his Guru's orders).

With all the above "options" available, why did our Lord, decide to lift the Govardhana mountain? This is answered, by this verse. "These Gopas have come surrendering to Me. They have taken refuge in Me. Spiritual wisdom or Bhakti do not constitute their "refuge" or "support". If I were to ask them to take "refuge" in Jñāna or Bhakti, *the real purpose for My taking this incarnation will not be served or fulfilled - as I bestow the desires/ results to My devotees even without the power of Jñāna and Bhakti, so long as they have taken refuge in Me alone. If I do not protect those who have surrendered to Me, (i.e. without seeing their qualities of Jñāna or Bhakti) then this path of "grace" will not remain as vibrant and effective!* Moreover this is a huge cowherd community. The cows do not have the capacity to absorb or learn spiritual instructions. To give liberation, now, also seems to be inappropriate, in this path of Devotion to Me - as I am their Swāmi or master! *If I were to liberate them now, the feelings and bond of "Swāmi - servant" relationship between us, will get lost.* Hence, at present, giving them liberation (just to ward off this danger from Indra) will not be appropriate."

"Moreover, I consider these people of Vraja, "as My own people" (SWAJANA). When I have taken, now, all

their bodies (and everything) as "My own", even if one part of this body does not remain, then there will be a violation of My promise (*that I belong to them and all of them belong to Me only and I shall always protect them*) and the destruction of one "part" will lead to the destruction of all. Hence, like their "Divine Atma" - which is always with Me - their bodies also are dependent on Me. Hence I will protect all of them. I will give them protection, through My spiritual power (YOGA). In the lifting of this Govardhana mountain, the power of My Māya viz. Yogamāya will be instrumental *and in protecting these people of Vraja, My love for them and their love for Me (PRAMĒYA) will be the "sole cause" for their protection.* Just like through proper "breath control" (Prāṇāyāma), the "senses" (INDRIYAS) come under good control and become peaceful, in the same way, when I place my own "Atma" in them, then these Gopas, who always live within Me only, will enjoy the food, which I have already inside Me and through this, they will all become happy and attain great welfare. It is my desire that I should make all of these to enjoy the food which I have already consumed. Why I am taking all this trouble? Because I have taken a vow to protect them (SOYAM ME VRATAAAHITAHA). Why?

शरणागतसंरक्षा सर्वभावेन सर्वथा ॥ (१)॥

“कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति” ॥

“सङ्ग्रामे च प्रपन्नानां तवास्मीति च यो वदेत् ॥ (२)॥

KĀRIKAS 1 and 2 Meaning: "Our Lord's vow and promise is to protect the surrendered souls, who have taken refuge in our Lord, in every way at all times. "Oh!

Arjuna! Please note clearly the truth that My devotee will never perish." Either in battle, or after surrendering to Me, if any devotee says, "Oh Lord! I belong to thee", I guarantee this person, safety and security from every being. This is my vow and promise".

SRI SUBODHINI: "Due to this, with a view to fulfill my vow, I will have to engage myself in almost all the ways. I will protect all these people of Vraja, with a view to protect My word and Dharma (duty)". If someone were to ask the Lord, as to why He took such a vow, the Lord would reply, "I have taken this vow from the very beginning. It is not possible to give up a vow or renounce it. It is indeed appropriate to carry out one's vow, with all the capacity which one has."

अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम" ॥

प्रथमं क्लेशसम्बन्धः पूर्वपाषण्डधर्मतः ॥ (१) ॥

KĀRIKA 1 Meaning: "In the first instance, the people of Vraja were observing and serving a prohibited system of (wrong) conducting a sacrifice. Due to this, they had to undergo sorrow and difficulties. Afterwards, on the due observance of the sacrifice, as advised by our Lord, they got the right harmonious intellect to surrender to our Lord."

शरणागमने बुद्धिर्यागानुष्ठानतोऽभवत् ।

मर्यादास्थापनार्थाय शरणागतिवर्णनम् ॥ (२) ॥

KĀRIKA 2 Meaning: "With a view to establish the path of "order" or "Maryada" there is the description of "surrender" (SARANĀGATI) here. If this "surrender" of the Gopas is not described, how can our Lord accept the materials/objects which were intended for Indra?"

अन्यथान्यगृहीतार्थं गृहीयाद् भगवान् कथम् ।

अतो यागोपदेशश्च दूरोपायतया मतः ॥ (३)॥

भक्तिमार्गस्तथाक्लिष्टकर्मत्वं च ततो भवेत् ॥

KĀRIKA 3 Meaning: "Hence, with a view to bless the people of Vraja with the Bliss of His own Divine Ananda (using a long-winding plan), our Lord gave them the advice to do the sacrifice for Himself, through which they attained unalloyed and one-pointed Bhakti or devotion to our Lord and the very easy solution/action which our Lord undertook to complete."

[TIPPANI: The Lord wanted to achieve two goals. Firstly to protect Vraja from the rains, through the lifting of the Govardhana mountain. Secondly to protect the body, life etc. of the people of Vraja. If the Lord did not protect the bodies and the lives of these Gopas, they would have died, even if the Govardhana mountain protected them from the rains/hail storm etc., as the thunder and other forceful windy situations would make it impossible to live - as the situation was like that of the great deluge. Hence, it was necessary for our Lord, to have protected them with His "ATMAYOGA" or His Divine powers.

In other words, our Lord would protect them by Himself and through His "power" viz. the Yogamāya. Hence, our Lord gave all of them the Bliss of His Divine self (SWAROOPANANDA) and protected their vital air (Prāna) and through the lifting of the Govardhana mountain, He protected them from the rains.

[LEKH: According to the sage Jaimini - Is it proper to give the souls, the capacity to enact Leelas, without the bodies? This doubt has been removed by the Lord, when He said, "I have accepted all their bodies". Our Lord also

decided to establish His own Divine self in all the persons at Vraja, due to which these people will never feel the sorrow and pain, raging from Indra's actions. All these Gopas and others, will remain in our Lord, who has become manifested in themselves. These will be nurtured through the food, which our Lord had already consumed during the Govardhana Pooja and they will remain happy and without any sorrow.

TIPPANI: When, even from the beginning our Lord had accepted all the bodies of the people of Vraja, including Nandagopa, then, how come they went ahead to plan the sacrifice for Indra? The Lord could have made them revert their minds to Himself, without making them do another type of sacrifice for the Brahmins, the cows and the Govardhana mountain. (He need not have stopped the "Indra" sacrifice). In spite of this, our Lord did not initiate "protection" immediately, although He told "Gokulam is Mine. There is no one who can protect Gokulam other than Me." Answering all this is the first Karika, as given by our Shri Mahaprabhuji. It was our Lord's will that, at first He made them give up the "Indra" sacrifice. In fact our Lord was so very gracious that He prevented them from doing the "opposite Sadhana" (VIPARĪTA SĀDHAN). Why? *Even from the beginning our Lord had considered all the people of Vraja, as His own and at every step He guarded them. That is why it is said in the Vedas, "Our Lord cannot be attained through any Sādhana. He only attains Him who has been chosen by the Lord already".* Hence the first "Karika" is of the nature of "order" (AJNA).

Through the proper completion of the sacrifice as per the advice of our Lord, these people of Vraja got the mind to completely surrender to our Lord. If they had not done

the sacrifice for the Govardhana mountain they would have got this feeling that "Due to the listening of our Lord's words, we did not do the sacrifice for Indra and as a result of which, we are now undergoing terrible sorrow and difficulties". This would have also led to jealousy, hatred and anger against our Lord and the Nirodha which they have attained, up to now, would go in waste, due to this one single incident! But the acceptance of all these people of Vraja by our Lord as "His own" is more powerful. This "power" will never forsake these people of Vraja. That is why our Lord, in an ordinary worldly way, told them to do a different type of Yaga or sacrifice. Hence, there is no doubt or cause for any jealousy or hatred on their part at all!

When the bodies, senses of the Gopas were, in the first instance, interested in the performance of the sacrifice for Indra, then there was every possibility of "jealousy" arising - why? *Body and senses, which are not established in our Lord, can go astray and behave in the ordinary worldly way.* In fact, with a view to cement their devotion (NIRODHA) in Him only, our Lord used both their bodies and the materials brought by them in His sacrifice or for His use. Due to this, their earlier "blemish" went away (i.e. their desire to do sacrifice for Indra) and they also did not feel putting any "blemish" on our Lord, when Indra began to give trouble to them. Their worshipping the cows, the Brahmins and the Govardhana mountain made them fully surrender to our Lord.

Some may doubt as to why our Lord made them do the sacrifice for the Govardhana mountain, when they were already "His own"? This was done by our Lord, with a view to give them the intellect to surrender to Him. This act of "surrender" was not the cause for their

protection. *The main cause for their protection was that, they were already considered by our Lord as "His own" and this love and compassion of our Lord, made Him take action to protect them. The act of "surrender" is done by the Devotees to denote that they will take refuge in our Lord only for the fulfillment of their devotional exercises, here and hereafter, and to none else. If this surrender "was not complete and the Lord had also not accepted them as "His own" then, the people of Vraja after experiencing difficulties caused by Indra, would have agreed to re-do the "Indra" sacrifice only after surrendering to him. Hence, in this Karika, the "Maryada" of "surrender" is explained, and established.*

There is another angle also, like an intoxicated person, ignores and insults others, these people of Vraja, due to the loving nature of our Lord, considering them as "His own" got pride in themselves and thought themselves to be without any fear. Due to this they ignored Indra also and considering Indra as "petty" if they were not, due to their pride, to ask for our Lord's protection, even then the Lord would have protected them - but this protection will be according to their Bhāva or nature only. Of course, in this event, the Govardhana mountain would not have been lifted. He would have stopped the rains and protected them. The people of Vraja also would not have been able to experience the subsequent Divine Leela such as (1) without thinking of anything else or wanting anything, having the Darsan of the Lord continuously, (2) experiencing only the sense of belonging to our Lord (BHAGAVADITWAM), (3) fully realizing the greatness and glory of our Lord, (4) taking the name of Govinda which the Lord adopts as a result of this Divine Leela and (5) doing the "annointing" (ABHISHEKAM) ceremony

to completely surrender to our Lord. If they had not done

for our Lord and other Divine Leelas. All the Divine Leelas would not have taken place and these Gopas would not have attained the one pointed and total Bhakti to our Lord (NIRODHA).

HENCE ONLY WITH A VIEW TO BLESS ALL THE PEOPLE OF VRAJA WITH HIS DEVOTION (NIRODHA) THAT OUR LORD ENACTED ALL THESE LEELAS AFTER THEY HAVE SURRENDERED TO HIM.

"Surrender" was necessary, so that our Lord didn't break the rule that He protects only those, who surrender to Him.

Another factor is that, these chapters deal with the division of "spiritual effort" or "Sāadhan". Hence, in this division, only those Divine Leelas of our Lord, which are appropriate to the main theme of the "spiritual efforts" (of a devotee) are being described. Due to this, the description of our Lord's Divine Leelas viz. preventing the "Indra" sacrifice, getting His own sacrifice done, the surrender of the people of Vraja to our Lord and the protection of these people by our LORD - all these Divine Leelas are appropriate to the main theme of this division. If the Lord had saved the Gopas, but without preventing the Indra sacrifice, then the question will arise - why did the Lord consume the entire food meant for Indra sacrifice? He could have asked the Gopas to give him different food. The Lord avoided this, due to a very important reason. If another sacrifice was done, with newly prepared food and materials, then the food/materials meant for Indra, would have remained in Vraja. The Lord desired that "nothing" of Indra should remain in Vraja and to achieve this goal, the Lord used the same

food/materials, which were intended for Indra and consumed all of them completely! All this was done, by our gracious and compassionate Lord, with a view to make the people of Vraja "His own" and to bestow on them the Bliss of His own Divine self (SWAROOPĀNANDAM). That is why, Shri Mahaprabhuji has said that the "suggestion" for the Yaga is a long-winding and remote "suggestion"! (i.e. not very important). By doing like this, one-pointed and unalloyed Bhakti to our Lord gets established. If anything of Indra remains, then this devotion will be mixed and not pure. The stopping of Indra Yaga and the liberation of the people of Vraja from the binding forces of Time, Karma (action) and inherent quality (SWABHĀVA) were all done by our Lord, so that these devotees of Vraja will become fully "divinized" and "belonging to our Lord" only and also to describe the very ease with which, our Lord had lifted the Govardhana mountain and saved all of them! This entire Divine Leela, was enacted by our Lord with a twin purpose viz. (1) *For establishing the path of Bhakti or devotion* (2) *To emphasize the facile way, with which, the people of Vraja were protected by our Lord. This has been described in the latter part of the 3rd Karika by our Shri Mahaprabhuji.*

अतो भगवानेवं विचार्य तान् प्रति तथोक्त्वा विश्वासार्थं
श्रुतिविरोधपरिहारार्थमाधिदैविकसम्पत्त्यर्थं मायागोवर्धनादीनां प्रबोधनार्थं च
तथोक्त्वा गोवर्धनोद्धरणं कृतवानित्याहेत्युक्त्वेति.

इत्युक्तवैकेन हस्तेन कृत्वा गोवर्धनाचलम् ।

दधार लीलया कृष्णश्छत्राकमिव बालकः ॥१९॥

VERSE 19 Meaning: "Telling like this, our Lord Shri Krishna, lifted the Govardhana mountain, with one hand, after uprooting this mountain, in a very playful way

- like a boy, while playing, plucks a flower, from this earth". (Plucking the umbrella shaped mushrooms.)

श्रीसुबोधिनी : अयं गोवर्धन उत्तोलितः संश्रलः स्यात्. तथा सति स्वरूपनाशो भवेदचलो हि सोऽत एकेन हस्तेन गोवर्धनमचलं कृत्वा दधारेति सम्बन्धः. गा वर्धयतीति गोवर्धन आधिदैविकस्य नामेति पूर्वं व्यवस्थापितः. स चलोऽपि भवेत्. तस्याप्यचलता सम्पादिता धारणार्थमेकया क्रियाशक्त्या पालनलक्षणयान्यथा सेवायामपि प्रवृत्तश्चेच्चलनं स्यात्. अथवाल्पो गोवर्धनो लम्बो विकृतश्च तमेकेन हस्तेन यादृश उद्धर्तव्यस्तादृशं कृत्वा पश्चाद् दधार. एवं सति क्लेशो भवेत्, किं वा प्रयोजनमित्याशङ्क्याह लीलयेति, लीलायां क्लेशो रसाय भवति, लीलामात्रेण कृतमित्यक्लेशश्च. ननु सर्वेश्वरो भगवान् कथमेवमचलं चलं विधाय स्वतःस्थितमन्यथाकृत्वा पालनं कृतवान्, प्रकारान्तरेणापि पालनसम्भवात्? तत्राह छत्राकमिव बालक इति, यथा बाला लीलायां छत्राकं स्थिरमपि राजलीलां बोधयितुं तत् उत्पाद्य मस्तकोपरि स्थापयन्ति. तथा सति बाललीला सा भवेदन्यथा मर्यादाभङ्गो दोषाय स्यादत एवेन्द्रो न निवृत्तः. पौरुषस्याप्रकटितत्वादनायासेऽपि दृष्टान्तः. वस्तुतो रक्षा भगवतैव कृता न तु गोवर्धनेनाप्युद्धृतेन. न हि छत्राकं क्वचिद् वृष्टिं वारयति दृष्ट्या नाशसम्भवाच्चातोऽप्रयोजकत्वमपि ज्ञापयितुं दृष्टान्तः. तथोद्धृतवान् यथा मध्ये गर्तो भवति प्रान्तभागश्चोन्नतो गर्ताधिकप्रदेशो च तद्गता छाया ॥१९॥

SRI SUBODHINI: Due to this reason, our Lord thought deeply and with a view to (1) instill confidence and faith in the minds of the people of Vraja (2) to remove any "opposition" from the Vedas (3) to create the "wealth" of Divine nature (or to exhibit the glory of the Divine hand) and (4) to instruct both His own Yogamāya and the Govardhana mountain, our Lord, having told them as before, lifted the Govardhana mountain. If this mountain was lifted very high, then this may begin to move, ending its fixed nature. This will lead to the destruction of its nature - as all mountains are fixed and immovable. Hence,

our Lord made, the Govardhana mountain stable with one hand and lifted it. This mountain had the Divine name given even from earlier times, as this mountain progressed and protected the cows. (GO = cow, VARDHAN = progressing). Even, if the Govardhan mountain was movable, (or moving), our Lord lifted this mountain with one hand and through the other hand, symbolizing His "power of action" (KRIYA SHAKTHI), our Lord ensured its stability. If this was not done by our Lord, although the Govardhana mountain was in deep devoted service of the Lord, it would become "movable" (and with all the consequences for the people of Vraja). Alternatively, we could also surmise that, our Lord, using His one hand, made this mountain of high, low, deep peaks and crevices, liftable easily and then lifted the same! Did our Lord feel the stress and difficulty in lifting this mountain? What is the main purpose of enacting this Divine Leela? Shri Mahaprabhuji says that, (pointing out from the original verse itself) our Lord did this very "playfully" (LEELAYA). Any effort involved in "playing" (relaxing) is always conducive to give "joy" (Ananda) and also leads to Rasa or relish i.e. the effort is welcome and beneficial. Our Lord also did not feel any difficulty, as He had achieved this feat like in a "play".

A doubt may still arise here. Our Lord is the Lord of the Universe. He is capable of protecting the people and others of Vraja in very many different ways also. How come, then, He lifted the "immovable" or stable (stationary) Govardhana mountain, making it movable - i.e. changing its very nature - and protected the Vraja people? (by raising this very high). The answer is given in this verse itself. Like the young boys, while playing, pluck the umbrella shaped mushrooms and play the game of "kings"

(using these plucked "umbrellas" as the umbrella of the kings!) and use it over their own heads! Even after doing this, people will term this only as a "boyish play or prank"

Due to the above, Indra also, very foolishly thought that our Lord was enacting only a "boyish" play and he did not withdraw or stop the rains or thunder. Indra's misunderstanding was caused by the fact, that our Lord did not make any effort at all to swiftly and quietly lift this mountain! In fact it was our Lord only who would protect all these people. Now a situation arose that, even after lifting this mountain, there was no protection, as an "umbrella" cannot stop the "rains". It can only provide a cover! Many a times, umbrellas get destroyed by the rains also. Hence, our Lord lifting this mountain was not the main cause or reason for the protection for the people of Vraja. That is why, the verse alludes to the "umbrella of the mushroom" as an example - compared to this mountain (i.e, it was not this mountain which was going to protect these people of Vraja but our Lord and His gracious power.)

Our Lord had lifted this Govardhana mountain in such a way that on both the sides, there were high peaks and in the middle, a big valley was created and the shadow of both the side peaks fell of the valley.[TIPPANI: The Lord had created "faith and confidence" in the minds of the people of Vraja, that He will certainly protect them. The people of Vraja thought that all this suffering has visited them only due to the scrapping of the "Indra Yaga" on the specific advice given by our Lord. Hence, the Lord will definitely find a solution to this problem and save/protect them. The basis of their faith and confidence was that they had the "Darsan" of the Govardhana deity,

through their own eyes, after completing the Yaga, as per the advice of our Lord. If Indra was to be destroyed, then our Lord would have gone against the reference in the Vedas which says, "Our Lord is the friend and cooperator of Indra" (INDRASYA YUJYAHA SAKHA). Hence, without destroying Indra, our Lord did an act of "benefit" for Indra, by only removing Indra's pride, arising out of his wealth and power.

Our Lord is the Lord of all the celestial Gods and every other deity. Our Lord is the real Divine Lord or self of Indra also. Hence, Indra could have never got "pride" of wealth and power, as our Lord is Indra's basis and Divine self. Now, that Indra did get "pride", we have to surmise that, Indra, at the present juncture, was devoid of this Divine nature or self in him. Hence, it was appropriate that "such" an Indra was subjected to the humiliation of his pride and this would be acceptable to the Divine self, within Indra! If this was not the real motive, then the Lord would not have used the words "having my Divine Bhava" (MAD BHĀVA YUKTHĀNAM).

Along with teaching His own Yogamāya and the Govardhana mountain, our Lord taught also the birds, trees and others, who were situated in this mountain. Otherwise they would not have come to stay here on this mountain.]

एवं धृत्वा शरणागतानाहथेति.

अथाह भगवान् गोपान् हेऽम्ब तात व्रजौकसः ।

यथोपजोषं विशत गिरिगर्त सगोधनाः ॥२०॥

VERSE 20 Meaning: "Our Lord, after lifting the Govardhana mountain very high, spoke to the Gopas and Gopis thus, "Oh mother, Oh father, Hey people of Vraja!

All of you, along with your wealth of cattle, come now and sit comfortably in the valley created (by Me) between the peaks of this King of mountains." (GIRIRĀJA).

श्रीसुबोधिनी : उपायं कृत्वैव समाधनवचनमुक्तवान् तु पूर्वमित्यानन्तर्यार्थोऽथशब्दः. भगवानिति पर्यवसानपरिज्ञानम्. गोपानिति धर्मपरान्, अन्यथा भगवद्वाक्ये विश्वासो न भवेद् विपरीतक्लेशानुभवात्. अतः"स्तान् प्रत्याहे"ति वक्तव्ये गोपानाहेत्युक्तम्. तेष्ववान्तरभेदं वक्तुं स्थानविशेषनिर्देशार्थं स्नेहेन विशेषतः सम्बोधयति हेऽम्ब हे तात हे ब्रजौकस इति. राजसादित्रैविध्यं च प्रदर्शितं सर्व एव पाल्यन्त इतिज्ञापनार्थम्. यथोपजोषं यथासुखं गिरिगर्तं विशत. सर्वेषामेव स्थितौ महत् स्थानमस्तीति बोधितम्. गोधनसहिता गाव एव धनानि येषां गोभिर्धनैश्च सह वा ॥२०॥

SRI SUBODHINI: In this way, after lifting the Govardhana mountain, our Lord spoke to His "surrendered" people of Vraja. After taking the protective action only, our Lord spoke to them words of comfort and solace. He did not speak before the action!

Our Lord is the real Shri Purushottama, the Lord of the universe. He is God or Īshwara Himself! Hence our Lord was aware of all the "would-be" consequences of His action. The use of the word "Gopa" denotes that the Lord knew that they were all devoted to their "Dharma" or the path of righteousness. If this was not so, they would not have got faith in the words of our Lord and as they had already undergone the pain and sorrow created by Indra's anger. With a view to emphasize His love and grace for all of them, our Lord, now addressed them, differently, as "Oh father! Oh mother! Oh, the people of Vraja!" - in this way, the Lord made the difference between the Satwik, Rajasik and the Tamasik divisions of the people of Vraja and ensured their protection. "All of you move into the valley of this mountain as per your

individual preference/comfort." From this, the Lord had indicated to all of them, that there was enough space and facility for all of them, as the space was very vast. "All of you come and stay, along with the wealth of your cows and other cattle."

उपरि मद्भस्तं दृष्ट्वा त्रासो न कर्तव्य इत्याह न त्रास इति.

न त्रास इह वः कार्यो मद्भस्ताद्रिनिपातनात् ।

वातवर्षभयेनालं तत्त्राणं विहितं मया ॥२१॥

VERSE 21 Meaning: "Please do not be afraid that this mountain may fall (on all of you) from the grip of My hand! Now, you have no fear also from this intense rain and furious wind - as I have lifted this mountain, only with the purpose of saving and protecting you all from this cruel and extreme debacle."

श्रीसुबोधिनी : इहास्मिन् गर्ते प्रविष्टैर्मद्भस्ताद्रिपातनाद्धेतोस्त्रासो न कार्यो न पतिष्यति यतः. ननूभयोर्भययोरेकमङ्गीकर्तव्यं, ततो वरं वृष्टिभयमेवास्त्वित्याशङ्क्याह वातवर्षभयेनालमिति. वातवर्षभयं न कर्तव्यमलंशब्दो निवारणेऽतस्तद्भयं मास्त्वत्र तु शुङ्खा न कर्तव्या. आगन्तव्यमित्याशङ्काभावमुपपादयति तत्त्राणं विहितं मयेति, तस्य भयस्य त्राणं रक्षणं प्रतीकारस्तद् मया विहितं, न ह्युपायः कदाचिदप्यनुपायतामापद्यते, मयेति वचनात्, न भ्रान्तेन कृतं, कृतत्वात् न कर्तव्यम् ॥२१॥

SRI SUBODHINI: "On seeing My hand, uplifted, please do not get afraid! All of you, who are now seated in this valley should not get the fear of the mountain falling on you at all. This mountain will not fall!" What about the fear generated by this intense rain? Answering to this, our Lord says, "Please do not get fear from this relentless rain and furious winds - please remove the fear, from your minds! All of you, without any anxiety or doubt come into this valley - where there is the shadow of

the peaks of this mountain, on all the sides - as I have saved and secured you all, from these three types of fear! This is done by Me only - and no other "madcap" has done this! (As lifting a mountain is considered absolutely unnatural.) As I have undertaken to do the "solution" and actually executed it also, there is nothing left to be done."

ततस्ते तथैव कृतवन्त इत्याह तथेति.

तथा निर्विविशुर्गतं कृष्णाश्वासितमानसाः ।

यथावकाशं सधनाः सप्रजाः सोपजीविनः ॥२२॥

VERSE 22 Meaning: "The people of Vraja, getting faith and confidence through the "confidence-boosting" words of our Lord, now gathered their wealth of the cows, and other cattle, their family members and servants, the priests and with everything else, went inside the valley of the mountain. They kept their respective materials in the carts. No one felt the absence of space" (for themselves and for all their belongings).

श्रीसुबोधिनी : पतनयाभावार्थमाह कृष्णाश्वासितमानसा इति. यथावकाशमित्युक्तार्थस्थापनम्. सधना गोसहिताः पुत्रादिसहिता उपजीवी सेवकादिर्विप्रादिश्च तत्सहिताः ॥२२॥

SRI SUBODHINI: Now, the Gopas did not have the least trace of fear about the falling of the mountain on them! - How? Our Lord had given the assurance of protection to them and our Lord's words had removed all their fears. The words used here viz. "as per the opportunity" (YETHAVAKASAM) should not be interpreted from the point of "space" available, but through the words "with comfort and joy" (YETHAOAJASHAM). (which is given in the 20th verse).

The cows, children, servants, priests - with all these,

the Gopas went inside into the valley. The rains poured incessantly for 7 nights in expectation of our Lord's exercise and control over His 6 Divine qualities and of His Divine self. If the rains were to continue, beyond this period, the certain destruction of Indra and His clouds would have taken place! - as our Lord would not have tolerated any more rains beyond the 7 days! *Due to this reason only, if a person, out of ill-will does actions detrimental to a devotee of our Lord, then, the person sees and waits for 7 nights (to see if there is any effect on the devotee) and if within these 7 nights, our Lord protects the devotee, the person, who is bearing the ill-will decides that, "henceforward I will not do anything against this devotee. If within 7 days, if the Lord does not protect His devotee, then I will continue to do wrong actions and give trouble to this devotee".* In this way, He sees and waits for 7 nights. This is done by this person who gives trouble to a devotee, as he is afraid of his own destruction, if the Lord were to punish him for his wrongful deeds.

[LEKH: In the Sri Subodhini commentary, our Shri Mahaprabhuji has commented that Indra was "waiting" (PRATIKSHĀTRAM) - as to whether either our Lord (DHARMI) or His 6 Divine qualities (GUNAS - DHARMA) will act or even if one of them were to give up, then Indra can have his full sway, as he liked. But our Lord, in this event would have destroyed Indra completely.

YOJANA: The meaning given here for the words "expecting and waiting for our Lord and His 6 Divine attributes" (to act) is indeed very subtle! Like a strong person, does all his actions using his powers only and like a warrior, who has many weapons uses them, as per his mind, individually, to conquer those who come to give battle to him, our Lord, who has the 6 Divine attributes

of AISHWARYA (opulence) etc., now used Himself and His 6 Divine qualities, one each per day and protected the people of Gokulam, and removed their pain and sorrow.

Indra "rained for 7 days, on the hope that the Lord may protect these people of Vraja only for 2 days or more, and the Lord will give them up and Indra will take over fully and destroy Gokulam completely! This is what is meant by "waiting for the operation of our Lord's and His 6 Divine virtues."

Why the rains stopped on the eighth day? Shri Mahaprabhuji says, "The Lord cannot tolerate after this" (TADUPARI SAHANA NĀSTI). If Indra, who was tolerated by the Lord, for 7 nights (with Himself and His six Divine attributes), had continued to rain for the 8th day also, then our Lord, treating this "insult" very seriously, would have destroyed Indra completely. But our Lord did not want to destroy Indra. Hence He did not give the "wrong intellect" (KUBUDDHI) to Indra, so that he decided from showering rains from the eighth day onwards. It is our Lord who gave the right intellect to Indra to stop "insulting" the Lord. With this purified intellect given by our Lord, Indra saw clearly the foolishness on his part and stopped the rains.

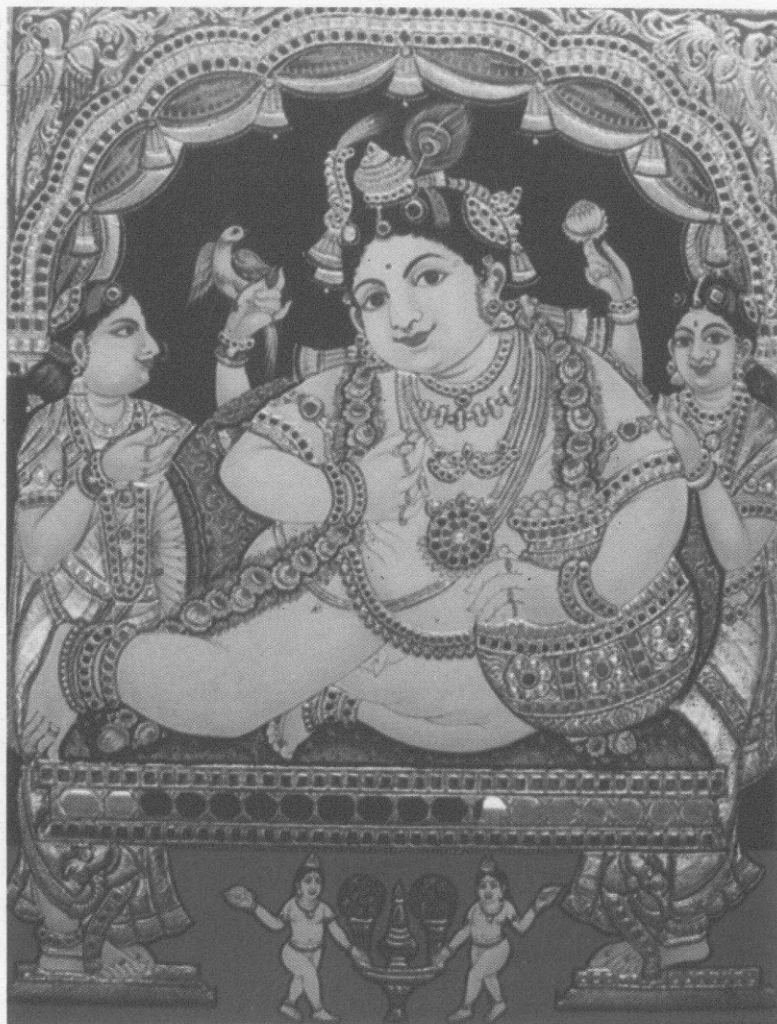
Wise people, therefore, will never give trouble to the devotees of our Lord as our Lord is their protector.

A doubt may arise now that is it necessary for someone to give trouble to a devotee, so that our Lord can protect and save the devotee? Answering this, Shri Mahaprabhuji says that no sooner a person thinks ill of a devotee, our Lord immediately provides for the protection of the devotee. Shri Sukadeva says, in the story of devotee King Ambarisha, "Having foreseen and provided for the

protection of His devotee" (PRĀGDISHTAM BHAKTHA-
RAKSHAYĀM - 9/4/47 SRI BHAGAVATAM) - that our
Lord had provided His "SUDARSANA" discus to King
Ambarisha, even from the initial stages (i.e. before the
dangers came to him) for his protection. All the celestial
deities are aware, always, of this vital aspect of "protec-
tion" of His devotees by our Lord. *Due to this only, even
the messengers of the Lord of death (YAMA) are aware of
those devotees of our Lord who remember and chant His
Holy names and those, who do not! That is why these
messengers of death, take only those souls to the abode of
Lord Yama, who do not remember or chant the Holy
names of our Lord. They do not carry the souls, who are
chanting the name of our Lord and do seva for Him, to
their Yamaloka.*

In the 6th Canto of Sri Bhagvatam Lord Yama also
tells his own messengers like this, *"Those who do not
chant the Holy names of our Lord, through their tongues,
those who do not remember our Lord, through their
intellects, those who do not prostrate to the lotus feet of
our Lord, through their heads, and those who do not do
anything devotional, connected with our Lord - Oh mes-
sengers, please bring these people only to Yamaloka and
none else."* From this, we can surmise, that all the
celestial deities have knowledge, in a supernatural way,
about the fact of our Lord's protection being given or
not, to a devotee!

ततो वृष्टिः सप्तरात्रं जाता, भगवतो गुणानां च मर्यादायां प्रतीक्षार्थम्.
यद्यप्येऽपि भवेत् म्रियेतैवेन्द्रो मेघाश्च, तदपुः सहनं भगवतो नास्त्यत एव यो
भगवदीयेभ्यो विचार्यापकारं करोति स सप्तरात्रं प्रतीक्षते. एतन्मध्ये चेद्
भगवता परिपालितस्तदा न करिष्याम्युपेक्षितश्चेत् करिष्यामीत्यविचार्योपद्रवकर्ता
तु सप्तरात्रं करोति. यदि तावत्कालं जीवितस्तदा निवर्तते स्वनाशभयात्. एवं



NAVANEETA KRISHNA

Photo Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

व्यवस्था सर्वत्र. ततो भगवान् सप्तरात्रं तथा स्थित इत्याह क्षुत्तृडिति.

क्षुत्तृड्व्यथां सुखापेक्षां हित्वा तैर्व्रजवासिभिः ।

वीक्ष्यमाणो दधावद्रिं सप्ताहं नाचलत् पदात् ॥२३॥

VERSE 23 Meaning: "Our Lord Shri Krishna, ignoring the agony of hunger and thirst, renouncing the need for comforts and rest, for full 7 days, in the same way, kept lifted the Govardhana mountain on the same hand. Not even once, He stepped out of His standing feet, hither and thither. All the people of Vraja, filled with astonishment, one-pointedly had this unique Darsan of our Lord, with their wondering eyes."

श्रीसुबोधिनी : क्षुत्तृड्भ्यां जायमानां व्यथां सोढ्वा सुखस्य निद्रादेरप्यपेक्षां त्यक्त्वा तैर्व्रजवासिभिर्निरीक्ष्यमाणो भगवानद्रिं दधौ. नदीर्यत इत्यद्रिः; सोपि वृष्ट्या मध्ये न दीर्णो भगवानपि पदादपि न चलितः. अत्र हित्वेत्यनेनैव सम्बध्यते क्षुत्तृड्व्यथामिति, दर्शननात्रभोजनेन वान्यथा गोपानां कथं धैर्यं भवेत्? एवं सप्तरात्रं धृत्वा तान् व्रजस्थान् सर्वेभ्यः पृथक्कृत्य स्वीयानेव कृतवानिति निरूपितम्. सप्ताङ्गानि प्राणिनो भवन्ति- देवर्षिपितर आत्मात्मीयावैहिकः पारलौकिकश्चेति. यद्येतेषां मध्ये कश्चिदप्येतान् पालयेत् तदा तेषां वा भवेयुर्यदि ते सर्व एवाशक्ताः प्रतिपक्षा वा तदा नातः परं तेषां सम्बन्ध इति. अत एव प्राणान्तःकरणधर्मत्याग उक्तस्तेषां शुद्धभगवद्भावे बाधकत्वात्. एतेन प्रभुस्वरूपातिरिक्तं स्मृतवन्तोऽपि नेत्युक्तं भवति; भगवद्रक्षणमेतादृशमिति च ज्ञापितम्. सपदि रक्षाग्रे च सुखमेतेन भविष्यतीत्यनुसन्धानेन वीक्षणे वीक्षणस्य तच्छेषत्वं स्यात्, तथा सति भक्तिमार्गीया सा रक्षा न भवेदिति सर्वमन्यथा स्यादत एव तैरिति पूर्वोक्तं केवलभगवदधीनत्वमेतादृशक्षणे हेतुत्वेन परामृष्टं, पारम्पर्यागतस्यापीन्द्रयागस्य भगवद्वचनमात्रेण पूर्वं त्यक्तत्वात्. दधाविति 'डुधाञ् धारणपोषणयोरि'त्यस्य रूपं, तेनाद्रिं धृतवान् पोषितवांश्च. सप्ताहमित्यत्यन्तसंयोगे द्वितीया. अहःशब्दो रात्रिदिनवाची. अचलत्वस्थापनार्थं नाचलदिति पदादीषदपि. गतिः पादस्य सहजेति स निर्दिष्टः ॥२३॥

SRI SUBODHINI: Our Lord stood there for 7 days and nights. Our Lord put up with the pangs of hunger and thirst; gave up the desire for comfort, sleeping, rest etc., keeping the Govardhana mountain lifted in His hand and in such a position, the entire people of Vraja had Darsan of our Lord. The mountain also did not break up through the constant battering of the rains and our Lord also did not move at all. Our Lord had given up the desire for food and water after He had consumed all the "food" offered during the festival of "ANNAKOOTA" for the Govardhana mountain. The Gopas also gave up their hunger and thirst on having this "Darsan" of our Lord. If the Lord Himself had not given up His hunger and thirst, how will the people of Vraja retain their courage? In this way, for 7 nights the Lord, lifting the Govardhana mountain, made the people of Vraja really "fortunate and unique" and made all of them His "own".

There are 7 parts for a Being or Jiva (PRĀṆI) viz. the celestial deities, the sages, the forefathers (ancestors - PITRUS), one's own Atma, children, things/people connected with one's body, things/materials connected with the other world (like sacrifices, charity etc.). If out of these 7 important parts of their lives, any one factor/part had protected them, then the people of Vraja would have become fully dependent on that person/factor. When all of these proved to be incapable of protecting them, then all relations between these and themselves ceased to exist. *That is why renunciation of the actions of vital air (Prāna) viz. hunger and thirst and renunciation of the actions of one's inner self or mind viz. the need for comfort and rest, have been told - why? As all of these stood in the way of one-pointed devotion to our Lord or their attaining the Bhāva or attitude of our Lord. Through*

this saying, it is indicated that, at this particular time, all the people of Vraja, remembered only the beautiful form of our Lord and they never got the remembrance of anyone else - and this protection and experiencing of the Divine Darsan of our Lord is the glory and greatness of this Divine Leela (MAHĀTMYAM). If they had the Darsan of our Lord, with the feeling that they will be protected by the Lord and will also have happiness in the future - then this yearning for protection and the future comfort and happiness would have made the Darsan, "lower" (GAUNA). In this event, this "protection" will not be the "protection" which is usually experienced in this path of devotion (Bhakti) and everything would have become topsy-turvy! That this should not happen - towards this, in the verse, the word "they" (TAIHI) has been used, from the beginning itself. *This denotes that the only reason for their protection was their complete dependence on our Lord (without any motive or choice) i.e. BHAGAWADĀDHĪNATA - as these persons had given up their ancestral and traditional sacrifice for Indra, on the words of our Lord!* The words "He gave" (DADHOW) would mean two actions viz. "lifting" and "protection" i.e. our Lord not only kept lifting the Govardhana mountain but also protected Gokulam. The words "seven days" (SAPTĀHAM) denotes also the Lord holding this mountain and the number of days also. The words "days" (AHAHA) denotes both day and night. With a view to ensure that the mountain is kept stable and sound, our Lord did not move at all here and there, although usually the legs are moved, following their nature to move about!

[YOJANA: When a devotee gets "attachment and love" for our Lord, then, automatically, the forgetting of this world takes place. When once this entire universe is

forgotten, where is the cause for remembering hunger, thirst etc?

We may also say that due to the consumption of food by our Lord, during the "Annakoota" ceremony, the hunger, thirst, the need for comfort of the people of Vraja were fully removed. They all became very contented - as once our Lord has taken His meal, then it is said that all the three worlds become satiated (TENA TRIPTENA JAGAT TRIPTAM). That is why, it is said that just by our Lord consuming a very small remaining part of leafy food (from DROUPADI in Mahabharata), all the disciples along with sage Durvāsa became fully satiated (1/15/11).

Like the people of Vraja gave up their natural duty or propensity to eat and drink, our Lord also gave up the natural functions of His feet viz. to move about! This is one more instance to prove the saying of our Lord, in the Gita, when He says, *"In the way My devotee serves Me, I shall also serve Him in the same way"* (YE YATHA MĀM PRAPADHYANTE TĀM TATHAIVA BHAJĀMI AHAM.))

तत इन्द्रो युद्धार्थं समागत्यालौकिकं दृष्ट्वा भीतः सन् मेघान् न्यवर्तयदित्याह कृष्णोति.

कृष्णयोगानुभावं तं निशम्येन्द्रोऽतिविस्मितः ।

निःस्तम्भो भ्रष्टसङ्कल्पः स्वान् मेघान् सन्नयवारयत् ॥२४॥

VERSE 24 Meaning: "On seeing this wonderful feat of our Lord Krishna's power, Indra got very much astonished; all his plans were defeated. Thus becoming humble (giving up his pride) he stopped the clouds from showering the rains." (water).

श्रीसुबोधिनी : लीलार्थमवतीर्णस्य सर्वयोगाधिपतेरप्रच्युतस्वरूपस्य तं गोवर्धनोद्धरणलक्षणमनुभावं निशम्य श्रुत्वा मेघद्वारेन्द्रोऽतिविस्मितो जातस्ततो

निःस्तम्भो गतगर्वो भ्रष्टसङ्कल्पोऽपि जातः स्वोत्कर्षमपि त्यक्तवान्
मारयिष्यामीतिसङ्कल्पं च त्यक्त्वास्ततः स्वान् मेघान् सम्यङ् न्यवारयत्
॥२४॥

SRI SUBODHINI: Although Indra had come to fight, on seeing the immense power of our Lord, which was supernatural, he got afraid and ordered his clouds to stop raining. He heard the glory of our Lord from the clouds. Our Lord had taken this human form only for the purpose of enacting His Divine Leelas. He is the Lord of all powers (YOGA). He has only, at all times, one Rasa or relish viz. Ananda or Bliss. Indra now heard that the Lord had kept lifting for 7 days/nights the Govardhana mountain. Indra got very much astonished. His pride and inner-desire (to destroy Gokulam) got destroyed. He now gave up his own pride and his desire to punish Gokulam and ordered his clouds to stop the rains.

ततो यद् जातं यदाह तदाह स्वमिति.

खं व्यभ्रमुदितादित्यं वातवर्षं च दारुणम् ।

निशम्योपरतं गोपान् गोवर्धनधरोऽब्रवीत् ॥२५॥

VERSE 25 Meaning: "At this time, all the clouds from the sky had vanished. The furious wind and rains had stopped. The sun shone brightly and on seeing all these, our Lord, who was still holding up the Govardhana mountain on His one hand, spoke to the people of Vraja."

सप्तमदिवसस्य रात्रिशेषे निवारणम्. तत आकाशो व्यभ्रो जात उदित आदित्यो यस्य. एवमुपरितनवृष्ट्यभावं ज्ञात्वा गोवर्धनं धृत्वैव भगवानब्रवीत्, वातयुक्तं वर्षं चकारात् शिलावर्षं मेघांश्च, दारुणमतिमारकमुपरतं निशम्य, गोपानिति पूर्ववद् धर्मपरान् ॥२५॥

SRI SUBODHINI: When a small time was remaining for the 7th night to be completed, the clouds withdrew.

There was not even one cloud in the sky. The Lord Suryanarayana came and began to shine. On learning that the rains have stopped, our Lord, spoke to them, while holding the Govardhana mountain. The rains were cruel and full of hailstones. The clouds were dangerous. On seeing all of these having become peaceful, our Lord spoke to the people of Vraja, who loved Himmost, at all times and in a one-pointed way.

भगवद्वाक्यमेवाह निर्यातेति.

निर्यात त्यजत त्रासं गोपाः सस्त्रीधनार्भकाः ।

उपारतं वातवर्षं व्युदप्रायाश्च निम्नगाः ॥२६॥

VERSE 26 Meaning: "Hey Gopas! please give up fear! Now there is not even a small sign of furious wind or raging rains. The rivers are not in floods. All of you, gather your respective cattle (wealth), wives and children and get out of this place."

श्रीसुबोधिनी : त्रासं च त्यजत वातवर्षकृतम् गोपा इति सम्बोधनं गवां पालनमावश्यकमिति. प्रथमतो बहिर्दृष्ट्वा पश्चात् सामग्री नेयेति शङ्कां वारयन्नाह सस्त्रीधनार्भका इति, स्त्रियो धनान्यर्भका बालाश्चेति तैः सहिता एव निर्गच्छत. यतो वातवर्षमुपारतं निम्नगाः सूक्ष्मनद्यो व्युदप्रायाः क्वचिद् गभीर एवोदकं नान्यत्रेति. तेषां जिज्ञासाभावादेतदुक्तम् ॥२६॥

SRI SUBODHINI: "Please give up the fear, now, of the wind and the rains." - through this addressing, our Lord has indicated that we should always protect the cows. "Hence please come out". He told them to come out together with the cattle, their women and children, as all dangers have ceased - as the wind and rain have stopped. The small rivers have become almost dry. At some deep recesses, there is still water and at many other places, there is no flooding. In this way, the Gopas had to be told

about everything by our Lord, as they, could not determine anything by themselves (as they were still in a daze due to this wonderful experience of our Lord's love for them).

प्रवेशवदेव निर्गता अपीत्याह ततस्त इति.

ततस्ते निर्ययुर्गोपाः स्वं स्वमादाय गोधनम् ।

शकटाटोपकरणं स्त्रीबालस्थविराः शनैः ॥२७॥

VERSE 27 Meaning: "Then the Gopas gathered their cattle, women, children and the old persons, and came slowly out of this valley of the Govardhana mountain, keeping the cows in the front and having loaded all the other materials in their carts."

श्रीसुबोधिनी : तत्र सर्वं पृथगेव स्थितमिति ज्ञापयितुं स्वं स्वं गोधनमादाय सर्वे निर्गताः. शकटानामाटोपकरणं यथा भवति तथा; यथा निर्भया हृष्टा निर्गमने महान्तं सम्भ्रमं कुर्वन्ति तथा कृत्वा निर्गता इति तेषामानन्दः सूचितः. ततोऽन्येऽपि स्त्रीबालस्थविराः शनैरेव निर्गता अव्यग्राः ॥२७॥

SRI SUBODHINI: In the same way, they had gone in, they now came out in the same way. In this valley all the Gopas were indeed staying for 7 days and night separately only, with their own family members, cattle etc. They stored all the materials in their wooden carts, and came out, with great enthusiasm and joy, of this valley. They were fearless and cheerful now. Through this, it is explained that they were full of Bliss or Ananda. All others, women, children, old people and others also came out slowly, without any anxiety or fear.

सर्वेषु निर्गतेषु भगवत्कृतमाह भगवानपीति.

भगवानपि तं शैलं स्वस्थाने पूर्ववत् प्रभुः ।

पश्यतां सर्वभूतानां स्थापयामास लीलया ॥२८॥

VERSE 28 Meaning: "Our Lord also, being supremely strong and all powerful, now, in the presence of everyone, kept back the Govardhana mountain, very playfully, in the same former place."

श्रीसुबोधिनी : यथा ते स्वस्वकार्यार्थं निर्गता एवं भगवानपि तं शैलं स्वस्थाने तस्यैव स्थाने पूर्ववदेवानुपूर्वीं विधाय स्थापितवान् अनेन प्रथनेनैकत्रकरणपक्षेऽपि यथापूर्वं स्थापितवानिति लक्ष्यते. अत्र स्थापने ग्रहणे वा न किञ्चिन्मायिकमिति ज्ञापयितुं पूर्ववदेव स्थापितवान्. तदाह पश्यतां सर्वभूतानामिति, यथा हस्तस्थितं पात्रं यथास्थानं स्थाप्यते तथैव लीलया स्थापयामास ॥२८॥

SRI SUBODHINI: On their , getting out, our Lord kept this mountain, in the same "playful" way, at its former place. As the Gopas left the valley, the Lord also kept the mountain, like before, at the same place. We could say that, when our Lord had lifted this, He had made it "smaller" - this saying may be right - but the words used here "like before" (POORVAVAT) denote that the Lord kept this mountain like before. There was no magic or Māya involved in lifting this huge mountain and keeping it back at the same place! As it is clearly mentioned in this verse, that everyone saw our Lord actually placing the mountain back at its former place! Like a person places back at the same place, a vessel which he has taken in his hand, the Lord also very "playfully" and without much effort placed back the Govardhana mountain in its former place!

एतद् भगवता लीलया कृतमपि लोके चेत् तथात्वेन न प्रसिद्धं स्यात् तदा लीलात्वं न भवेदिति माहात्म्यदर्शनानन्तरमपि गोपानां पूर्ववदेव स्थितिमाह तमिति.

तं प्रेमवेगान्निभृता व्रजौकसो यथा समीयुः परिरम्भणादिभिः ।
गोप्यश्च सस्नेहमपूजयन् मुदा दध्यक्षताद्भिर्युयुजुः सदाशिषः ॥२९॥

VERSE 29 Meaning: "All the people of Vraja filled up with the flow of intense love came near to our Lord, and made prostrations, gave blessing and embraced Him, as per their status. In this way they served and honoured our Lord. The Gopis also, full of Ananda (Bliss) and love, worshipped our Lord, with curd, sacred rice and Holy water and bestowed benedictory and auspicious blessing to our Lord."

श्रीसुबोधिनी : यदैव भगवान् गोवर्धनं स्थापयामास तदैव तं भगवन्तं प्रेमवेगात् परिरम्भणादिभिर्यथा यथावत् समीयुः. ते हि भगवदालिङ्गनार्थं प्रतीक्षन्त एव स्थिता यतः, यतः प्रेम्णो वेगस्तेषु स्थितो; हृदये पूर्णं प्रेम बहिरपि निस्सरतीति प्रेम्णो वेगः. अत एव यथावद् यस्य यथोचितं तथा स कृतवान्. प्रेम्णैव नितरां भृताश्च गोप्योऽपि. तथा विशेषमप्याह सस्नेहमपूजयन्निति, तैः सर्वैरेवायं देव इति ज्ञातस्तेन लौकिकीमपि क्रियां वैदिकीं कृतवन्तो, भावद्वयस्य विद्यमानत्वादतः स्नेहपूर्वकं पूजां कृतवन्तः. मुदेति पूजायामुत्साहस्तेन लौकिकीत्वेनान्यथाबुद्धिर्न बाधिकेति सूचितम्. दध्यक्षताद्भिरिति पूजासाधनानि— जलानि चरणक्षालनादौ, दध्यक्षता अलङ्कारार्थं, मार्जनार्था वापः. लौकिकी तद्देशप्रसिद्धेयं पूजा— दध्ना तिलकं दत्वा तदुपर्यक्षतान् स्थापयित्वाप उपरि भ्रामयित्वा पिबन्तीति. सदाशिषश्च युयुजु "जीवपालये"त्यादिरूपाः. सन्तोषादेव न तु स्वाधिकारेण, देवत्वेन ज्ञातत्वात् ॥२९॥

SRI SUBODHINI: Although this "protection" was done by our Lord as a "mere play" (LEELA), this "Leela" remained as it is really famous in this world. Even after seeing the extraordinary and supernatural glory of our Lord, the love and attachment of the people of Vraja for our Lord, remained steadfast and stable, as before!

No sooner, our Lord placed the Govardhana mountain on its former place, all the people of Vraja came out and as per their status (YOGYATA) came near to our Lord, with a view to embrace Him and do other seva for Him. *They were all eagerly waiting to do this for a very long time! In their hearts, love was flowing freely for our Lord! When one's heart is filled with true love for our Lord (as true love is possible for only for our Lord), it comes out flowing copiously. That is the real force of true love!* Due to this, as per their status, the Gopas embraced our Lord, gave blessings, did prostrations and other acts of showering love, respect and affection.

The intensely loving Gopikas, now came and honoured our Lord, like the Gopas. Of course their "honouring" was very special indeed. They worshipped our Lord with great and intense love. They considered our Lord as "Bhagawan" only (Lord of the Universe). They now worshipped our Lord in both the ways viz. the vedic and the "worldly" way (LOUKIK), with great love. They were "MUDA" (filled with Bliss and Ananda) and enthusiastically worshipped our Lord with flowing joy and bliss. They had no "worldly desire" for this enthusiastic worship of our Lord. Their love for our Lord was the only basis for this worship. The water was used to wash our Lord's Holy feet. Curd and sacred rice were used to adorn our Lord! Water was used to give a bath and for purification also. This sort of traditional worship is famous in Vraja. Here a "tilak" is done through curd and on it, sacred rice is pasted! Then they pour water and make the hands go around over the head and then they drink the same!

After worshipping our Lord, in this way, they chanted benedictory and auspicious blessings such as "May You

have a long life! Please continue to protect us!" They never gave the blessings to our Lord, thinking they were elders and had authority to give "blessings"! They blessed our Lord, on being fully happy and contented and for the sake of their intense love for our Lord only! Why? They had clearly realized that our Lord was Divine and the Lord of the Universe!

एवं साधारणीं प्रतिपत्तिमुक्त्वा चतुर्भिः कृतां विशेषप्रतिपत्तिमाह यशोदेति.

यशोदा रोहिणी नन्दो रामश्च बलिनां वरः ।

कृष्णमालिङ्ग्य युयुजुराशिषः स्नेहकातराः ॥३०॥

VERSE 30 Meaning: "Nandagopa, mothers Yasodha and Rohini and the most powerful Balarama, filled up with intense love for our Lord, came and embraced our Lord and gave auspicious blessings."

श्रीसुबोधिनी : आदौ स्त्रीनिर्देशः स्नेहाधिक्याद्, अनयैवानुपूर्व्या स्नेहतारतम्यमपि ज्ञातव्यम्. चकारात् श्रीदामादयोपि. बलिनां मध्ये वर इति बलभद्रविशेषणं तस्याप्याश्चर्यमेतदिति ज्ञापयति. कृष्णं सदानन्दम्. एते ह्यन्तरङ्गाः ज्येष्ठाश्चात आलिङ्ग्याशिषो युयुजुः स्नेहेन च कातरा जाताः ॥३०॥

SRI SUBODHINI: After describing the "ordinary/general" honouring of our Lord, now the special "honour" accorded by mother Yasodha and others are being described in the next 4 verses.

There is more intensity of love seen among the women. That is why, in this verse, the love of mothers Yasodha and Rohini is described. In this way, the intensity of love of the categories of various persons can also be understood. In the verse, the word "cha" (and) denotes our Lord's friends such as Sridāma. The reference to our Shri Balarama, as the foremost of strong persons" is indicative of the fact that, even Shri Balarama got very much

astonished at this Govardhana Leela of our Lord! All the persons, who are named here, were all elder to our Lord; but very near to His heart! Hence, all of them, were filled up with intense love for our Lord, embraced our Lord and gave blessings to Him.

माहात्म्यदर्शनाद् देवतानामपि स्वापराधनिवृत्त्यर्थमुत्सवकार्यमाह दिवीति.

दिवि देवगणाः साध्याः सिद्धगन्धर्वचारणाः ।

तुष्टुवुर्मुचुस्तुष्टाः पुष्पवर्षाणि पार्थिव ॥३१॥

VERSE 31 Meaning: "In the heavens, the celestial Gods, Sādhyas, the Siddhas, the Gandharvas, the Chāranas and all others began to do the "praise" (STUTI) of our Lord and showered the rain of flowers having become very joyful and cheerful."

श्रीसुबोधिनी : देवगणा वस्वादय, एकः कश्चिद् भक्तो भवतीति गणपदप्रयोगः. साध्या अपि देवभेदास्तथा सिद्धा गन्धर्वा अप्सरसश्च चारणाश्च तुष्टुवुः पुष्पवर्षाणि मुचुस्तुष्टाश्च जाताः— वाचिककायिकमानसिकव्यापारा निरूपिताः. पार्थिवेति सम्बोधनं महत्कर्मकरणानन्तरं राज्ञामप्येवं तद्वश्यैः क्रियत इति ज्ञापनार्थम् ॥३१॥

SRI SUBODHINI: On witnessing the glory and greatness (MAHĀTMYAM) of our Lord, the celestial Gods also felt regrets and with a view to beg for the forgiveness of our Lord they made celebrations and this is described in this verse. The celestial deities referred to here are, Vasus (eight Vasu) and others. Perhaps, someone among these deities might have done a different "praise" (STUTI) of our Lord? To remove this doubt the word "Gana" (group) has been used in the verse. The category of "Sādhyas" also belong to the celestial deities only. In this way, the Siddhas, Gandharvas, Apsaras, and Chāranas also sang the praise of our Lord and showered flowers on

our Lord. They were all very happy. In this way, the worshipful actions done by the celestials through their body, words and mental faculty have been described. The King has been addressed as "PĀRTIVA" (mighty ruler) - just to indicate that the King's subjects also would have praised him, when he had done or achieved a great feat!

समागतानां देवानामेतदुक्त्वेन्द्रभयात् तत्रत्या न करिष्यन्तीत्याशङ्कां
परिहरंस्तत्र स्थितानामप्युत्सवमाह शङ्खेति.

शङ्खदुन्दुभयो नेदुर्दिवि देवप्रणोदिताः ।

जगुर्गन्धर्वपतयस्तुम्बुरुप्रमुखा नृप ॥३२॥

VERSE 32 Meaning: "In the heavens, the celestial deities, played the conch, and instruments like Dundhubhi and others. The best musicians among the Gandharvas like Tumburu and others began to sing the praise of our Lord."

श्रीसुबोधिनी : शङ्खा दुन्दुभयश्च नेदुः. शङ्खशब्दो वैदिको दुन्दुभिशब्दो
लौकिक इत्युभयोरिर्देशः. स्वयमेव नेदुर्देवप्रणोदिताश्च नेदुः. गन्धर्वादीनां
पतयो विश्वावसुप्रभृतयो जगुर्गानं कृतवन्तः. त्रयो मुख्या विश्वावसुस्तुम्बुरुर्नारदश्चेति
तत्र मध्यमो निरूपितस्तुम्बुरुप्रमुखा इति स उभयात्मक इति. पुनर्नृपेति
सम्बोधनं तथादर्शनाद् विश्वासाय ॥३२॥

SRI SUBODHINI: After describing the worship and honour done by Indra and the other celestials, a description is being made on the festivities celebrated by others living in the "heaven" who had not come there. The playing of the conches and dundhubhi took place. The sound of the conch is Vedic and the playing of the dundhubhi is "Loukik" (worldly). Thus both of these have been referred to. Many of these instruments began to play by themselves and some of them were played by the celestial deities. The ruler of the Gandharvas viz.

Vishwavasu and others began to sing the glory and virtues of our Lord Sri Hari. Among the Gandharvas, there are three prominent Gandharvas viz. Vishwavasu, Thumburu and sage Narada. Here the name of Thumburu has been specially referred to in this verse, as he symbolized the Divine forms of both Vishwavasu and sage Narada.

Here the word "king" (NRIPA) has been used as the "addressing" by Shri Sukadeva with a view to tell the king that what he has described up to now, has been actually seen by him and the king should believe in his words.

[LEKH: The reference to "Gandharvas" in the verse will denote both the Gandharvas and Apsaras (celestial women). The Vedas say "ROOPAM ITI GABDHARWAHA, GANDHA ITI APSARASAH" (There is form in the Gandharvas and fragrance among the Apsaras). Hence these two are referred to together.]

एवं भगवल्लीलामुक्त्वोपसंहरति तत इति.

ततोऽनुरक्तेः पशुपैः परिश्रितो राजन्-

स गोष्ठं सबलोऽब्रजद्धरिः।

तथाविधान्यस्य कृतानि गोपिका-

गायन्त्य ईयुर्मुदिता हृदिस्पृशः ॥३३॥

VERSE 33 Meaning: "After this, our Lord, surrounded by His most loving Gopas, along with Shri Balarama, went back to Vraja. In the same way, the Gopis also, went back to Vraja, singing about the Divine Leelas of our Lord, which are most attractive to one's mind, in a most joyous and blissful manner. They had touched our Lord, in their hearts."

श्रीसुबोधिनी : देवादीनां शब्दादिश्रवणानन्तरमत्यन्तमनुरक्तेः पशुपैः

परिश्रित एव सन् भगवान् गोष्ठमव्रजद् यतो हरिः. पशुपानां चारणार्थं गमनं निषिद्धं, गवां तेषां चापेक्षाभावात्, तदुपपादितम्, अतोऽनुरागबाहुल्यात् पशुपैः परिश्रित एव गतः. राजन्निति पूर्ववत्, प्रायेण क्लिष्ट इति पुनः पुनः सम्बोधनम्. स इति तथा समर्थोऽपि; न हि तादृशो गोष्ठे स्थातुं युक्तो भवति. तत्रापि सबल. बलभद्रसहितस्तथाप्यव्रजद् यतो हरिः. अथवैतादृशालौकिकसामर्थ्यवतो द्वारकावदिहाप्युत्कृष्टं स्थानं निर्माय स्थातुमुचितं न तु गोष्ठ इत्यत आह स इति. “ते ते धामानी”त्यादिश्रुति-भिवैकुण्ठादप्यधिकमस्य सहजं स्थानमस्तीति निरूपितमस्तीति तथा प्रसिद्धो वेद इति तत्रैव गमनमुचितमावश्यकमपीत्यर्थः. यथा राजाऽन्यत्र कार्यं कृत्वा स्वराजधानीमेव गच्छति तथेति ज्ञापनाय सम्बोधनम्. गोपीनां गमने भगवत्सङ्गो नास्तीत्याशङ्क्याह तथाविधानीति. गोवर्धनोद्धरणसदृशानि पूतनासुपयः पानादीन्यनेनैव रूपेण कृतानि. गोपिका विशेषानभिज्ञा अतः कृतान्येव गायन्त्यो ब्रजमीयुः. तत्र गतानां संसारनिवृत्त्यर्थमाह मुदिता हृदिस्पृश इति, मुदिता इति पूर्वदुःखनिवृत्तिः, अद्भुतभगवल्लीलादर्शनेन माहात्म्य-ज्ञानपूर्वकस्नेहातिशयो गोपानामधुना जात इति प्रियनिकटगमने प्रतिबन्धं ते न करिष्यन्ति; करणे वा सपदीवाद्भुतरीत्याप्यस्मान् पालयिष्यतीति ज्ञात्वापि मुदिताः. भगवतो हृदिस्पृशो जाता हृदि भगवन्तं वा स्पृशन्तीति - एतेनेतरेभ्योऽधिकोऽन्तरङ्गः सङ्ग एतासामुक्तः. एवं दुःखनिवृत्तिपूर्विका भगवदासक्तिर्निरूपिता ॥३३॥

॥ इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे द्वितीये

तामसप्रकरणेऽवान्तरसाधनप्रकरणे श्रीनिरूपकचतुर्थाध्यायस्य

स्कन्धादितो पञ्चविंशोऽध्यायस्य विवरणम् ॥

SRI SUBODHINI: After describing our Lord's Divine Leelas, this topic is being ended with this verse. After listening to the "praise" made by the celestial beings, Gandharyas and others, our Lord, stationing Himself, in the middle of the most loving Gopas, came to

Vraja. Our Lord is Shri Hari and He has taken the incarnation with a view to mitigate the sorrow and sufferings of the people of Gokulam. By telling that our Lord was seen in the middle, surrounded by the most loving and intensely attached Gopas, what is indicated here, is that the Gopas were told not to graze the cows now and the cows did not need them at all, at the present moment! Due to the intensity of their love and attachment to our Lord, the Gopas surrounded our Lord and came back to Vraja. The addressing as "Oh King!" (RĀJAN) has been made by Shri Sukadeva, with a view, to instill faith in his mind. This constant "addressing" to the King is made to denote that our Lord did not enact all these seemingly very difficult Divine Leelas, with any difficulty or stress (trouble).

Our Lord, although He was capable of doing or achieving everything, and He was having by His side the most powerful Shri Balarama, came back to Vraja, though this was not appropriate place for our Lord's stay - but He stayed at Vraja, being the redeemer of the suffering and sorrow of Gokulam.

Otherwise, our Lord, who is the all powerful Lord of the Universe, could have made a supremely beautiful and glorious place like the Dwaraka city, here and He could have lived in this newly made city as it was not appropriate to live among the cattle in Gokulam! Hence, the word "SAHA" (He) has been used to indicate that the Lord, although He is all-capable, has decided to stay in a place like Gokulam - so that He can enact His Divine Leelas here!

The Vedas refer to our Lord's various places which are greater and better than even His Sri Vaikuntum (TE

TE DHĀMĀNI). The Vedas also have praised our Lord's name of Sri Hari. Hence, our Lord should have gone to Sri Vaikuntam! Our Lord, came to Vraja in such a way, like a king comes and returns back to His capital city after going out of the city for some work! To denote this, the King has been addressed as "RĀJAN" by Shri Sukadeva.

When the Lord was going away, did the Gopis meet our Lord? answering this, our Shri Mahaprabhuji says that the Gopis came back with our Lord only to Vraja, singing His glory and greatness, through the Divine Leelas of lifting the Govardhana mountain, giving liberation to Pūtana and the Leela of breast feeding done by her etc. The Gopis lacked special knowledge of any type. Hence they sang only our Lord's Divine stories and Leelas.

All the persons, who were accompanying our Lord had got rid of the bondage of this "Samsāra" or the cycle of births and deaths. This state of their spiritual glory is denoted by the words "MUDITĀHA" (very happy) - i.e. they have got rid of their earlier sorrow, with the grace of our Lord.

After witnessing all these Divine Leelas, which were very wonderful and "never-seen-before events", the Gopas now developed very wholesome and intense love and Prema for our Lord, along with the full knowledge about His greatness and glory. Now they will not stop even the Gopis, from going near to our Lord. Even if the Gopas were to stop them, the Gopis had the faith that our Lord will protect them in a wonderful way. Thinking like this also, the Gopis became very happy. "HRIDISPRUSAHA" (touching the heart of our Lord) - the Gopis now touched the heart of our Lord or they touched the Lord, in their

own hearts! This denotes that, the Gopis intensely got attached to our Lord, through their inner-mind, than all others.

In this way, the intense attachment and love for our Lord, along with the mitigation of sorrow and sufferings of Vraja have been explained.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on Twenty five chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

॥ श्रीभागवतं-दशमस्कन्धः षड्विंशोऽध्यायः ॥

CHAPTER XXVI - CANTO-10 -

SRI BHĀGAVATAM.

अज्ञानमन्यथाज्ञानं कृष्णं विनिवार्यते ।

त्रयोविंशे समत्वाय निरुद्धानामशेषतः ॥ (१) ॥

KĀRIKA 1 Meaning: "In this 26th chapter, the mitigation and removal of the ignorance or the opposite knowledge of the people of Vraja about our Lord Shri Krishna is being done; why? As all of them had the same "NIRODHA" (Total devotion) due to the lifting of the Govardhana mountain."

[TIPPANI: The "Nirodha" created by our Lord, due to His lifting the Govardhana mountain, in the minds of the people of Vraja is the "same" in all. This is being emphasized here.]

पूर्वपक्षश्च सिद्धान्तः फलं चेति निरूप्यते ।

अप्राकृतत्वं सम्बन्धो द्वयं स्थाप्यमिहोक्तिभिः ॥ (२) ॥

KĀRIKA 2 Meaning: "In this chapter the argument of the proponents and its answer are described. (The "wonder" about our Lord's feat is mitigated - this is the

result). In this, through "words" (statements), the "supernatural" status of our Lord and His relationship with the Gopas (as Nandagopa's son) - both of these will be established."

विरोधात् प्राकृतत्वेन सम्बन्धस्त्यज्यते पुरा ।

जातस्तादृश एवात्र न सन्देहस्तथा परः ॥ (३)॥

KĀRIKA 3 Meaning: "The Gopas were by themselves natural (worldly). In the first instance, the bodily relationship of the "supernatural" Lord with these "worldly" persons, will be given up as "opposing" to each other (VIRUDHAM). Afterwards, these doubts about our Lord, as the manifestation of the "supernatural and wonder-works-oriented-Lord" - in this form of a "boy" will be removed, through the words of Gargacharya, as told by Nandagopa, which provide the philosophical and scriptural evidence for the Divinity of our Lord."

[TIPPANI: The people of Vraja were ordinary human beings and our Lord's manifestation is "supernatural". Here we see this "supernatural status" in our Lord and also the "physical bodily" relationship with Nandagopa, as his son - as both of these are considered "opposing" to each other (VIRUDHA DHARMĀSRAYAM). But, as in our Lord, all types of "opposing" forces/factors are always seen to be present, in "co-existence", "opposition" per se is not considered as "real" (i.e. only seeming superficial difference is seen) - all doubts about these "seeming" differences are removed.]

माहात्म्यदर्शनं हेतुः पूर्वपक्षे तथा परे ।

गर्गवाक्यानि तज्ज्ञानं फलमित्येष निश्चयः ॥ (४)॥

KĀRIKA 4 Meaning: "On seeing the glory and greatness of our Lord, the people of Vraja, did, indeed,

get doubts that how can such a "wonderful-acts-oriented" boy can be the son of Nandagopa? (Or how come?) Thus this initial doubt was caused by the "seeing" or Darsan of our Lord's glory and greatness. But these doubts were removed, through the "words" of Gargacharya, as told by Nandagopa. Hence the "answer" for the "doubt" was provided through the "words" of Gargacharya. Indeed, the people of Vraja, now understood the real "Divine" nature and form of our Lord. This is the result of all this." (i.e. of this Divine Leela and the subsequent "doubt" and the removal of these "doubts".)

[TIPPANI: The "doubt" initially, in the mind of the Gopas was caused by the "Darsan" of our Lord's magnificent glory (of lifting the Govardhana mountain). The clearance of "doubt" took place through the "words" of Gargacharya. The result of this entire episode of "doubt" and "answer" (Samādhān) was the clear understanding about the real "Divine" nature of our Lord, by the people of Vraja. This chapter deals with these important topics.]

पूर्वाध्यायान्ते गोकुले समागताः सर्व इत्युक्तम्, आगतानां सन्देहो वर्ण्यते भगवति पूर्वपक्षरूपः. आदौ पूर्वपक्षनिरूपणार्थं तेषामुद्योगमाहैवंविधानीति.

॥ श्रीशुक उवाच ॥

एवंविधानि कर्माणि गोपाः कृष्णस्य वीक्ष्य ते ।

अतद्वीर्यविदः प्रोचुः समुपेत्य सुविस्मिताः ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Oh! King! The Gopas were not aware of our Lord's immense glory and power. Hence, they got greatly astonished and wonderstruck, on witnessing these very many "wonderful" events/episodes (of our Lord's Divine Leelas). All the Gopas, one day, came to Nandagopa and began to speak" (their mind).

श्रीसुबोधिनी : गोवर्धनोद्धरणरूपाणि बहूनि भगवतः कर्माणि दृष्ट्वा धर्मिस्वरूपमज्ञात्वा हेत्वभावेनैवैतत् कार्यमाहोस्विद् धर्मी हेतुः? तथा सति न स नन्दपुत्र इति निश्चिन्त्यातद्दीर्यविदो भगवतः क्रियाशक्तिमज्ञात्वा सुविस्मिता विकसितवदनाः सर्वे सम्भूय नन्दसमीपमागत्य प्रोचुः ॥१॥

SRI SUBODHINI: In the last chapter, we saw that all the people of Vraja came back to Vraja, (after witnessing the "wonderful" 7 - day feat of our Lord lifting the Govardhana mountain). After coming back, "doubts" persisted in the minds of the Gopas about our Lord's "feat" and "glory"! The people of Vraja, having no real realization about the "Divine" basis of our Lord, on seeing His various "wonderful" Divine Leelas, got "doubts" in their minds. They thought "here so many wonderful and supernatural events/tasks are taking place without rhyme or reason; or is it that our Shri Krishna is the "author" of these events? If the latter is true, then how can this "Īshwara or Lord" be the son of Nandagopa? He cannot be the son of this ordinary person! After determining like this, being unaware of our Lord's "power of action" (KRIYASHAKTHI) and "AISHWARYA" (opulence), they all got utterly astonished and wonderstruck. They all came now, with a wide face and gaze of sheer wonder, to Nandagopa's place and began to tell.

[TIPPANI: Through the words "All of these events have happened without any reason!" We can easily surmise that the "intellects" of these Gopas were indeed only "human" and "natural". Through this, either our Lord's "glory" (MAHĀTMYAM) is being indicated; otherwise, they thought that this "glory" cannot be exhibited without the "cause" viz. our Lord or a "reason" - i.e. without any of these ("our Lord" or a "reason" thereof) all these Divine events, which are wonderful cannot take place.]

बालकस्य यदेतानि कर्माण्यत्यद्भुतानि वै ।

कथमर्हत्यसौ जन्म ग्राम्येष्व्वात्मजुगुप्सितम् ॥२॥

VERSE 2 Meaning: "All the tasks completed by this boy Shri Krishna are wonderful indeed! How come, then, His birth has taken place, among us, who are just cowherds living in village dwellings? For this boy, to be born among the cowherds, seems to be grossly inappropriate, nay even blemish-full!"

श्रीसुबोधिनी : कर्माणि तु दृष्टान्यहेतुकानि च न भवन्ति, तस्मान्नायं नन्दस्य पुत्रो भवितुमर्हत्यलौकिककार्यकर्तृत्वात्. तदाहुर्यद् यस्मादेतानि कर्माण्यत्यद्भुतानि बालकस्य दृश्यन्ते वै निश्चयेन. किमतो यद्येवम्? तत्राहुः कथमर्हत्यसौ जन्मेति, ग्राम्येष्वस्मासु कर्मग्रस्त इवात्मनो महतो जुगुप्सितं निन्दितं जन्म कथमर्हति? कर्मणेन्द्राद्यपेक्षयापि महानिति निश्चीयते, तथा सति कथमधमेष्ववतारः? न हि स्वेच्छया कश्चित् स्वस्य हीनतां सम्पादयति. कर्माधीनता तु नास्त्येव, कर्तुमकर्तुमन्यथाकर्तुं सामर्थ्यात्. अतो जुगुप्सितं जन्म नार्हति ॥२॥

SRI SUBODHINI: "Whatever Divine Leelas we have seen up to now pertaining to our Lord Shri Krishna, cannot be without a reason or cause. Hence, this boy, who does all these supernatural actions does not deserve to be born as Nandagopa's son. On witnessing His various "wonderful" feats, we are getting doubts, as to how can a Mahātma, like this boy take birth among us, mere village-oriented cowherds, as if this "soul" has been caught up through its own bad "Karma"? This birth of this great soul, seems to be full of "blemish". How did this happen?"

"On witnessing and understanding the glory of His actions, we become certain, that this "boy" is much greater than Indra and others. How come, then, this great

soul (Mahātma) has taken birth in our low-class cowherd community? No one, chooses a lower category or status, out of one's own desire or will (i.e. they are forced to accept this). We also realize that this "boy" is not within such control of Karma - as this "boy" is capable of "doing", "undoing" and "differently doing" of various tasks. (KARTUM AKARTUM ANYATĀ KARTUM). Hence, His taking birth, in our lower cowherd community, which is full of "blemish" is not appropriate."

अलौकिकानि कर्मण्याह यः सप्तहायन इति.

यः सप्तहायनो बालः करेणैकेन लीलया ।

कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ॥३॥

VERSE 3 Meaning: "This 7-year old boy, like playing in a game, has lifted, through His left hand, this very heavy Govardhana mountain, like the King Elephant plucks out the lotus flowers and playing with it raises the same, and not only this, how did this boy, holding this mountain stood for 7 days on one leg only?"

श्रीसुबोधिनी : षड्गुणा भगवांश्च तेषां तत्तच्चेष्टाः सर्वा एवात्र समागता अतश्चेष्टारूपः कालः. एकेन करेण स्वयं सप्तहायनोऽपि भूत्वा कथं गिरिवरं बिभ्रद् जातः? तत्रापि लीलया कदाचिद्भुगुलीष्वपि समानयति वेणुं वादयन् अडभावो वा छान्दसः—अबिभ्रदिति. एते तु यथादृष्टमनुवदन्तीति नात्र विचारणीयम्. गिरिवरं पर्वतश्रेष्ठम्, अनायासे दृष्टान्तः पुष्करं गजराडिवेति, न हि मत्तगजस्य कमलधारणे कश्चन प्रयासोऽस्ति. अथ वा सप्तहायन एकेन करेण गिरिवरं बिभ्रत् कथं बालक इति. तस्मान्नायं तव पुत्रो नापि बालकः ॥३॥

SRI SUBODHINI: This verse describes the "supernatural Divine" actions of our Lord! our Lord along with His 6 Divine attributes (7 in number) came now into play here together! Then how did the Divine factor of "Time"

(Kāla), with His one hand, becoming 7 years of age , lifted this huge mountain for 7 long days like in a play or game? (i.e. Kāla is compared to our Lord);. sometimes the Lord held this mountain, as part of His Divine Leela, on His fingers also! He was also playing the flute many a times! - yet holding the lifted mountain!

These Gopas always speak out exactly as to what they see or have seen. The example of a King Elephant plucking lotus flowers and holding them high has been given here for our Lord's own action. A joyful elephant does not feel any pain or have to make great effort to hold lotus flowers. How can this boy of 7 years of age lift such a huge mountain for 7 continuous days? Who is He in reality? *Due to this, "Nandaji"! this is not your son at all nor is He a "boy"!*

अबालकत्वे हेत्वन्तरमाह तोकेनेति.

तोकेनामीलिताक्षेण पूतनाया महौजसः ।

पीतः स्तनः सह प्राणैः कालेनेव वयस्तनोः ॥४॥

VERSE 4 Meaning: "This boy, when He was an infant child only, drank the "vital air" (Prāna) of the very cruel demoness Pūtana, along with her milk by closing His eyes, like the factor of "Time" (Kāla) destroys the "life" (AAYU) of a body."

श्रीसुबोधिनी : आसमन्तात् मीलिताक्षेण तोकेनातिबालकेन पूतनाया महौजसोऽतिसमर्थायाः प्राणैः सह स्तन्यं पीतम्, यद्यपि पूर्वं प्राणाः पीता इति न ज्ञातं तथाप्युत्तरोत्तरं सामर्थ्यदर्शनात् पूर्वकार्याण्यप्येतद्धेतुकानीत्येवावधार्यते. पाने तथापि न ज्ञानमित्येतदर्थं दृष्टान्तमाह कालेनेव वयस्तनोरिति, यथा तनोः शरीरस्य वयः प्रत्यहं क्षीयमाणमपि कालेन; पुरुषो न जानाति तथा भगवता पेपीयमानाः प्राणाः पूतनया न ज्ञाता. अन्यथा प्रतिक्रियां कुर्यात् पलायेत वा. तस्मादेवमलौकिकं सामर्थ्यं बाल्येऽपि ॥४॥

SRI SUBODHINI: Through this verse, the Gopas are giving another reason to say that this "boy" is not a "Boy" at all! When His eyes were yet to be opened fully (as He was a newly born child) and when He was an infant child, He drank the "vital air" (Prāna) of the very strong demoness Pūtana, along with her milk. Here, although the Gopas did not have the knowledge that our Lord had already taken away the life of Pūtana, before drinking her milk, even then, the Gopas now came to have full realization of the "supernatural" capacity of our Lord, after witnessing in quick succession several "supernatural" Divine Leelas of our Lord at Vraja! The demoness Pūtana could not realize that it was our Lord, an infant, who had taken away her life! Hence, an example is given here. Like the person does not actually see or understand, the decline of one's life-forces, caused by the Divine factor of Time, in the same way, Pūtana also could not understand the drinking of her life forces, along with her milk, by our Lord! If she had got this knowledge, she would have then taken some remedial action to ward off this danger! Or she could have at least run away from this place! From this, the Gopas realized that, the Lord had, even from His "infant" stage this supernatural and Divine capacities!

हिन्वतोऽधः शयानस्य मास्यस्य चरणावुदक् ।

अनोऽपतद् विपर्यस्तं रुदतः प्रपदाहतम् ॥५॥

VERSE 5 Meaning: "When He was only 3 month's old, while He was sleeping under a wooden cart (fully laden with all types of heavy material); He began to weep and lifted His two legs and His tender leg touched the cart and the cart fell on its sides taking a sommersault!"

श्रीसुबोधिनी : किञ्चाधःशयानस्य हिन्वतश्चरणौ चालयतो, "हिम् चलन(हि गतौ वृद्धौ च!)" इति. मास्यस्य मासत्रयपरिमितस्य.

सङ्ख्यानुक्तिर्वर्षाभावार्था; नाद्यापि वर्षः परिच्छेदको नाप्ययनं किन्तु मासा एव परिच्छेदकाः. अत एव चरणावुद् ऊर्ध्वं हिन्वतः सतः, न तु तदर्थं हिन्वतः, तथापि विपर्यस्तं सदनः शकटमपतत्, पादचालने निमित्तमाहूरुदत इति, अनेनाशक्तिर्दृढीकृता. तत्रापि प्रपदेन पादाग्रेण आ ईषद्भूतं सत् विपर्यस्तं विपरीतं सदपतत्— साधनाल्पत्वं कार्यमहत्त्वं चोक्तम् ॥५॥

SRI SUBODHINI: When our Lord, was made to sleep under the wooden cart once, He swirled His legs just above the ground. He was, at that time, only 3 month's old and when He swayed His legs, a little, this heavy wooden cart got smashed up and got topsy-turvy, with the impact of His tender leg! From this, our Lord's very "feeble strength" is emphasized, as an infant! - that He had no power or strength in Him, to shatter this cart! He did not even touch this cart with His two legs, but the cart got shattered by the mere touch of the front portion of one part of one foot! Thus this mighty "feat" through a very small modicum of effort is emphasized here.

क्रमेण भगवच्चरित्रं वदन्तस्तृणावर्तवधाहुरेकहायन इति.

एकहायन आसीनो ह्रियमाणो विहायसा ।

दैत्येन यस्तृणावर्तमहन् कण्ठग्रहातुरम् ॥६॥

VERSE 6 Meaning: "When this boy was 1 year old, and was sitting (on the lap of mother Yasodha), then one day, the demon Trināvartha came and lifted our Lord and took Him, high in the sky! But on the way only, this boy broke the demons neck, with His hands, through which the demon died with great pain and fear."

श्रीसुबोधिनी : अयमेकहायन एकवार्षिक आसीन उपविष्टो न तु चलितुं समर्थस्तादृशोऽपि दैत्येन विहायसा नीतो निरालम्ब एवाकाशे तमहन् मारितवान्. तत्रापि न युद्धं किन्तु कण्ठग्रहेणैव, यदैव कण्ठे गृहीतस्तदैवातुरो जातः. मातुः प्रदर्शनादिकमप्रसिद्धमिति न तद्वर्णनम् ॥६॥

SRI SUBODHINI: Describing our Lord's Divine Leelas, in succession, (as they happened) in this verse, the Divine Leela of our Lord, destroying the Demon Trināvartha is being described, when the Lord was one year old. Our Lord was sitting, as He was only one year old and was not capable of walking. But the demon took away our Lord, (and our Lord was without any assistance or help), and went into the sky. This demon was killed, nevertheless, without any battle of fighting. He was killed just by his neck being throttled through both the hands of our Lord. This catching hold of the neck, made the demon feel very anxious for his life. Our Lord did not desire His mother Yasodha to be worried. Hence the Lord killed this demon in the sky itself!

ततः क्रमाद् जातं यमलार्जुनभङ्गमाहुः क्वचिदिति.

क्वचिद्धैयङ्गवस्तैन्ये मात्रा बद्ध उलूखले ।

गच्छन्नर्जुनयोर्मध्ये बाहुभ्यां तावपातयत् ॥७॥

VERSE 7 Meaning: "On another day, mother Yasodha had bound this boy to the mortar, as Krishna had stealthily taken away the butter. This boy moving the mortar slowly, went between the two large "Yamalārjuna" trees and uprooted them!

श्रीसुबोधिनी : हैयङ्गवस्य स्तैन्ये निमित्ते शिक्षार्थं मात्रोलूखले योजितस्तादृशोप्यर्जुनयोर्मध्ये बाहुभ्यां गच्छन्, पश्चादुलूखलस्य भारतत्वात् पादद्वयेन सहोलूखलस्याकर्षणमेव, गमनं तु बाहुभ्यामेव. बाहुभ्यां वापातयत्, यथादृष्टवचना हि ते. तेषामेतदेवाश्चर्यमुभयोः पातनमुभाभ्यामिति ॥७॥

SRI SUBODHINI: Then, the Lord's Divine Leela of uprooting the two "Yamalārjuna" trees is being described. As the Lord had stealthily taken away the butter, with a view to prevent the Lord, from doing this "stealing" in

the future, mother Yasodha, had bound Him, with the mortar. Our Lord, with the strength of His hands, moved this mortar and went in between the "Yamalārjuna" trees and made them fall! He had the entire weight of the tied mortar on His back, and due to this our Lord could not use His legs at all. The mortar was preventing the easy movement of His legs. Hence, our Lord moved only with the strength of His hands. In other words, He made the huge trees fall with His hands only! These Gopas always speak of the events exactly in the same way, as they see or had seen it happening before their eyes! The Gopas felt very astonished and wonderstruck after seeing our Lord uprooting the two huge trees, with his small hands!

वने सञ्चारयन् वत्सान् सरामो बालकैर्वृतः ।

हन्तुकामं बकं दोर्भ्यां मुखतोऽरिमपाटयत् ॥८॥

VERSE 8 Meaning: "When our Lord, accompanied by Shri Balarama and other boys was grazing the calves, at that time, with a view to kill Krishna, came the demon Bakāsura. Our Lord tore this demon's (in the form of a crane) jaws, through His hands and destroyed this enemy!"

श्रीसुबोधिनी : ततो वृन्दावने बलभद्रसहितो वत्सांश्चारयन् बालकैर्वृतो विशेषसामर्थ्यमप्रकाशयन्नपि हन्तुकामं बकमरिं शत्रुभूतं, न तु प्रासङ्गिकं, मुखत एवापाटयत्. एतत् सर्वजनीनम्. बालानां पलायनमप्यशक्यम्. स तु विपाटितवानेव. वत्सबकयोर्व्यत्यासेन कथनमनवधानात् क्रमाग्रहणात्. नाप्येतेषां क्रमे तात्पर्यं; बाहुभ्यां पातनं बाहुभ्यामुत्पाटनमिति बाह्वोः सामर्थ्यकथनार्थं यमलार्जुनयोर्भङ्गकथनानन्तरं बकनिरूपणम् ॥८॥

SRI SUBODHINI: Our Lord when he was roaming the entire Vraja forests along with Shri Balarama and His cowherd friends; at this time came the demon Bakasura, with the sole motive of killing our Lord. Our Lord, did

not exhibit any "special" powers of His Divine self, although this demon had come only to kill our Lord! Our Lord tore both the beaks of this enemy demon, who was in the disguise of a crane. This Divine Leela, is very famous as being beneficial to all. The boys could not even run away from this demon. But our Lord tore open this demon's mouth.

These Gopas did not tell the Divine Leelas of our Lord, in proper succession, as they happened. Hence, they described the destruction of Bakāsura earlier than the description of the destruction of Vatsāsura! (which really happened earlier). The destruction by tearing the two beaks of this crane and felling the two Yamalārjuna trees, through His two hands, denote the capacity and power of our Lord's hands! The purport of this, is to reiterate, the enormous strength, which our Lord's "Hands" have! *Our Lord's strength is immeasurable and limitless!* That is why, the Gopas described this Divine Leela of the destruction of Bakāsura, immediately after the uprooting of the two Yamalārjuna trees. *(Both of these Divine Leelas bring out the power of our Lord's hands!)*

अतः पश्चात् एकहस्तसाध्यं वत्सासुरवधमाहुर्वत्सेष्विति.

वत्सेषु वत्सरूपेण प्रविशन्तं जिघांसया ।

हत्वा न्यपातयत् तेन कपित्थानि च लीलया ॥९॥

VERSE 9 Meaning: "One day, the demon Vatsāsura came to Vraja, with the sole intention of killing this boy, having taken the false disguise as a calf! He got mingled with the group of calves. This boy, while playing, got hold of this demon's hind legs and swirled him in the sky and flung him, on to the sweet palm trees, through which this demon died and the fruits of these trees fell on to the ground."

श्रीसुबोधिनी : वत्सरूपेण जिघांसया वत्सेषु प्रविशन्तं तदानीमेव ज्ञात्वा, मारयितुमागत इति, प्रथमत एव तं परिभ्रामणेन हत्वा तेन कपित्थानि न्यपातयत्, चकारात् तमपि वृक्षशाखां वा. महाबलकार्यं तत्, तादृशमपि लीलया कृतवान् ॥९॥

SRI SUBODHINI: The destruction of Vatsāsura, by our Lord, through "one hand" is described in this verse. This demon had come to kill our Lord, in the disguise of a calf and got mingled with the other calves. Our Lord understood and spotted this demon as the one, who had come to kill Him! Hence, the Lord having got hold of him, swirled him in the air, through which the demon died and his body was flung on to the nearby trees and the branches along with these trees and fruits fell on to the ground. Such a stupendous feat of immense strength, our Lord enacted, while playing, in a facile way - as though He was playful!

ततो धेनुकवधमाहुर्हत्वा रासभदैतेयमिति.

हत्वा रासभदैतेयं तद्धन्धूंश्च बलान्वितः ।

चक्रे तालवनं क्षेमं परिपक्वफलान्वितम् ॥१०॥

VERSE 10 Meaning: "This boy, one day, along with Shri Baladeva, destroyed the demon Dhenukāsura, and his relatives and friends, who had all come disguised as "asses". Through this Divine Leela, He made the forest of sweet palm trees, as "fear-free" (for the future - for all persons to enjoy).

श्रीसुबोधिनी : बहवो धेनुकसदृशा हता इति "प्रधानेन व्यपदेशा भवन्ती"तिन्यायेन बलभद्रेण सहभावमात्रं, वस्तुतो भगवतैव हत इति हत्वा रासभदैतेयमित्युक्तम्. रासभो भूत्वा दैतेयो धेनुकस्तद्धन्धवोऽपि रासभास्तानपि हत्वा बलभद्रसहितस्तालवनं क्षेमं चक्रे, यो हि तत्र गच्छति स क्षेमं न

प्राप्नोतीति. फलं तु स्वभावत एव प्राप्नोतीत्याह परिपक्वफलान्वितमिति,
परिपक्वैः फलैरन्वितम् ॥१०॥

SRI SUBODHINI: This verse describes the Divine Leela of our Lord, in destroying the demon Dhenukāsura, along with many other demons. When the army is victorious, the victory is attributed to the King! Here the role of Shri Baladeva has been specified as complementary. In reality, this demon was destroyed by our Lord only. That is why, this verse also refers to "the killing of these demons". This demon, disguising himself as an "ass" along with all his friends/relatives had infested the forest of sweet palm trees. Our Lord, after destroying all of them, along with Shri Baladeva, made this forest "fear-free". Previously no one dared to go to this forest due to the fear of these demons. Hence the Lord made this forest "fear-free". Now everyone could enjoy the fruits of these trees, as they were fully laden with plenty of sweet palm fruits.

[LEKH: Although Dhenukāsura , was killed by Shri Baladeva, the description here is very specifically done, that, it was our Lord, who had destroyed this demon. The Gopas did not have the knowledge about the "ingress" of our Lord's own power into Shri Baladeva. Hence here it is specified that as the victory of an army is considered as "victory of the King" - here also the killing of demon Pralambhāsura has been hailed as having been accomplished by our Lord only! - as our Lord, indeed had killed so many demons earlier. Hence, in the death of this demon also, our Lord is the primary cause].

प्रलम्बं घातयित्वाग्रं बलेन बलशालिना ।

अमोचयद् ब्रजपशून् गोपांश्चारण्यवहितः ॥११॥

VERSE 11 Meaning: "Through the immensely strong Shri Baladeva, our Lord caused the death of the mighty Pralambhāsura; our Lord, again saved the cattle and the Gopas of Vraja, from the fury of the forest fire."

श्रीसुबोधिनी : एवं धेनुकवधोऽपि लोकानां हितार्थमेव न त्वहितार्थम्, मारणक्रमाद् धेनुकवधान्तरं प्रलम्बवधो निरूप्यते, मध्ये जातं कालीयदमनमग्रे वक्ष्यन्ति. उग्रमपि प्रलम्बं बलभद्रेण घातयित्वा बलभद्रे घातकशक्तिं दत्त्वा, स्वस्य मारकत्वे प्रयोजनाभावात्, व्रजपशून् गोपांश्चारण्य-वह्नितोऽमोचयद् दावानलात् मोचितवान् ॥११॥

SRI SUBODHINI: In this way, the destruction of Dhenukāsura was also enacted by our Lord for the welfare of all at Vraja, as this demon was very dangerous. Now, as per the succession of events, the destruction of Pralambhāsura, is being explained. In between, our Lord had enacted the Divine Leela of "humbling of the Kaliya serpent" and this Divine Leela, will be explained later. Although the demon Pralambhāsura was very dangerous and cruel, our Lord caused his death, through the hands of Shri Baladeva, as there was no purpose to be served for our Lord, in his destruction.

In the same way, this "boy" saved the cattle and the Gopas of Vraja from the furious forest fire! Our Lord "drank" the fire itself!

वह्निसाम्याद् विषाग्निमपि निरूपयन्त्याशीविषमिति.

आशीविषं तमाहीन्द्रं दमित्वा विमदं हृदात् ।

प्रसह्योद्वास्य यमुनां चक्रेऽसौ निर्विषोदकाम् ॥१२॥

VERSE 12 Meaning: "Our Lord made the most poisonous Kaliya serpent "ego free" and "dependent on our Lord" and through the power of His force, this serpent was evicted from the river. He made the waters

of the Yamuna river poison-free and, again, fit for the people to drink it."

श्रीसुबोधिनी : आशी नाम विषदंष्ट्रा तत्र विषं यस्य, स्वाभाविकविषादधिकविषयुक्तोऽहीन्द्रः सर्पश्रेष्ठस्तं प्रसिद्धं कालियमन्यैः स्मर्तुमपि भीयते तादृशं हृदाद् हृदं प्राप्य हृदमध्ये दमित्वा प्रसह्य बलाद् हृदादुद्वास्य दूरीकृत्य यमुनां निर्विषोदकां चक्रे. अनेन यद् गरुडस्यासाध्यं यमादीनां देवानामपि; अन्यथा गरुडः शत्रुं मारयेद् यमुनां वा यमादिः शुद्धां कुर्यात्. दमनं च सुतरामशक्यं निर्विषकरणं च ॥१२॥

SRI SUBODHINI: Here also "the fire of poison" is described, like the reference to the "forest fire" in the last verse. This Kaliya serpent was very poisonous (of much more poisonous nature than other serpents). People used to be afraid even through the remembrance of this serpent. He was a leader among the serpents. Our Lord went into his own place of living (hiding), "humbled" and forcefully removed this serpent from this river, which was made "poison-free". This indicates that our Lord, who was just a "boy", was able to accomplish the work which celestial Gods like Garuda and Lord Yama could not complete. If this was not so, why did not Garuda kill this serpent and Lord Yama could not "purify" his own sister - the Yamuna river! It was very essential for the subjugation of this Kaliya serpent and the purification of the waters of Yamuna - and this "boy" achieved both these "goals" playfully and with least effort!

एतत् सर्वं बाह्यं निरूप्यान्तरं निरूपयन्ति दुस्त्यज इति.

दुस्त्यजश्चानुरागोऽस्मिन् सर्वेषां नो ब्रजौकसाम् ।

नन्द ते तनयेऽस्मासु तस्याप्यौत्पत्तिकः कथम् ॥१३॥

VERSE 13 Meaning: "Oh Shri Nandagopa! We have intense love for your boy and the boy also, since His birth,

has showered His Love, which is inherent in him, on all of us; why is it so?

श्रीसुबोधिनी : अस्मिन् कृष्णे सर्वेषामेव नोऽस्माकमनुरागोऽपि दुस्त्यजः, न ह्यन्योद्भवे सम्बन्धिनि साधारणसम्बन्धमात्रेण वित्तात् पुत्रात् प्राणादप्यधिकः स्नेहो भवितुमर्हति. तर्हि पुत्र एवास्य न भवत्यकस्मादेवागत इति मन्तव्यं, तत्राहुर्नन्द ते तनय इति. क्वचिद् गुर्वादिषु कस्यचित् स्नेहोऽपि भवेत् न तु सर्वेषां, न वा ब्रजौकसां ज्ञानमस्ति, अतो वस्तुसामर्थ्यादेवैवं जायत इति. किञ्च तस्याप्यस्मास्वौत्पत्तिक एव स्नेहो नान्येषां बालकानाम्-एतत् कथं भवेत्? अतो वस्तुसामर्थ्यात् क्रिया सामर्थ्याच्च धर्मविचारेण वा महान् भवतीति कथं तव पुत्रो भवेत्? ॥१३॥

SRI SUBODHINI: Up to now, after describing the "external" Divine Leelas of our Lord, the Gopas are explaining their hearts' love and yearnings for our Lord. "For this boy Krishna, all of us have so much intense love, which can never be given up. Usually such love, for one's friends' or relatives' children does not arise, which is higher than one's own love for one's wealth, children, nay, even for one's own life itself! Hence, we have to accept the fact, conclusively, that Oh! Shri Nandagopa, this "boy" is not your son at all! He has come accidentally to your home". This is denoted in the verse, through the verse "Oh! Nandagopa! Your son!" (NANDA TE TANAYE).

Even if some of us get love for our spiritual and noble teachers (GURUS), usually, this "love" is not seen in everyone. "We, the people of Vraja, do not have full understanding of this "boy's" real nature, as this "knowledge" would certainly make us "love" Him. Hence, our love for this "boy", which we feel so intensely and which we can never give up, is entirely due to the boy's capacity and glory. In the same way, ever since His birth, this

boy's "love" for us is so very Divine and sublime, that no other "boy" has shown the same type of love to us! (i.e. no other "boy" has this much "love" for us). Why is this so? The glory of this "boy" is greater than His capacity, His power of action, His qualities and, nay Himself also! Due to this Oh! Nandagopa! How can this boy be your's! In other words, the Gopas told, that our Lord is not his son at all (but Shri Purushottama of the entire Universe).

आस्तां तावदन्यदिदमधुना जातमत्याश्चर्यमित्याहुः क्व सप्तहायनो बाल इति.

क्व सप्तहायनो बालः क्व महाद्रिविधारणम् ।
ततो नो जायते शङ्का व्रजनाथ तवात्मजे ॥१४॥

VERSE 14 Meaning: "Oh! King of Vraja (Nandagopa), we are awe-struck at the 7 year's old boy holding aloft, for 7 days, this huge Govardhana mountain, in His hand and that too, while standing! On witnessing all these feats, we have got doubts to ask whether this "boy" is not your son at all!"

श्रीसुबोधिनी : सप्तहायनो बालः क्व महाद्रिविधारणं च क्व? अतः कार्यकारणयोर्लोकन्यायेन विरोधात् तवात्मजे नः शङ्का जायते अस्माकमेतदतिसन्दिग्धं- तव पुत्रो भवति न वेति. विधिपक्षे कृतार्था भविष्यामोऽविधिपक्षेऽपराधाः क्रियन्त इति को वेद किं भविष्याम इति भवति विचारणा ॥१४॥

SRI SUBODHINI: "Let us leave out all the extraordinary Leelas performed or enacted by this boy. But what has just happened is very wonderful and astonishing! Where is this 7 year old boy and how can He ever hope to lift his huge Govardhana mountain? Due to this natural incongruity (that a mere boy is lifting a huge mountain),

we are having "doubts" regarding your son! We get this doubt quite often, as to whether this "boy" is your son or not? If this boy is your son only, we would become relieved and happy - but if He was not your son, then we think, we are doing a grave error and wrong-doing. How can anyone know, what will happen to us (due to this great "error" (disrespect to our Lord). Hence we are all anxious and worried."

एवं पूर्वपक्षे कृते नन्दः सिद्धान्तमाह श्रूयतामिति.

॥ नन्द उवाच ॥

श्रूयतां मे वचो गोपा व्येतु शङ्कावचोऽर्भके ।

एनं कुमारमुद्दिश्य गर्गो मे यदुवाच ह ॥१५॥

VERSE 15 Meaning: "Shri Nandagopa said, "Oh! Beloved Gopas! Please listen to what I would say, due to which your doubts regarding this boy being my son or not, will be cleared. The Sage Gargachārya has already told me regarding this boy. I will inform you of the same. Listen! It is indeed very surprising that Gargachārya had understood about this boy! How come?"

श्रीसुबोधिनी : भगवानद्भुतकर्मति पूर्वपक्षसिद्धान्तयोर्व्यत्यासोऽन्यथैतद् भगवच्चरित्रं न भवेत्. नन्दस्तु "स तादृश एव कश्चित् महापुरुषो मम गृहे जात" इति मन्यते गर्गवाक्याद्, "यथा भगवदवताराः क्वचिद् भवन्ति तथायमपि मम गृहेऽवतीर्ण" इति. अतः सम्बन्धोऽप्यस्ति माहात्म्यं चोपपद्यत इति गर्गवाक्यानि वक्तुमुपक्रमते श्रूयतामिति. हे गोपा, भवन्तो न विचारणक्षमा अतो मे वच एव श्रूयतां सर्वैरेव भवद्भिः. ततः किं स्याद्? अत आह व्येतु शङ्कावचोऽर्भके इति, अर्भके बालके शङ्कावचनमपगच्छतु मत्पुत्रो भवति न वेति. ननु त्वद्वाक्यं कथं प्रमाणं वादिवाक्यस्याप्रमाणत्वात्, तत्राहैनं कुमारमुद्दिश्येति, यदायं कुमारो बालक एव स्थितस्तदैव गर्गो मे मह्यं मां बोधयितुं किञ्चिदुवाच. हेत्याश्चर्ये, कथमेवं ज्ञातवानिति ॥१५॥

SRI SUBODHINI: Our Lord Shri Krishna accomplishes wonderful and supernatural Divine Leelas. The truth is that our Lord is not the son of Nandagopa, although our Lord is referred to as his son only. This odd mixture of "reality" (SIDDHĀNTA) and "actual" life is required so that, all these Divine Leelas of our Lord, will not be considered as our Lord's Divine Leelas, but will be thought of as only the "history" of events of a cowherd boy.

Nandagopa, as per the words of Sage Gargachārya was convinced that a great soul (MAHĀPURUSHA) had manifested in his home. Just like our Lord's incarnation takes place in a particular place, in the same way, in "my house also the manifestation of a great soul (or Lord Himself) has taken place." In this way, Nandagopa thought that he has got related to this "boy" as being his own son, and he is also full of reverence and respect for his son's glory and Divinity. Hence Nandagopa begins to explain the words of Gargachārya.

"Oh Gopas! All of you have no patience for deep thinking. Hence please listen to my words only, so that all your doubts as to whether this boy is my son or not will get removed."

The Gopas may doubt the words of Nandagopa as his own son is involved and hence Nandagopa's words cannot be taken or accepted as evidence or proof. Then how can Nandagopa's words, as he is an interested party, clear their doubts? Answering this, it is said that, "when this boy was a very small boy, Sage Gargachārya had visited our place and told us about this boy." The syllable "Ha" used in this verse, denotes "wonder and astonishment" - Nandagopa is expressing his own "wonder" as to how

Gargachārya knew about the glory and greatness of our Lord!

[TIPPANI: As our Lord was not born of Nandagopa, Shri Krishna is not the son of Nandagopa. Although this is the truth, our Lord, with a view to accomplish all His Divine Leelas, had given the intellect to Nanda that the Lord was his "own son" only! This "intellect" of Nandagopa considering our Lord, as his "own son" is not caused by an illusion (BRAMA) at all. Hence, it was our Lord's will and desire, that Nandagopa should have the "certainty" in his mind, that our Lord was his "own son" only! Hence, there is no violation of truth as our Lord Himself, with a view to enact His Divine Leelas only, had accepted His own "sonship" of Nandagopa! Is it appropriate, for our ever-existing and everlasting (NITYA) Lord to consider Himself as the son of Nandagopa? With a view to remove this doubt only, *in the Sri Subodhini commentary, our Shri Mahaprabhuji has written that our Lord is "of a marvelous and wonder" oriented person in His actions (ADBHUTAKARMA). Where the "worldly" ideas and plans cannot be sustained, there we see the hand of this "wonder or a miracle".* Here also, no more "worldly" argument can sustain the factor of our Lord being the son of Nandagopa, as this inability of the worldly factor, sustains the "supernatural wonder-ful nature" of our Lord. Hence this argument is appropriate for this opinion only, Sage Gargachārya had told Nandagopa that our Lord is his son only!]

गर्गवाक्यानि पूर्वं व्याख्यातान्यपि पुनरापाततो व्याख्यायन्तेऽनुवादात्, वर्णास्त्रय इत्यादीनि वाक्यान्यष्टश्लोकैरुक्तानि.

वर्णास्त्रयः किलास्यासन् गृह्णतोऽनुयुगं तनूः ।

शुक्लो रक्तस्तथा पीत इदानीं कृष्णातां गतः ॥१६॥

VERSE 16 Meaning: "This 'boy' takes incarnation in every Yuga (Aeon). He has already completed His incarnation taking the forms with the white, red and yellow colours. At this time, He has taken the incarnation with the "dark blue" colour."

श्रीसुबोधिनी : किलेति प्रसिद्धे, अस्य बालस्य पूर्वं त्रयो वर्णा जाताः. वर्णशब्दो रूपविशेषे जातिविशेषे च वर्तते, तत आह शुक्लो रक्तस्तथा पीत इति, इदानीं कृष्णः कृष्णवर्णत्वं प्राप्तः. सत्यादिष्वेवं भवति, रामो रामो रामो वा. इदानीं त्वद्गृहे वर्तमानसमीपे कलौ वा कृष्णधर्मं कृष्णत्वं प्राप्तः, न तु कृष्णः, मध्यन्दिने सवितरि मण्डलस्थकृष्णत्ववदिति कृष्णनामनिरुक्तिः ॥१६॥

SRI SUBODHINI: Although all the sayings of Sage Gargachārya have been already seen by us, in an earlier chapter, once again His words are being reiterated. In eight verses, from this verse, the 'words' of Sage Gargachārya are being described. The words "certainly yes" (KILA) are used to denote a glorious and popular meaning! "This boy has already completed His incarnation in 3 colours". The word "Varna" (caste-colour) denotes both the colour of the body and also the caste. Hence it is said, that this 'boy' has completed His incarnation in white, red and yellow colours. Now He has attained the colour of "dark blue" (SHYĀMA).

During the Satya, Treta and other Yugas (periods of time - aeons) like he takes the forms of Parasurama, Sri Rama and Shri Balarama, in the same way "Now, at your home, very recently, (or during the Kaliyug), this boy has taken the dark-blue colour, which one can see, in the middle of the brilliant sun, during the noon time - resplendent and most spectacular! This is the proper definition of this Holy name of our Lord Shri Krishna.

[TIPPANI: When our Lord's "naming" ceremony was being done, Sage Gargachārya had "chanted" the verses and Nandagopa and others had also spoken only in verses. Now Shri Vyasji. has written the same in prose. Hence, in the Shri Subodhini commentary, our Shri Mahaprabhuji has written that Sage Gargachārya's words have been, now, reiterated in 8 verses. But here, Sage Gargachārya's words have been explained in 7 verses only. But the verse beginning from "I consider this boy to be the "Amsa" of Shri Narayana" (MANYE NARAYANASYĀMSAM), should also be considered as Sage Gargachārya's "words" - as giving the result of all the "words" spoken so far. That is why our Shri Mahaprabhuji has made reference to eight verses.

LEKH: The three castes of being Brahmin, Kshatriya and Vaisya are also referred to viz. Shri Parasurama was a Brahmin, Shri Rama was a Kshatriya and Shri Balarama was a Vaisya. Shri Balarama had the ingress of our Lord's power in him. As Shri Krishna is considered as the son of Nandagopa, Shri Balarama also is considered as a "Vaisya".

YOJANA: As said in the Vedas, "Like the dark colour of earth" - (YAT KRISHNAM TADANNĀSYA) - our Lord does not have this type of "dark" colour at all. He has the blue colour, which one can see in the middle of the sun, during noon-time. This is our Lord's true blue colour! In the Chandogya Upanishad it is said, "Like the blue colour of the sun" (YAĀDITYASYA NEELĀMBHAHA), our Lord's colour has been referred to as a "brilliant blue" like in the middle of the sun.]

वासुदेवनिरुक्तिमाह प्रागयमिति.

प्रागयं वसुदेवस्य क्वचिद् जातस्तवात्मजः ।

वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते ॥१७॥

VERSE 17 Meaning: "Nandagopa said, "Shri Gargachārya had told me that "My son (Krishna) had taken birth also at the house of Vasudeva at some other place in a different earlier time. Due to this reason, noble Mahatmas, who have the knowledge about this Divine sacred secret, describe Him (our Lord Shri Krishna) as the Divine consort of Goddess Laxmi also" (SREEMAN).

क्वचिद् देशविशेषे कालविशेषे वा वसुदेवस्यायं पुत्रो जातः, अतो येऽभिज्ञा एतन्मर्म जानन्ति ते वासुदेव इति प्रचक्षते. वस्तुतस्तु वसुशब्देन धनं; वसुरूपो देवो वसुदेवो लक्ष्मीस्तस्याः पतिर्वासुदेव इति. तदाह श्रीमानिति. इतीति तत्रापि सम्बध्यते. इतिशब्दस्तदन्ते वा योजनीयः ॥१७॥

SRI SUBODHINI: Through this verse, the origin of the word "VAASUDEVA" (i.e. Vasudeva's son = Shri Krishna) is explained. At an earlier time and at a different place, this "son of yours" had become the child of Vasudeva. Hence persons, who are aware of this secret sacred knowledge regard your son as "Vaasudeva" also. In reality the meaning of the word "Vaasudeva" is the "consort of Goddess Laxmi". (LAKSHMIPATI). How? The word "VASU" means "wealth" (DHAN). This word "VASU" joined with the word "DEVA" becomes "VASUDEVA" meaning "Goddess Laxmi". Her husband is "VAASUDEVA". That is why, our Shri Mahaprabhuji says, that, in the original verse, the word "SREEMAN" (consort of Goddess Laxmi) has been used. The word "ITI" (thus) used in the verse, denotes both i.e. this "boy" (our Lord Shri Krishna) is not only the consort of Goddess Laxmi but he is also the son of Vasudeva.

न केवलं नामद्वयमेव भगवतः किन्त्वन्यान्यपि बहूनि सन्तीत्याह बहूनीति.

बहूनि सन्ति नामानि रूपाणि च सुतस्य ते ।

गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः ॥१८॥

VERSE 18 Meaning: "Your son has many countless Holy names, as per His Divine qualities and Leelas. I am aware of them. Other ordinary persons, are not aware of this."

श्रीसुबोधिनी : रूपाण्यपि सन्ति. ते सुतस्येति सम्बन्धस्थापनार्थम्. रूपनाम्नोर्हेतुमाह गुणकर्मानुरूपाणीति- तावन्तो गुणास्तावन्ति च कर्माणि प्रतिरूपनामभेदेन कर्तव्यान्यतस्तेषामनुरूपाणि. तत्र प्रमाणमाह तान्यहं वेदेति. बाधाभावमाह नो जना इति, जनास्तु न जानन्ति ॥१८॥

SRI SUBODHINI: The names of "VAASUDEVA" and "LAXMI PATI" are not the only Holy names for our Lord. There are countless other Holy names. This is described through this verse. Like His Holy names are uncountable, His Divine forms are also innumerable! With a view to emphasize the relationship of our Lord, as a "son" of Nandagopa, in the verse, reference is made with the words "TE SUTASYA" ("your son").

Why there are so many Divine forms and Holy names for our Lord? The reason is that our Lord has countless auspicious Gunas or attributes and innumerable Divine forms, which He takes, for the sake of His devotees! This each "form" and "quality" is "named" with a separate Holy name. these "Holy names" express clearly our Lord's countless virtues and innumerable manifestations in several "Divine" forms. Gargachārya told Nandagopa "The proof for all this, is that I am aware of this secret. Other ordinary persons are not aware of this. "Only those who are aware of our Lord's Supreme Divine form of

Parabrahman, can ever hope to really understand our Lord Shri Krishna. How can other ordinary people, ever hope to know?

एवं नामान्युक्त्वा भगवतः कार्याण्याहैष इति.

एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः ।

अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथ ॥१९॥

VERSE 19 Meaning: "This boy will confer ineffable Divine bliss and joy, here in Vraja, for the cows and your people. Due to His presence, all of you will attain inexhaustible welfare and auspiciousness. Due to His help and guidance, all of your sorrows, will be removed in a facile way."

श्रीसुबोधिनी : एष वा वो युष्माकं श्रेय आधास्यदाधास्यति.
 "छन्दसि लुङ्लङ्लिट" इति भविष्यर्थे लङ् पूतनादिवधस्य कृतत्वात्
 भूतार्थताप्यस्ति. किञ्च गोपगोकुलयोर्नन्दन आनन्दजनको भविष्यति.
 किञ्चानेनैव सर्वदुर्गाणि सङ्कटस्थानानि यूयं तरिष्यथ, परमनायासेनैव
 ॥१९॥

SRI SUBODHINI: Through this verse, our Lord's "Divine" tasks/actions are explained. "This boy will lead to your welfare". (In the verse, the words used indicate the time-frame viz. "in the future" (ADHAASYAT). Our Lord had already killed demoness Pūtana and others. That is why, in this verse, the "future" (i.e. the subsequent Divine Leelas of our Lord are referred to) has been described. "This boy will give and confer great Divine Bliss on the Gopas and the cows living in Vraja. Due to His presence only all of you will, very easily, cross over your difficulties. No effort will be needed on your part to solve your sorrow". (i.e. The Lord will take care of this!)

Goddess Laxmi but he is also the son of Vasudeva.

अत्रार्थे पूर्वसम्मतिमाह पुरानेनेति.

पुरानेन व्रजपते साधवो दस्युपीडिताः ।

अराजकेऽरक्ष्यमाणा जिग्युर्दस्यून् समेधिताः ॥२०॥

VERSE 20 Meaning: "Oh King of Vraja! When the noble Sadhus (good and noble Mahatmas) were persecuted by the demons, and in the absence of a powerful ruler, the people were left unprotected (i.e. there was no one to protect them), then, due to this Lord's grace only, these people got protected and attained welfare after gaining victory over these demons."

श्रीसुबोधिनी : पृथुरूपेणान्येन वा. व्रजपत इति सम्बोधनमज्ञानं नाश्चर्यमिति बोधनार्थम्. साधवः सर्व एव दस्युभिः पीडिता दस्यून् जिग्युः. रावणादयोपि दस्यवोऽराजके चारक्ष्यमाणाः स्थितास्तदानेनैव समेधिता दस्यून् जिग्युः. पृथावेव तत् स्पष्टम् ॥२०॥

SRI SUBODHINI: This "boy" has given protection through some other "form". By addressing Nandagopa as "the King of Vraja", it is indicated that Nandagopa was the ruler of a very small principality i.e. Vraja. Due to this, there is no surprise" that you have no knowledge about this "boy" and His Leelas /exploits. In the olden times, all the Sadhus and Mahatmas were persecuted by the Demons and the demons always won against these good and noble people. Rāvana and others also were in reality "demons". At that time, when there was no powerful king, to control and conquer these demons, due to the grace of our Lord, many kings got courage and strength and the demons were eventually defeated. This fact also is very clear through the Divine Leelas enacted by our Lord's "Amsa" (part) manifestation as King Pritu.

य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः ।

नारयोऽभिभवन्त्येतान् विष्णुपक्षानिवासुराः ॥२१॥

VERSE 21 Meaning: "Those lucky persons, who love this Lord (as their own beloved), never get conquered by their enemies. Like Lord Vishnu, being on the side of the celestial gods, the Demons could never defeat the celestial gods at all".

श्रीसुबोधिनी : किञ्च य एतस्मिन् महाभागाः परमभाग्यव्यतिरेकेण परं नास्मिन् प्रीतिर्भवत्येतादृशे प्रीतिं कुर्वन्ति ते मानवा अपि भूत्वा शत्रून् जिग्युः तदाह नारय इति, अरय एतान् नाभिभवन्ति यतो विष्णुपक्षान् विष्णुः पक्षे येषां, वैष्णवानासुरा असुरावेशिनो, यथा लोकेऽपि, नाभिभवन्ति. लौकिकी कथेयमिति दृष्टान्तः ॥२१॥

एवं भगवत्सामर्थ्यमुपपाद्योपसंहरति तस्मादिति.

SRI SUBODHINI: Without the "highest" of "luck", a person cannot get "true Prema, sneha or love (BHAKTHI) to our Lord. Hence, those very lucky person, who love our Lord, with intense attachment, as their own Beloved, although, they are mere human beings, they are able to conquer the powerful demons! These enemies are not able to conquer the devotees of our Lord as "ON THEIR SIDE IS OUR LORD SHRI VISHNU SUPPORTING THEM"! In this world also, a true devotee of Vishnu, (for that matter, all the Vaishnava devotees) cannot be conquered or defeated by the persons on whom the demons or the demoniac propensities are seen. As this Divine Leela of our Lord has happened in this world from time to time, reference is made to Lord Vishnu and others.

तस्मात् नन्द कुमारोयं नारायणसमो गुणैः ।

श्रिया कीर्त्यानुभावेन तत्कर्मसु न विस्मयः ॥२२॥

VERSE 22 Meaning: "Oh Nandagopa! Due to this reason, this son of yours is equivalent to Lord Sri Narayana, in His Divine qualities, in His "Sri" or wealth, in His fame or Yash and in His prowess (strength). Now Nandagopa told "Oh! Gopas, do not have any surprise at all after witnessing the wonderful Divine Leelas of my son."

श्रीसुबोधिनी : अत्र पाठभेदः. अयं कुमारो, हे नन्द, नारायणसमो; गुणैः कृत्वा नारायणतुल्यः श्रिया कीर्त्यानुभावेन च नारायणतुल्यः. एतावद् गर्गवाक्यं, स्वयमाह तत्कर्मसु न विस्मय इति. तस्य भगवतः कर्मसु गोवर्धनोद्धरणादिषु विस्मयो न कर्तव्यः ॥२२॥

SRI SUBODHINI: In this way, after describing our Lord's strength and capacities, this topic is ended, through this verse. Gargachārya told "Oh! Nandagopa! This son of yours is same in Divine qualities as that of Sri Narayana; in His fame and strength also, He is equivalent to Sri Narayana. Up to this Nandagopa quoted the actual words of Gargacharya and now Nandagopa gives his own views, "Oh! Gopas! Please be not surprised at the stupendous and magnificent Divine Leelas of this son of mine (like lifting the Govardhana mountain)."

एतादृश एवायं मम गृहेऽवतीर्ण इति ममाप्यत एवात्र न विस्मय इति सम्मत्यर्थं स्ववृत्तान्तमाहेत्यब्रूति.

इत्यब्रू मां समादिश्य गर्गे च स्वगृहं गते ।

मन्ये नारायणस्यांशं कृष्णमक्लिष्टकारिणम् ॥२३॥

VERSE 23 Meaning: "Hey Gopas! After telling like this, Gargachārya went back to his home. From that time onwards, I regard our Shri Krishna, who does all His actions, without any difficulty, as an "Amsa" (part) of Shri Narayana."

श्रीसुबोधिनी : अद्धा साक्षात् मां प्रति सम्यगादिश्य भगवत्स्वरूपमुक्त्वा गर्गे स्वगृहं गते कृष्णं नारायणस्यांशमेवाहं मन्ये. चकारादहमापे गृहे गत्वा. पुरुषोऽत्र नारायणस्तस्यायमंशावतार इत्येतावद् ज्ञातवान् न त्वधिकम्; अधिकमग्रे वक्ष्यति. ब्रह्मांशोऽयमित्यस्मिन्नर्थे न केवलं वाक्यं प्रमाणं किन्त्वनुभवोऽप्यस्तीत्याह क्लिष्टकारिणमिति, न क्लिष्टं कदाचित् कृतवान् करोति वा. यदि जीवः स्यात् क्लिष्टं कुर्याद्; व्यसनैः पीडितो हि तथा करोति न त्वपीडितः. व्यसनाभावस्तु ब्रह्मण्येव यतः कृष्णो ब्रह्मेत्यहं मन्ये ॥२३॥

SRI SUBODHINI: "Such a Divine Lord of magnificent wonderful actions has taken birth in my house. Due to this, I am not surprised at His most wonderful Divine Leelas like the lifting of the Govardhana mountain." In this way, for expressing his own affirmations, Nandagopa is explaining his view, in this verse. "After explaining the true Divine nature of our Lord to me, on Gargachārya going away to his home - from this time onwards, I am regarding our Shri Krishna, as an "Amsa" (part) of Lord Sri Narayana only." The word "cha" (and) used in the verse denotes that Nandagopa also went back to his own home and began to regard our Lord, as an "Amsa" of Lord Sri Narayana. "I have learnt this much only. I have not understood anything more. This "more" (about our Lord's glory) will be explained a little ahead. This boy is the part or "Amsa" of the Supreme Brahman - in this saying, the only proof or evidence, is not the words used or told - but the proof is the actual experience thereof.

Because this "boy" has not done any of His Divine Leelas, with any effort or difficulty! And neither He has to put effort or undergo any difficulty to achieve anything. If this "boy" was an ordinary "soul" then, He would do all His actions, with great difficulty and effort, as the Jiva

(soul) is under the control of His sorrow and only those persons who are under the control of sorrow and pain, undertake or have to do difficult and stressful actions. "Sorrow" is not there at all in the Supreme Brahman. Due to this reason I regard Shri Krishna as the Supreme Brahman only."

एवमुपदेशे यद् जातं तदाहेतीति.

इति नन्दवचः श्रुत्वा गर्गगीतं व्रजौकसः ।

दृष्टश्रुतानुभावस्य कृष्णस्यामिततेजसः ।

मुदिता नन्दमानर्चुः कृष्णं च गतविस्मयाः ॥२४॥

VERSE 24 Meaning: "In this manner, after listening to the words of Nandagopa, explaining the description made by Sage Gargachārya on the limitless glory and the eternally blissful nature of our Lord Shri Krishna, the people of Vraja, who were actual witnesses and hearers of the magnificent power and glory of our Lord, became very cheerful and happy. They all now worshipped both Nandagopa and our Lord Shri Krishna and through this all their "surprise" and "wonder" ended, once and for all."

श्रीसुबोधिनी : गर्गेण पूर्वं गीतं वस्तुतो गर्गादपि पूर्वसिद्धं तदिदानीं नन्दवचः, तत् श्रुत्वा व्रजौकसोऽत्यन्तासम्भावनारहिता मुदिता जाता इति सम्बन्धः. न केवलं वाक्यप्रामाण्यं, स्वयमपि कृष्णं तथाभूतं दृष्टवन्त इत्याह दृष्टश्रुतानुभावस्येति, दृष्टः श्रुतश्चानुभावो यस्य; अमितं च तेजो यस्य. स्वरूपतोपि सदानन्दस्य सम्बन्धि गर्गवाक्यं तत् श्रुत्वा मुदिताः सन्तो नन्दमानर्चुः कृष्णं च गतविस्मयाश्च जाताः. "महान् नन्दो यस्यैतादृशः पुत्र" इति नन्दपूजा, भगवांस्तु पूजनीय एव. आश्चर्याभावः फलम्. एवमध्यायत्रयेण सन्देहाभावपूर्वकमुपधर्मनिवृत्तिपूर्वकं भगवन्माहात्म्यं भगवद्धर्मश्च स्थापितः ॥२४॥

SRI SUBODHINI: This verse explains the events which happened after Nandagopa had explained, to the

Gopas, the words of Sage Gargacharya. The "wonder" attitude and their view as to "how can this be done by Nandagopa's son" - both ended, after listening to the sayings of Nandagopa, as told to him by Sage Gargacharya and as known to him earlier too. The Gopas became very happy and joyful. The words of Gargacharya and Nandagopa were not the only proofs for them, for our Lord's glory. The Gopas were also witnessing the Divine Leelas of our LORD and also, were constantly hearing about them. Our Lord is invested with uncountable opulence and He is of the form of "eternal Bliss" - all about this glory and glory of our Lord, were heard by these Gopas and they, then, worshipped both Nandagopa and our Lord, with great love and affection. Now, none of them had any 'wonder' or 'surprise' regarding the Divine glory or greatness of our Lord. "Nandagopa is truly great because our Divine Lord of such wonderful Divine Leelas has taken incarnation in his house". Due to this reason, they performed the "worship" (POOJA) of Nandagopa. Our Lord, of course, is always "worship-worthy" by everyone. The net result of all these events made the people of Vraja give up their attitude of "wonder" with relation to our Lord's actions/Leelas.

Thus in 3 chapters, doubts have been cleared about the futility of the lower Karma (which they were about to perform). Our Lord's glory and greatness and also the true path of devotion to our Lord - all these have been clearly explained/ established.

एतादृशधर्मप्रवर्तकं भगवन्तं शुको नमस्यति देव इति.

देवे वर्षति यज्ञविप्लवरुषा वज्राशमपरुषानिलैः ।

सीदत्पालपशुस्त्रि आत्मशरणं दृष्ट्वानुकम्प्युत्समयन् ॥

उत्पाटयैककरेण शैलमबलो लीलोच्छिलीन्ध्रं यथा ।

बिभ्रद् गोष्ठमपात् महेन्द्रमदभित् प्रीयात् न इन्द्रो गवाम् ॥२५॥

VERSE 25 Meaning: "On getting very angry, when he was denied his sacrifice, Indra began to shower very cruel and continuous rain on Vraja. All the Gopas, children, old people, women and the cattle became very anxious and worried due to this furious wind and "Vajra-like" rain drops accompanied by huge hailstones. Then our Lord, who was a mere "boy" smilingly lifted the Govardhana mountain, with one hand, out of His compassion, like plucking a flower, without any difficulty, as though He was merely playing merrily, and protected the entire Vraja, as our Lord was the only "protector" of the people of Vraja. Let our Lord Govinda, who eradicated the ego of Indra, become happy and satisfied with all of us."

श्रीसुबोधिनी : स भगवान् गवामिन्द्रो नोऽस्माकं प्रीयात् प्रीतो भवतु. स एव प्रीतो भवति यः कस्यचित् कदाचित् प्रीतो भवति, अतस्तस्य प्रीतिलीलामाह. देव इन्द्रे वर्षति सति. वर्षणमपि न यादृच्छिकं किन्तु यज्ञविप्लवरूपेन्द्रयागस्य विप्लवो नाशस्तेन रुड् रोषो. न केवलं वृष्टिमात्रं किन्तु वज्राशमपरुषानिलैः सह. वज्रोश्मा परुषानिलश्च सात्त्विकतामसराजसा निरूपिताः. ततः किमत आह सीदत्यालपशुस्त्रीति, सीदन्तः पालाः पशवः स्त्रियश्च यत्र व्रजे तत् सीदत्यालपशुस्त्रि. तादृशमप्यात्मशरणमात्मैव शरणं रक्षको यस्य तादृशं दृष्ट्वानुकम्पी जातः कृपावान् जातः ततस्तद्दुःखनिवृत्त्यर्थमुत्तमयन्नूर्ध्वं स्मितं कुर्वन् गोपानामज्ञानं स्थापयन्नेवैककरणे शैलं गोवर्धनमुत्पाट्याबलो बालो यथा लीलयोच्छिलीन्धमुत्पाट्य बिभर्ति तथा बिभ्रद् गोष्ठमपाद् रक्षितवान्. न केवलं गोष्ठरक्षैव फलं किन्तु महेन्द्रमदभिद् महेन्द्रस्यापि मदं भिनत्ति गवां चेन्द्रो गोविन्द इत्याख्यां बिभर्ति —भाव्यर्थोऽयम्. स प्रीयादिति प्रार्थना ॥२५॥

॥ इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे द्वितीये तामसप्रकरणेऽवान्तरसाधनप्रकरणे

ज्ञाननिरूपकपञ्चमाध्यायस्य स्कन्धादितषड्विंशाध्यायस्य विवरणम् ॥

तथा सा चतस्रश्चैव न चाप्यङ्गीकृतः कविः ॥ (३) ॥

SRI SUBODHINI: Shri Sukadeva is now prostrating to our Lord, in this verse. "Let our Lord Govinda become happy with us". *He only becomes happy with someone who is always happy with everyone.* Hence, our Lord's Divine Leelas of "Priti" or becoming happy and satisfied is being explained.

Indra did not become happy (nay He got upset) when his "Yaga" was prevented. He not only sent just "rains", "but drops" resembling the Vajra weapon, stones and furious wind. By referring to Vajra, stone and furious wind, respectively the Satwik, Tamasik and Rajasik natures have been explained. This made the people of Vraja, including women and cattle very anxious and worried. Our Lord is the only protector of Vraja. Our Lord became very compassionate, on seeing the suffering of these people. With a view to remove their sorrow, our Lord smiled profusely and without the knowledge of the Gopas, lifted the Govardhana mountain, with one hand, like enacting another of His Divine Leela, very playfully - lifted this mountain in such a effort-free way, that it resembled as though the Lord was just playfully, plucking a flower from the ground!

By holding this huge Govardhana mountain, our Lord protected the Vraja people and Vraja itself. Not only Vraja was protected but through this Divine Leela, He eradicated the "ego" of Indra also. Later our Lord will take the Holy name of "Govinda" - this is also a result of this Divine Leela of our Lord. "Let this compassionate Lord become happy with us" - Shri Sukadeva does a prayer to this effect.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on Twenty six, chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

॥ श्रीभागवतं-दशमस्कन्ध-सप्तविंशोऽध्यायः ॥

CHAPTER XXVII - CANTO-10 - SRI BHĀGAVATAM.

चतुर्विंशो भगवतो अभिषेको निरूप्यते ।

स्तुतिः शिक्षा तथेन्द्रस्य कामधेन्वादिभिः कृता ॥ (१)॥

KĀRIKA 1 Meaning: "In this 27th chapter, the "anointing" ceremony of our Lord Shri Krishna made by the celestial cow . Kāmadhenu and others, the "stuti" (praise) made by Lord Indra and the instructions given to Lord Indra - all of these will be explained."

यथा रक्षा सुसंसिद्धा मदाभावस्तथा यदि ।

तदैव भगवत्कार्यं सर्वं सफलतां व्रजेत् ॥ (२)॥

KĀRIKA 2 Meaning: "Like the way, Vraja was fully protected from the intense rain and furious wind, in the same way, on the full eradication of the "ego" of Indra only, our Lord's various "acts" (Divine Leelas) got fulfilled."

गोरक्षा चेद्धरिकृता नाधिदैविकगामिनी ।

तया वा दासभावश्चेत् न चाप्यङ्गीकृतः क्वचित् ॥ (३)॥

स्वयं वा स्वामिभावेन न स्वीकुर्यात् मुरद्विषम् ।

तदेयं भगवल्लीलाप्रमाणं नैव जायते ॥ (४)॥

अतो हेतूक्तिरप्येषा सत्फला वर्ण्यते स्फुटा ।

इन्द्रयागश्च भविता यस्मादिन्द्रो हरिः स्वयम् ॥ (५)॥

KĀRIKAS 3, 4 and 5 Meaning: "Till the Divine Kāmadhenu accepts the attitude of being a "servant" (DAASABHAVA) of our Lord and also accepts our Lord as her "Swami" (or master), then only the real proof and evidence of the "Divinity" of our Lord's Divine Leelas of protecting Vraja and the cows etc., will become established. Hence this "result oriented" Divine Leelas will be explained very clearly as being productive of the desired result. In the same way, on our Lord becoming "Indra" Himself, the continuation of the Indra Yaga also will be maintained."

[TIPPANI: The surrender of the Divine "Kāmadhenu" to our Lord denotes, that only our Lord is capable of enacting this Divine Leela of making the celestial cow Kāmadhenu, representative of His desire and will to protect all the cows of this world. No one else can achieve this! This is spoken by the celestial Kāmadhenu herself, when she will say, "We have become the servants of thee, being our Master, who is the Lord of this entire Universe." (BHAVATAALOKANATHENA). "ĀLOK" - the Lord who protects, "supernatural" - (ALOUKIK) cows - "through You Oh! Lord, we have been protected and we have a "Master" (NATHA) now." This word "ĀLOK" also denotes that, all the ingredients/persons/materials involved, in our Lord's enactment of His Divine Leelas, are all "supernatural" and "Divine" and not of this "world". If this was not so, the addressing of our Lord would have been "LOKA NATHA" (Oh "Lord of this world" instead

of "ĀLOKANATHA" ("Oh supernatural and Divine Lord"!) Why? Our Lord is "ACHYUTA" i.e. that He is fixed in Dharma and there is never any sort of "decline" in Him! The purport of this is what the celestial cow, Kamadhenu told, "Oh Lord! If your present Dharma (duty) of protecting the cows of Vraja does not encompass us , the celestial cows, then, there will be a decline in Your status as the protector and ruler of the cows. But this does not arise as You are "ACHYUTA" or the one who never has any reduction or decline in His status or powers.

DOUBT: A doubt may arise that our Lord had caused the Yāga for Indra to be given up. Later our Lord accepts the "anointing" by Indra himself and also, caused the new "Yaga" to be done. Was all this done again with a "HĒTU" or result in view or with a motive? - Especially when, our Lord had prevented the conduct of the earlier Indra Yāga, only from the point of view that, this Yāga had a motive or it was "result-oriented"! This doubt is explained by Shri Mahāprabhuji in the following way. By preventing the conduct of Indra Yāga, there was the origin of some "blemish" (DOSHAM). To mitigate this, our Lord, as part of His Divine Leela, made them conduct the "supernatural" Yāga later and the fact that all the celestial Gods accepted this "Yāga" shows that, this Yāga was indeed Divine. Hence, all these were enacted by our Lord as part of His Divine Leela. This doubt of a "result-oriented" Yāga is also a Divine Leela of our Lord and its removal also is His Leela only! That is why, this Divine Leela has been described in the 20th (BHAVĀYA BHAVA) and 27th verse (KRISHNE ABHISHIKTHE) as "conferring auspicious results" Leelas. Thus the Lord ensured that the traditionally handed over practices were

not violated or prevented. How? In the future also, the people of Vraja will do this festival of the Govardhana Pooja. From this description, we have to appreciate and understand that all His Divine Leelas, related to His protection of the world, the cows etc. are not different from the Lord Himself. In one sentence EVERYTHING IS HE AND HE IS EVERYTHING.]

पूर्वाध्याये सन्देहाभावो निरूपितोऽतो भगवदुक्तमेव कर्तव्यमिति स्थापितम् तद् यदि परम्परयेन्द्रयागत्वेन प्रसिद्धं कर्म नेन्द्रयागत्वमापद्येत तदा प्रसिद्धिविरोधः स्यादिति भगवत इन्द्राभिषेको निरूप्यते. न केवलं भगवानेव स्वयमिन्द्रो जातः किन्तु सर्वैरेन्द्राभिषेककर्तृभिरिन्द्रः कृत इति वक्तव्यम्. तदर्थमिन्द्रस्य कामधेनोश्चागमनमाह गोवर्धन इति.

॥ श्रीशुक उवाच ॥

गोवर्धने धृते शैल आसाराद् रक्षिते व्रजे ।

गोलोकादाव्रजत् कृष्णं सुरभिः शक्र एव च ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Oh! King! When our Lord had protected Vraja from the showering of the rains, by lifting the Govardhana mountain, then the celestial cow Kāmadhenu (SURABHI) from Goloka, Indra along with all the celestial beings, came to serve and worship our Lord."

श्रीसुबोधिनी : गोवर्धने शैले धृत इन्द्रमानभङ्गादिन्द्रः समागतोऽन्यथा भगवान् गोवर्धनधारणेन क्लिष्ट इव तत् स्मृत्वेन्द्रं मारयेदतः क्षमापनीय इति. आसाराद् धारासम्पाताच्च रक्षिते गोकुले स्ववंशो रक्षित इति सुरभिः समागता. न हि प्राकृतैः स्ववंशीयैर्भगवत्पूजा कर्तुं शक्यातः स्वयमागता. चकारादन्येऽपि तदीया देवा उत्सवार्थं समागता इति ज्ञातव्यम् ॥१॥

SRI SUBODHINI: In the last chapter, all the doubts, which the Gopas had about our Lord were removed and everyone in Vraja also accepted the fact that it is always

been "LOKA NATHA" (Oh "Lord of this world" instead

right to abide by the advice of our Lord. But the Gopas thought that the traditionally conducted "Indra Yaga" which was famous till then, may lose its "fame" if it is not done as before (as Indra Yāga). Hence, with a view to remove this opposition to the "famous" nature of this abandoned Yāga, our Lord caused Indra Himself to do the "anointing" (ABHISHEKAM) ceremony for Himself! Our Lord became Indra Himself - not only this - all the celestial beings came to tell Indra to do the "anointing" for our Lord. That is why, in this verse, the coming to Vraja of Indra and the celestial cow Kāmadhenu has been described.

When our Lord had lifted the Govardhana mountain, Indra's "pride" was removed. Due to this humility, Indra came Himself to our Lord. Indra got the fear that, if he does not come and pay his respects, our Lord, may remember the difficulties He had encountered (caused by Indra) in giving protection to Vraja and punish him, for Indra's errors. Hence, with a view to seek pardon and the forgiving of his sins and errors, Indra came to our Lord. Kāmadhenu came to our Lord, being grateful for His protecting all the cows of Vraja, from the cruel rains, perpetrated by Indra. The "worldly" cows at Vraja cannot do the "Pooja" (worship) of our Lord, hence, Kāmadhenu came herself to do the "Pooja" of our Lord, on behalf of all the cows of this Universe! This is indicated by the use of the word "cha" (and) in this verse - that Kāmadhenu, Indra and all the celestial beings came to Vraja to celebrate this festival.

तत्र प्रथममपराधनिवृत्तिः कारणीयेतीन्द्रस्योपाख्यानमुच्यते. तत्र समागत इन्द्रो भगवन्तं प्रार्थितवानित्याह विविक्त इति.

of our Lord. If he had known this, he would not have

विविक्त उपसङ्गम्य व्रीडितः कृतहेलनः ।

पस्पर्श पादयोरेनं किरीटेनार्कवर्चसा ॥२॥

VERSE 2 Meaning: "The penitent Indra, now completely bashful for having done wrong actions, against our Lord, came to our Lord and touched His Holy feet with his head, resplendent with the crown shining like the dazzling sun, in a secluded place, with a view to seek our Lord's pardon."

श्रीसुबोधिनी : एकान्ते भगवत्समीपं गतो; भक्ता अपकृता इति कदाचित् तेऽनिष्टं वदेयुः लज्जां च हेतुत्वेन वक्ष्यति. अप्रार्थिते सर्वनाशो भविष्यतीति प्रार्थनावश्यकी, अत एकान्ते निकटे गतः. तत्रापि व्रीडितो लज्जितः, कृतं हेलनं येनेति भीतश्च. अत एनं भगवन्तं पादयोः पस्पर्श, अर्कवर्चसा किरीटेन भुग्नपृष्ठः शिरो भगवत्पादयोः स्थापितवान्— महत एतत् सर्वापराधक्षमापकम् ॥२॥

SRI SUBODHINI: After coming to our Lord, Indra desired to get his "wrong-doing" pardoned by our Lord. He came there and began to pray to our Lord, and met our Lord in person as he had committed the "wrong-doings" to our Lord's devotees. Indra did not want any of the Vraja people to speak something against him. His "bashfulness and shame" was also one of the reason for his meeting our Lord separately in a secluded place (one to one). If he had not prayed for the Lord's mercy and pardon, he would have been destroyed - so thought Indra! Hence, he thought it necessary to pray for our Lord's pardon.

Due to his "shame and bashfulness" and considering himself as the "wrong-doer" Indra now touched the Holy feet of our Lord, with his head, adorned with a sun-like dazzling crown! This denotes complete surrender

to our Lord and also indicates the severe gravity of his "wrong-doing".

[TIPPANI: If the "worldly" cows (i.e. the "natural" cows of Vraja were to do actual outside worship of our Lord, then it will create the opposite "Rasa" or relish, in the enactment of our Lord's Divine Leelas.]

एवं नमस्कारं कृत्वा स्तोत्रं कर्तुमारेभे दृष्ट इति.

दृष्टश्रुतानुभावस्य कृष्णस्यामिततेजसः ।

नष्टत्रिलोकेशमद इन्द्र आह कृताञ्जलिः ॥३॥

VERSE 3 Meaning: "On hearing and actually seeing the incomparable dynamism and wonderful capacity of our Lord Shri Krishna, Indra gave up his former "pride" of being "the Lord or Ishwara of the three worlds". He now folded his hands, in respect and reverence, and began to do this prayer."

श्रीसुबोधिनी : ननु देवा नानृतं वदन्ति नाप्यारोपेणायं च भगवतो नोत्कर्षं जानात्यन्यथापराधं न कुर्याद् विपरीतबुद्धिश्चातः कथं स्तोत्रमिति चेत्, तत्राह दृष्टश्रुतानुभावस्येति— दृष्टो गोवर्धनोद्धरणलक्षणः श्रुतः पूतनासुपयः पानादिरनुभावो यस्य. किञ्च न केवलं दृष्टश्रुतानुभावमात्रत्वमन्य-दप्यधिकमस्तीति ज्ञापयति. यथा जाज्वल्यमानोऽग्निः सर्वमेव धक्ष्यतीति ज्ञायते तथा भगवत्तेजोऽपि परिदृश्यमानं सर्वं कर्तुं समर्थमित्यवसीयते, तदाहामिततेजस इति. अत एव नष्टत्रिलोकेशोऽहमिति मदो यस्यात इन्द्र इति नाममात्रं, भगवदधिकारी कृताञ्जलिः सन्नाहाग्रे वक्ष्यमाणम् ॥३॥

SRI SUBODHINI: In this verse, after doing his prostrations, Indra began to do his "stuti" or "praise" of our Lord. **DOUBT:** The celestial beings do not lie at all nor do they speak frivolously - "like telling that they see silver in a sea shell" (i.e. they do not utter frivolous and superficial words). Indra could never understand the glory of our Lord. If he had known this, he would not have

committed this error at all. Moreover, if he was with this "opposing intellect" (to our Lord), how come, now, Indra is seen doing the "stuti" (praise) of our Lord? Answering this, our Shri Mahāprabhuji says that, Indra had just witnessed the power and capacity of our Lord, in lifting the Govardhana mountain and also heard, our Lord's Divine Leelas of destroying the demoness Pūtana, through drinking her milk etc. Not only this, like a bonfire can consume everything in its sight, the power and brilliance of our Lord is also capable of achieving everything - as the "brilliance" and "power" are illimitable and immeasurable. Due to this deep understanding, and humility, Indra's pride and ego got removed completely. He now became an ordinary Indra, without any pride, and considered himself as "Indra" made by our Lord only. He now folded his hands, in deep respect and reverence and prayed, as follows.

निर्दुष्टा भगवद्गुणा इति वक्तुं प्रथमं दण्डकरणेन प्राप्तं क्रोध निवारयति
द्वाभ्यां हेतुफलाभ्याम्. तत्र प्रथमं भगवतः क्रोधे हेतुर्नास्तीत्याह
विशुद्धसत्त्वमिति.

॥ इन्द्र उवाच ॥

विशुद्धसत्त्वं तव धाम शान्तं तपोमयं ध्वस्तरजमस्कम् ।

मायामयोऽयं गुणसम्प्रवाहो न विद्यते ते ग्रहणानुबन्धः ॥४॥

VERSE 4 Meaning: "Indra prayed, "Oh Lord, Your Holy abode is the symbol of pure harmony (Satwa), peace and full of penance. This pure Satwa destroys both Rajoguna and Tamoguna. This "Samsāra" (Universe), which is being run, through the qualities of Your Māya (power of illusion), do not deserve even to touch You."

श्रीसुबोधिनी : परमार्थतस्तु सर्वात्मा सर्वकर्ता सर्वप्रेरकोऽतः क्रोधः

सम्भावित एव न. आविर्भावप्रकारेणापि लीलापि क्रोधे हेतुर्नास्तीत्युच्यते. तत्रा क्रोधे रजस्तमसी हेतू, ते त्वयि न स्त इत्याह विशुद्धसत्त्वं तव धामेति, शुद्धं रजस्तमोभ्यामसम्पृक्तं विशेषेण शुद्धं सत्त्वेनाप्यसम्पृक्तं, तत् तव धाम स्थानं “सत्त्वं विशुद्धं वसुदेवशब्दितमि”ति, तत्र भगवानाविर्भवतीति वासुदेवः. किञ्च धाम तेजोपि, सात्त्विकमेव भगवत्तेजः सत्त्वमेव वा. किञ्चेदं सत्त्वं शुद्धसत्त्वान्तरेणाप्यमिश्रितं, तद् जीवस्थं तरतमभावापन्नं भवत्यत इदं सत्त्वं परमकाष्ठपन्नमेव, तदाह शान्तमिति. परमा शान्तिः सत्त्वोत्कर्षो, ज्ञानादयोऽवान्तरभेदा अल्पविक्षेपरूपाः. अन्यथा कथं बोधयेत् कथं वा त्यजेत् कथं वा भजेत्? अतः शान्तिरेव परमकाष्ठा. नन्वज्ञानस्यापि शान्तिः परमकाष्ठा भवति वृक्षादिषु सुषुप्तौ च तथोपलम्भादतस्तद्व्यावृत्त्यर्थमाह तपोमयमिति, तपस्तु विहितज्ञानात्मकं तेजोरूपम्. अत एव तेजोव्यतिरिक्तं सन्तापयति, सुतरां भगवत्तपस्तु ज्ञानमयं “यस्य ज्ञानमयं तप” इति श्रुतेरतो मौढ्याद् या शान्तिरुपरतिरूपा सा नात्र ग्राह्या. अत एव “शमु उपशम” इति आत्मसमीपे यः शान्तस्तिष्ठति स उक्तो न तु शान्तिमात्रे निरोधेनाज्ञानसमीपे वाऽतस्तपोमयमित्युक्तम्. ननु “रजस्तमश्चाभिभूय सत्त्वं भवति भारते”ति यथा सत्त्वं प्रबलमेवं “रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथे”त्यपि, “न तदस्ति पृथिव्यां वे”ति च केवलसत्त्वस्य बाधः, तत्राह ध्वस्तरजस्तमस्कमिति, ध्वस्ते रजस्तमसी येन, लोकानामपि रजस्तमसी यो नाशयति तं को वा नाशयेत्? आधिदैविक एव तादृशस्य नाशको भवति. स च व्यवस्थया स्थापितस्ते गुणाश्चाप्राकृताः सच्चिदानन्दधर्मरूपाः प्राकृतेभ्यो भिन्ना अन्यथा “प्रकृतिजैस्त्रिभिर्मुक्तं सत्त्वं पृथिव्यादिषु नास्ती”ति न वदेत्, तस्यैवाप्रसिद्धत्वाद्, गुणावताराश्च भगवतोऽप्राकृता न भवेयुः. किञ्च सत्त्वस्य सत्त्वसम्बन्धः कथं भवेद् भेदाभावेऽतस्ते त्रयो गुणा ब्रह्मविष्णुशिवेष्वेव प्रतिष्ठिता. अतः सच्चिदानन्दधर्मत्वाद् यदा ब्रह्मादिष्वितरापेक्षा तदेतरभजनं सति सत्त्वं चिति रज आनन्दस्तमसीति. भगवांस्तु कदाचिद् विष्णोः सत्त्वमाधारत्वेन गृह्णाति यदि न केवलः समायाति. प्रकृते तु केवलोपीन्द्रेण भ्रमात् तथा ज्ञायतेऽन्यथा “प्रागयं वसुदेवस्य क्वचिज्जात” इति न वेदत्, सर्वदैव वसुदेव एव जायमानत्वादत इदानीं केवलोऽपि सत्त्वाश्रित उच्यते. पूर्वभ्रमापेक्षयायं भ्रम उत्तम इति स्तुतिरन्वयमन्यथा व्यापिवैकुण्ठे सर्वान् नेतुं न शक्नुयात्. सत्त्वं

त्वाधारत्वेनैव गृहीतमिति विष्णोरपि तथा सामर्थ्यं क्वचिदुच्यते. "ब्रह्मेव सगुणं बभावि"त्यत्रापि विष्णुरेव गृह्यतां तदवतारा भगवान् वा क्वचिदन्यथा 'कृष्णवद् बभावि'त्येव वदेदत इन्द्रो विष्णुं भगवन्तं जानातीति स्वज्ञानानुसारेणाह. यदा भगवत्सत्त्वं सर्वरजस्तमोनाशकं तदा तदाश्रित्य स्थिता माया तत्र दूरापास्तेत्याह मायामयोऽयमिति, अयं सर्वोऽपि गुणानां सम्यक्प्रवाहो देवतिर्यङ्मनुष्यादिरूपो मायामयो मायाप्रचुरो, गुणानां कारणभूतत्वात् मायायाः. तत्र प्रमाणमाहायमिति, अन्यथा कथं दृश्यः स्यात्? तस्मात् प्राकृतमेवैतत् सर्वमप्राकृतं तु न दृश्यत इति. तस्मादयं प्राकृतोऽपि प्रपञ्चस्ते ग्रहणस्य ज्ञानस्यानुबन्धरूपो न भवत्यतः प्राकृतदृष्ट्यायमपकारं कृतवानयमुपकारं कृतवानिति तव न सम्भवति ॥४॥

SRI SUBODHINI: Indra's ten "vital airs" or Prana, now do the "stuti" (praise) of our Lord in ten verses.

भगवन्तं स्तौति दशभिः प्राणश्लोकैः,

क्रियाशक्तिप्रधानोऽयं बाह्यश्चायं तथाविधः ।

पुरुषार्थप्रसिद्ध्यर्थं षड्गुणं स्तौति माधवम् ॥ (१) ॥

KĀRIKA 1 Meaning: "In this "Indra" and in the "Vedas" (which we are aware of in this world), the power of our Lord "KRIYASHAKTHI" (our Lord's "power of action") is very important or prominent. For the fruition and attainment of his own goals, Indra is now praising our Lord Mādhava, who is invested with His Divine qualities."

SRI SUBODHINI: Our Lord's Divine attributes are "harmless". With a view to emphasize this, it is said that our Lord did not get anger due to Indra's "wrong-doing" and hence, there is no "result" for that anger which is absent! In this way, in this verse, the absence of anger on the part of our Lord, is explained. In fact there was no reason present for our Lord to get angry.

In reality, our Lord is the Divine self (Atma) of everyone, He is the "doer" in everyone and also the "inspirer" for everything. Hence, anger can never arise in the "mind" of our Lord. Many times, the Divine Leelas enacted by our Lord, on manifesting Himself, are also not the reason for His anger, as OUR LORD DOES NOT HAVE THE TWO MAIN REASONS FOR THE RISE OF ANGER VIZ. RAJOGUNA AND TAMOGUNA.

The Holy abode of our Lord can never be touched by Rajoguna and Tamoguna. Even the "Satwa guna" (harmony) cannot touch our Lord. "Pure Satwa" is "Vasudeva" and due to taking His manifestation with "Vasudeva", our Lord is called as "Vaasudeva". The Holy abode of our Lord and His power/brilliance are also Sātwik (harmonious) only; or we can say that "HARMONY (SATWA) IS THE BRILLIANCE (POWER) OF OUR LORD". This "Satwa" cannot be seen as "mixed" with any other "Satwa". The "Satwa" which we see in Jivas or ordinary souls rise and fall - increases and decreases. But this "Satwa" of our Lord is the acme and apogee of the "Pure Satwa" (harmony), is the highest and is of the form of "peace" only. The highest peaceful state is the bliss and joy of pure Satwa or harmony. (THUS SATWA IS SYMBOLIC OF PEACE.)

Although "Jnāna" and other spiritual virtues are considered as divisions of this Satwa - all of these are fraught with one limiting quality of "change" and "disturbance". If this was not so (as Indra is considered as a wise person), Indra would not have come to his senses, would not have given up his ego and also worship our Lord. Hence "peace" is the highest level of attainment of pure Satwa or harmony.

DOUBT: Even "ignorance" has the possibility of enjoying the highest "peace" e.g. the tree, human beings in deep sleep also enjoy great peace! Answering this, it is said, that our Lord's abode is "sacred with penance" (TAPOMAYA). As the "Jnāna" and "brilliance" are based on sacred penance, these two can cause sorrow to those, who are not Divinely endowed with this brilliance of our Lord. (i.e "Peace" of our Lord).

Our Lord's "penance" is based on Jnāna. (As per the Vedas, it is said that our Lord's penance is of the form of Jnana - JNĀNAMAYAM TAPAH). Hence the "peace" which one attains, due to an "unconscious" state is not referred to here. Why? The word "peace" (SĀNTHI) comes from the Sanskrit word "Sama". The word "UPA" is used to denote nearness. Thus the main purport is that one should attain the "peace" which is the nearest to our own Divine self (Ātma) and this "peace" is the real one. Thus all types of "peace" attained from external sources/factors are ruled out, as they are temporary and fleeting. That is why, in this verse, this "peace" is termed as based on "sacred penance". Hence everlasting "peace" in one's Divine self is of the hue of sacred penance.

DOUBT: In the Gita, our Lord has said that due to the pressures exerted by the three qualities in us (Satwa, Rajas and Tamas), at several times, one of these three qualities gain the upper hand and dominate the other two qualities i.e. one becomes prominent! E.g. when "Satwaguna" becomes powerful, the other two qualities become subservient and vice versa. In this verse, this is the truth referred to - i.e. there is nothing outside the purview or control of these three Gunas or qualities. Due to this reason, how can we regard the "harmony" (Satwa) referred to here, as "pure" (VISUDHA SATWA) or the

only "Satwa"? Answering this, our Shri Mahāprabhuji explains that "this Satwa destroys both Rajoguna and Tamoguna". How can anyone destroy this "pure Satwaguna" which is capable of destroying the Rajoguna and Tamoguna of this entire Universe? Only the Divine "Satwa" can conquer or control this "Satwa". The purport is that this Divine Satwa is "supernatural" and is the symbol of our Lord's external Divine status of "SATCHITĀNANDA" (existence - consciousness - bliss) and is also beyond and different from the "natural qualities" (of Prakruti). If this was not so, then in the Gita, the Lord would not have told that "on this earth and other places, there is no "Satwa" which is fully liberated or free from the other natural qualities. *"The purport of this is that only in our Lord, this "Satwa" of the "highest nature" is present - in the form of "truth - consciousness - bliss" and in a "supernatural" way! This "Satwa" is our Lord's real nature.* That is why, all the incarnations of our Lord are also referred to as "supernatural". Moreover if there was no difference between the "supernatural" Satwa and the "ordinary (natural) Satwa" -then how can one "Satwa" get related to another "Satwa". Due to this reason also, our Lord's "supernatural qualities" are different from those, we see in this created world of matter.

These three qualities are seen as being established in Lord Brahma, Lord Vishnu and Lord Siva. In "truth" is Satwa, in "consciousness" is Rajoguna and in "Ānanda" is the Tamoguna. Due to the intensity of Tamoguna, the forgetting of everything takes place and this gives rise to "Ānanda" - and hence Tamoguna is the repository of Ānanda. When Lord Brahma and others, need the ingress of other qualities (GUNA) in them, they, then worship both Lord Vishnu and Lord Siva, mutually. Our Lord,

sometimes, takes the "Satwa" of Lord Vishnu, or sometimes, only manifests Himself without taking the basis of "Satwa" of Lord Vishnu. Here at Vraja, our Lord had taken the incarnation, without taking the "basis" of Satwa, - yet Indra, out of his delusion, thought that Shri Krishna has manifested only with the basis of "Satwa" (harmony). If this was not so, Gargāchārya would not have told that our Lord has manifested from "Vāsudeva". Thus Indra out of his "BRAMA" (delusion) only thought that, our Lord had manifested, taking resort to or help of the quality of "Satwa" whereas in reality, our Lord had manifested by Himself, without any help or support!

Indra at first, considered Shri Krishna, only as an ordinary human being. Now, he is considering our Lord, as an incarnation, with the basis of "Satwa" quality. Of course, this "delusion" (BRAMA) of Indra is better than his first "delusion" (of regarding our Lord as a mere human being). In this way, Indra has made his "stuti" or "praise". If our Lord's manifestation was based on the quality of "Satwa" only, then our Lord would not have the capacity to take the entire Gokulam to Sri Vaikuntam. Sometimes Lord Vishnu's capacity has been referred to, identical to this. Hence the Lord can come Himself, or take Lord Vishnu's "basis" or take the support of His own Divine qualities. The purport is that the Lord decides as to how, He should manifest! If Indra had thought that Lord Krishna was an incarnation only, then he would have described, in the verse "resplendent like Lord Krishna". But Indra did not make this reference to our Lord. In view of this, we have to conclude that Indra, thought, as per his understanding, that our Lord was indeed "Lord Vishnu" only and did his "stuti" or praise.

When our Lord's "Satwaguna" can destroy the entire Rajoguna and Tamoguna, how can then the "power of illusion" (MĀYA) stay there, as she is fully dependent on these qualities? That is why, it is said that the celestial, animals, birds, human beings etc. - all these are under the control of the "Māya" power of our Lord - as the existence of a "quality" (GUNA) is due to Māya only. That is why, in the verse, the word "AYAM = this seeable flow of lives" has been used, as proof and evidence. If this was not due to "Māya" - then none could see the flow of lives, which we see actually! Hence whatever is seen or seeable is under the control of "illusion" (MĀYA) and "material"; as "supernatural and Divine" materials cannot be seen! "Hence, Oh! Lord this "material" Universe cannot give the Jnāna pertaining to You. Hence through this "material" vision, none can say, that the Lord has done something wrong or He has done something useful, as this sort of statements are not applicable to You."

[LEKH: Regarding the "peace as the result of sacred penance" (TAPOMAYAM): The real meaning is that the *real "peace" is possible or attainable only, when one's mind is with the Paramātmā or our Lord.* our Lord is the symbol of Jnāna. Here no "ignorance" can exist. In the "deep sleep" stage, as the mind is merged in the Lord, there is no awareness of "nearness". Hence all types of "peace" attained through any other state viz. unconscious etc. are not really "peace" - but full self-forgetfulness. *The highest peace can take place or come out only through union with our Lord.*

Our Lord's Satwa" is supernatural and Divine. "Truth" (SAT) and "consciousness" (CHIT) are based on Rajoguna. "Ānanda" is based on Tamoguna. How? As Tamoguna makes one forget everything else; this "forgetting the

world" makes for the rise of joy or Ānanda, as "Ānanda" always stands by itself!

When our Lord takes an incarnation through a "part" (Amsa) of His', even as Shri Krishna He "wears" a body of "Satwa". But here, our Lord has not manifested as a "part" only. But Indra, due to his ignorance (as his mind was centered in Rajoguna and Tamoguna) thought that our Lord was established in "pure Satwa" only.

Indra further says that, "Oh! Lord this Māya cannot touch the "Jnāna" of Your Divine self. Hence, like an ordinary human, You are not subject to anger and other propensities."

The highest expression of "Satwa" is only "peace" or Sān্থi. Hence for a person lacking "peace" even the spiritual factors of Jnāna are only a "disturbance". Indra was also Sātwik - but of the impermanent nature without "peace" (as Satwa by itself, without the "peace" in our Lord, can create instability and disturbance) and hence, Indra respected our Lord, sometimes and at other times, gives Him and His people, great sorrow. Now, with the ingress of pure Satwa, he begins to do "stuti" (praise) of our Lord. His lack of love for our Lord and worship made his intellect "unstable" - this is also proved by the behaviour of Indra, in the very near future - of his getting into MOHA (infatuation) once again!

Once the soul gets the "peace" of one's own Divine self - this nearness to "Atma" takes place due to one's "Jnāna" or spiritual wisdom. Thus, through the words "due to sacred penance" the "peace" which comes about through "ignorance" is negatived - as being not "true" or "real". In the Vedas, it is written, that sacred penance is of the form of true Jnāna or spiritual wisdom. Hence

"peace" with Jnāna is real and all others are temporary and unreal.

Lord Krishna is the "Shri Purushottama" - the Para Brahman symbolizing Lord Brahma, Vishnu and Siva. Here, the manifestation in Vraja is from this Supreme Brahman (of Shri Purushottama).

Our Lord was born of "Vasudeva" - meaning of the word "Vasudeva" is "pure Satwa" (VISUDHA SATWAM VASUDEVASABDITAM). Is our Lord also the son of "Vasudeva" (Devaki's husband and the son of Sūrasena)? Yes - that our Lord did take His birth as Vasudeva's son also. But when the "full incarnation" (POORNAVATĀRA) takes place, then, the Lord does not take the "basis" or "support" of "pure Satwa" - as He Himself comes down, in His full majesty!

This entire universe, which one sees is related to "primordial nature" or PRAKRUTI. Thus the "senses" which see and feel this "material" world is also "Prakrutik" or of this "nature" only. This "seen" world, due to its inherent connection with "Brahman" is not an "illusion". In the case of our Lord's Divine Leelas, everything is "supernatural or Divine" (APRĀKRUTAH) and these Leelas cannot be understood by these "senses" which are material in nature.

TIPPANI: Indra had committed the "wrong-doing" with reference to our Lord. Due to this, he became as good as "dead" due to the disappearance of His "Divine wealth" and the "Divine 10 vital airs (Prāna)". Hence, with a view to attain his former self, Indra now does his "stuti" or "praise" in 10 verses.

A question may arise now. Our Lord gave rise to the knowledge about His own power of action

(KRIYASHAKTHI) in the mind of Indra, by making Indra, witness the Divine Leela of lifting the Govardhana mountain. But He could have given Indra, the power of Jnāna also and given him the right knowledge about our Lord - so that Indra would not have done the "wrong-doing"! Answering this, it is said, that Indra was not entitled or deserving to get this "Jnāna", as he was accepting the sacrifices done with a motive and desire - hence outside the purview of true Vedic ideals. That is why he had ordered the "clouds" to destroy Vraja. Our Lord, after removing Indra's "pride" gave him that much knowledge, through which, Indra was able to appreciate his own "error" and also realized that he had lost, due to his "wrong" action all his "wealth" (bestowed by our Lord earlier) and his 6 Divine qualities. Now, with a view to attain these 10 goals (4 main goals of life + 6 Divine qualities) Indra made his "stuti" in 10 verses! That is why, our Shri Mahāprabhuji has written, in the Karika "with a view to attain his goals (PURUSHĀRTHA SĀDDHYARTHAM).]

यद्येषा वैषम्यबुद्धिरेव नास्त्यन्येषामपि तादृशबुद्धिनाशकत्वात् तदा वैषम्यबुद्धिकृतानि कार्याणि क्रोधादीनि न भवन्तीति किं वक्तव्यमित्याह कुत इति.

कुतो नु तद्धेतव ईश मन्युलोभादयो येऽबुधलिङ्गभावाः ।
तथापि दण्डं भगवान् बिभर्ति धर्मस्य गुप्त्यै खलनिग्रहाय ॥५॥

VERSE 5 Meaning: "Oh! Lord (Īshwara)! When in Your Divine self there is no "ignorance" and it's related attachment to the "body", then how can, the various symbols of "ignorance" viz. anger, attachment to wealth etc., which arise due to ignorance and attachment to the "body" and which create the bondage of another "body"

remain in You? Even then, Oh! Lord! with a view to protect Dharma (righteousness) and to destroy the wicked persons, You have established the system of awarding punishment (to the guilty). You are the Lord of the Universe! (Bhagawān). Hence, You only are fully aware about the actions to be done and their consequences."

श्रीसुबोधिनी : न्विति वितर्क— तद्धेतवो ग्रहणहेतवो मायाहेतवो वा कुतो भवेयुः? किञ्च हे ईश, यदि तवापि ते स्युस्तदा तत्पारवश्यादीशत्वं नोपपद्येत. यद्यपि बहव एव दोषा निराकर्तव्यास्तथापि प्रकृते द्वयं प्रतिभात्यपकारिणि कोपो द्रव्ये लोभश्चेत्यत आह मन्युलोभादय इति. मन्यु राजसो लोभस्तामस इति वा. नन्वेते दृष्टाः कथं निराक्रियन्ते? तत्राहाबुधलिङ्गभावा इति, अबुधानामज्ञानां लिङ्गभावो लिङ्गत्वं येषां; ते ह्यज्ञानिनं ज्ञापयन्ति न तु सर्वज्ञा धीरास्तज्ज्ञापका वातः श्रुतिविरोधात् न तेऽङ्गीकर्तव्याः. न हि क्रोधादयो भगवति कैश्चिदनुभूताः. कार्येण कल्पनं त्वन्यथाप्युपपद्यते— ये प्राकृतेषु क्रोधादिभिर्जायन्ते ते भगवतीति स्वत एव. न हि दोषेणैव कार्यं भवति गुणेन न भवतीति वक्तुं शक्यं, दुःखादप्यश्रूण्यानन्दादप्यश्रूणि. तथा प्रकृतेऽपि क्रोधादपि निग्रहोऽनुग्रहादपि निग्रह इत्यतः प्रमाणयुक्तिबाधात् न भगवति क्रोधादयः. एवमपि सति भगवान् दण्डं बिभर्त्यतो ज्ञायते धर्मरक्षार्थं खलानां निग्रहार्थं च तत् करोतीति. लौकिकभगवतोरेतावान् विशेषः— एकत्र फलाभावोऽपरत्र लौकिकसाधनाभाव इति साधनं भगवानेव तत्र साधनं स्वरूपमेवेति सिद्धान्तः. फलं भ्रमप्रतिपन्नमन्यथा प्रवृत्तिर्न स्यात्. यदि भगवान् एवं न कुर्यात् पाषण्डप्रवृत्त्या धर्मनाशः स्यात्. स च सर्वेषां श्रेयोरूपः. किञ्च यदि स्वानुभावं न प्रकाशयेद् गोवर्धनोद्धरणादिना तदा खला न निगृहीताः स्युः. अत्र दण्डद्वयं पूर्वस्थितस्य नाशोऽधिकताडनं च. एकस्तु दण्डत्वेन न व्यहियत इत्येकवचनम्. एवं कृत एवैतद् भवतीति तवैव ज्ञानं नान्यस्येति भगवानित्युक्तम्. अतस्तस्य फलसाधकत्वेन प्रमाणान्तरं न मृग्यम् ॥५॥

SRI SUBODHINI: Our Lord destroys the "blemish" of those persons, who are devoted to Him. This being so,

how can there be, in our Lord, a "blemishful intellect" and the negative emotions, which usually arise in such a polluted intellect viz. anger etc.? In other words, evil propensities like desire, anger etc., are always absent in our Lord. This is described in this verse.

"Oh! Lord (Ishwara)! - Ishwara = omnipotent (capable of achieving everything). If You were also to have anger etc. then You, also, Oh Lord! will become under the control of Māya power and will not remain as "Īshwara" or the Lord of this Universe. *You are the doer of everything; yet You are always free and independent (i.e. free to do Your will, uncontrolled by anything else). You are the Lord of this Universe! Everyone and everything is under Your control and You are not under the control of anyone.*"

But there are several defects and blemishes in oneself, which should be completely conquered. Here two major "defects" have been referred to as being Indra's viz. anger and attachment to wealth (KRODHA and LOBHA) - anger arising out of his sacrifice being blocked and his LOBHA - attachment to the materials/ingredients, which would have been offered to him, during the Yāga. That is why, in this verse, only these two "defects:" (MANYU LOBHĀDAYAHA) have been referred to. Anger is due to Rajoguna and attachment to wealth (LOBHA) is due to Tamoguna.

This "anger" and "attachment to wealth" are the symbols or main characteristics of a person, who is "ignorant" (AJNĀNI). An "ignorant" person, who lacks wisdom, is always an "angry and attached to wealth" person! On the contrary, those who are omniscient (or having spiritual wisdom) and brave do not have these two

defects. They have conquered them fully. Even the Vedas say that these defects are not there in our Lord. In fact, none can say, from their own experience, that our Lord has these two defects. Just because, our Lord blocked the Yāga of Indra, we should not conclude, that the Lord has anger and hatred etc. - as our Lord had blocked this sacrifice, not out of anger, but out of compassion to Indra - so that Indra will get rid of his "pride". Our Shri Mahāprabhuji says, that the various actions, which ordinary persons undertake, on the onset of anger and other, are seen, in our Lord, as happening naturally - as per His own Divine will and desire. But, with reference to our Lord, we should never say that such actions have happened due to any "blemish" in our Lord. In reality, these actions happen in our Lord, automatically, due to His countless auspicious qualities inherent in Him (KALYĀNAGUNĀS). For example tears flow out of sorrow and due to Ānanda (joy) also. In this present case, our Lord had only blessed Indra, through His action done without any anger. Hence "blemish" like anger etc. are not there in our Lord.

But, despite the absence of anger, our Lord awards punishment, where due. From this, we can understand that our Lord punishes only with a view to protect Dharma and to destroy the wicked persons. This is the main difference between the ordinary human action and those of our Lord. The "worldly" punishment's main reason cannot be the protection of Dharma and in our Lord, the question or possibility of awarding a "worldly" (LOUKIK) type of punishment does not arise, as He never gets anger and other propensities. Here the means of achieving the goal or end is our Lord only and not anger or anything else. Hence our Bhagawān becomes the "means"

(SĀDHAN) also! This is the real truth. The "results" are never certain or fixed in worldly actions and many a times are also deluding! If this was not so, in the absence of any "result" or "benefit" no one will undertake to do any work! *Moreover it is very difficult to understand the "ways" of our Lord!*

If our Lord had not blocked the conduct of Indra Yāga, in this way, there will be the destruction of the Vedic traditions and Dharma, due to the rise of atheistic faiths! The path of Dharma or righteous living confers all-round welfare to all. If our Lord had not manifested His stupendous power, by lifting the Govardhana mountain, the wicked can never be destroyed. However here, in the present juncture, two types of punishments were meted out by our Lord viz. (1) The blocking of Indra Yāga and (2) destroying Indra's "pride" as the master or Swāmi of the three worlds. If we were to ignore the blocking of the Indra Yāga, as a punishment and were to regard the removal of Indra's "pride" only, as the real punishment, meted out by our Lord, then it will be right, as even in the verse, the word "punishment" (DANDDA) has been referred to in "singular". This was known only to our Lord - as to what is to be done to whom, when and where! *"Oh Lord! You only are aware of all this, as You are the Īshwara of this Universe." Only our Lord can be aware of everything as He is "omniscient" - all knowing! Hence, there is no necessity to look for any other reason for this result, as the Lord's will and desire will prevail at all times.*

[LEKH: The goal of our Lord awarding punishment is to protect, in the first instance, Dharma or righteousness. But the Lord does not have any anger at all. Even a king gives punishment for the protection of right order

only. Our Lord blocked the Indra Yāga, only with a view to protect "Dharma" and the destruction of the wicked is the "result" of having lifted the Govardhana mountain. Thus the Lord removed the "pride" in Indra, of being the "master" or "Swāmi" of the three worlds, through blocking the Yāga and the lifting of the Govardhana mountain, and made Indra "humble" and Indra understood his own rightful place!

YOJANA: In the Sri Subodhini commentary, our Shri Mahāprabhuji has written that "As an act of blessing also, punishment can be given by our Lord" (ANUGRAHĀDAPI NIGRAHA). It is also said that *"the anger of the Lord is equal to the granting of a boon"* (DEVASYA KOPOPI VARENA TULYAHA). *In our Lord, there is no anger at all and yet punishment is given only as a blessing - for correction and reformation of the Jiva or the soul.* A doubt may arise here, that when the Lord awards punishment to someone, either it leads to the destruction of his wealth and belongings and like Kamsa and others, even leads to death! How can these be regarded as "blessings"? Answering this, our Shri Mahāprabhuji says that, "usually results are covered by delusion" (PHALAM BRAMA PRATIPANNAM) i.e. destruction of the wealth and even taking away one's life itself is not the "actual result". Our Lord confers liberation or MUKTHI on those, whose life, He takes away. *For the destruction of the wealth, which the Lord causes as a punishment, what blessings are in store in the mind of our Lord, for this particular soul/whose wealth is taken away, by him is known only to our Lord and time alone can unravel this mystery.*

A doubt may arise now, if our Lord's intention is to bless those whom He destroys (like Kamsa) with "libera-

tion" then why does He kill them to give liberation? Why does He not give them liberation, as in the case of His devotees, without the act of destroying them? Answering this, our Shri Mahāprabhuji says that, if the Lord were to spare, wicked persons with their life and wealth, then no one will take to the path of Dharma or righteousness - as the benefit of liberation will be available for both good and bad persons! In fact all of them will do only wrong and criminal actions! as there is no punishment at all for such actions. Due to this, the atheistic faiths will flourish leading to the destruction of true Dharma or the path of righteousness.]

एवं श्लोकद्वयेन दण्डः कृतः परं प्रयोजनार्थमिति निरूपितमिदानीं
शिक्षैवैषा न तु दण्ड इत्याह पितेति.

पिता गुरुस्त्वं जगतामधीशो दुरत्ययः काल उपात्तदण्डः ।

हिताय चेच्छतनुभिः समीहसे मानं विधुन्वन् जगदीशमानिनाम् ॥६॥

VERSE 6 Meaning: "Oh! Lord You are the father of the Universe, the spiritual preceptor (GURU), Swāmi (master) and the impregnable form of punishment-giving factor of Time (Kāla). You remove the foolhardy ego of people like me, who regard themselves as the Īshwara or the Lord, due to our delusion. Then, with a desire to bestow welfare and liberation on people like us, from time to time, You, Oh Lord! manifest Yourself, out of Your own independent will and desire, with a view to bestow punishment."

श्रीसुबोधिनी : पुत्रा हि पितृभिस्ताडयन्ते, गुरुभिश्च शिष्या, राजभिश्च प्रजाः, कालादिभिश्च पुरुषाः न चैते दण्डं कुर्वन्ति किन्तु शिक्षामेव. त्वं तु-सर्वेषां सर्वरूपो, जनकत्वात् पिता, वेदकर्तृत्वाद् गुरुः, सर्वेषामेव जगतामधीशः स्वामी ब्रह्मादीनामप्यधिकारसम्पादकोऽतोऽधीशो, दुरत्ययः कालो मृत्युः कालमृत्युर्हि न केनाप्यतिक्रान्तो भवति, उपात्तो दण्डो येन

स यमः, परलोकेऽपि दुःखदाता तवैवाधिकारिणस्त इति कर्मकारणात् प्रेरणाद्वा।
 अतः सर्वत्राधिकृतो भवानेवेतीच्छातनुभी राजादिशरीरैर्लोकानां हितायैव दण्डं
 समीहसे जगदीशमानिनां मानं च विधुन्वन् इच्छातनवो मत्स्यादयोऽपि-
 पुरुषः पिता, मत्स्यो गुरुः, अधीशः कूर्मो वराहश्च, मृत्युदण्डधारिणौ नृसिंहवामनौ।
 तथान्यत्रापि ज्ञेयम् चकारात् मोक्षाय च तेषां जगतश्च ॥६॥

SRI SUBODHINI: In this way, through two verses, it was explained, that our Lord punished Indra, with a "goal" in His mind. Through this verse, it is explained, that this is not "punishment" at all, but this was done by our Lord to "educate and reform" Indra! A father to the son, a Guru to his disciple, a King to his people and the Divine factor of Time (Kāla) to the entire world - the reproach or even killing, which these people/factor accord or give to the persons referred to, is not giving of "punishment" but only with a view to "educate or reform" them.

"Oh Lord! You are the one who has taken all these forms (which we see in creation). It is You who is the indweller in all these forms. As you give us our births, You are our father; as the originator of the Vedas, You are our GURU; being the Lord of the Universe, You are our Swāmi or master! It is You Oh Lord! who has given authority and power to Lord Brahma and others. Hence, You are the Supreme Lord and the ruler of this Universe! You are the inescapable Time (death) also!"

None can conquer the "Time" which comes in the form of "death". "You are the punishment-giver Lord Yama. Even in the other world, it is Your own "authorities" who accord punishment or sorrow. In this way, as You make everyone do the actions and are also the "inspirer" for the same. You are the sole authority of all other authorities. Oh Lord! You take "bodies" as per Your

own desire and acting through these "bodies" of "Kings and others", with a view to confer welfare and benefits to all the people in this world, You give punishment to those wicked persons. You remove, especially, the ego of those persons, who regard themselves as the masters of this world. "The words used here "taking bodies as per desire" (ICCHĀTANUHU) refer to our Lord taking the form of fish etc. (MATSYĀVATARA). Our Lord taking the form of "Purusha" is considered as being the "father"; the manifestation as "fish" is of the form of the Guru; the manifestation as "tortoise" and the "wild boar" (KOORMA and VARĀHA AVATĀRĀS) are considered as the forms of the Supreme Lordship of our Lord; the manifestations of our Lord as Nārasimha (Man-lion) and Vāmana are considered as the Lord, who accords the punishments and even death also. The word "cha" (and) used in this verse, denotes that the Lord is the bestower of liberation to everyone in this Universe.

तत्र हितं सन्दिग्धमिति स्वदृष्टान्तेन विवृणोति ये मद्विधा इति.

ये मद्विधाज्ञा जगदीशमानिनस्त्वां वीक्ष्य काले भयमाशु तन्मदम्।
हित्वार्यमार्गं प्रभजन्त्यपस्मया ईहा खलानामपि तेऽनुशासनम् ॥७॥

VERSE 7 Meaning: "When ignorant people like me (Indra), considering oneself as the Īshwara (Lord) of the Universe, become blind with this "pride", this "pride" gets mitigated, on seeing Your dreaded Divine form, towards the end of their lives - like the ebbing away of the "intoxication" caused by wine. These people, freed from their "ego", take to the path of righteousness, begin to do continuous worship and remembrance of thee Oh Lord! Hence all of Your Divine Leelas, such as this lifting of the Govardhana mountain, are intended as "educative and reformative" for the wicked persons."

कालो मृत्युः कालमृत्युर्न कनाप्यतिक्रान्तो भवति, उपान्तो मृषो मने

श्रीसुबोधिनी : अहमिन्द्रो यथैवमेव वरुणादयोऽज्ञा मूर्खा, अन्यथा कथं नन्दं नयेयुः? तेषामज्ञानस्थानमाह जगदीशमानिन इति, यद्यपि “ भगवदाज्ञा क्रियत ” इतिबुद्ध्यभावे सर्वमेव मौढ्यकृतं तथापि जगदीशा वयमित्यभिमानः स्पष्टः. मोहकार्यत्वेन तादृशाः काले स्वावसरेऽन्तकाले भयरूपं त्वां वीक्ष्याशु शीघ्रं वयमीश्वरा इति तन्मदं परित्यज्यार्यमार्गं नामस्मरणादिकं तुलसीगोपीचन्दनादिधारणं च प्रपद्यन्ते. यथेदानीमहं नमस्कारे प्रवृत्त एवमपि केचित् प्रपद्यन्ते. यावत् पुनर्भयात्मकमपि त्वां न प्रपश्यति तावन्नार्यमार्गं प्रपद्यन्त इति धर्मरक्षार्थं दण्ड उपपादितः. प्रकर्षेण भजनं पुनः पूर्वावस्थानं न गृह्णन्ति. अपगतः स्मर्यो गर्वो येषाम्, आर्यमार्गस्य गर्व एव बाधकः. अतो यद्यपि कौतुकार्थमेव गोवर्धनोद्धारणं कृतं तथापि खलानामनुशासनरूपं जातमतस्तव चेष्टामात्रमपि सफलमेव ॥७॥

SRI SUBODHINI: In the last verse, it was said that our Lord gives punishment only with a view to benefit the person, so punished. For whose benefit? Such a doubt may arise. So Indra gives his own example, in this verse. "Like me (Indra) Varuna and others also are ignorant. If Varuna was not an ignorant person, why did he take away Nandagopa? The reason for his ignorance is that, he thought he was the Lord of the three worlds! Although, they all (the celestial deities) go by the order of our Lord only, they lack wisdom (that they are the servants of our Lord). Due to this reason, they commit foolish errors. They act as though they are the Lord of this universe. They are so much infatuated by their power that they become proud and haughty. Towards the end of their life, they have the vision of our Lord's terrible form (which creates fear) and immediately, they give up their "pride" of being the Lord of the universe. They then take to the noble devotional path of remembering our Lord's Holy names, apply themselves with the "Gopi" chandan (sandalwood paste), tulasi beads/leaves etc. "Some of them,

like me, do prostrations to You in complete surrender. But, till they see Your terrible form, they do not change at all, and only on Your Darsan (which creates fear in them) they change and devote themselves to the path of Your Bhakti or devotion. *"From this, it becomes very clear, that the Lord punishes always to protect Dharma or the path of righteousness.* They then begin to worship the Lord with sincere and joyous devotion and faith. The purport is that" they worship You with so much of intensity, that they do not get back their previous "proud" mind. Once and for all, their "pride" gets destroyed. *It is "pride" and "ego" which prevent one from following this noble path of devotion or Bhakti to our Lord.* This Divine Leela of lifting the Govardhana mountain enacted by You Oh Lord! as a play, has become "educative and reformative" for the wicked persons! Hence even this playful act of Your's has been successful to teach a proper lesson to all the persons, who are on the wrong path."

एवं शिक्षार्थतामुपपाद्य कदाचिद् ज्ञानवत्त्वेन कृतं कर्म चित्तेऽपराधत्वेनैव भासेतातस्तन्निषेधार्थं प्रार्थयति स त्वमिति.

स त्वं ममैश्वर्यमदप्लुतस्य कृतांहसस्तेऽविदुषः प्रभावम् ।
क्षन्तुं प्रभोऽथार्हसि मूढचेतसो मैवं पुनर्भून्मतिरीश मेऽसती ॥८॥

VERSE 8 Meaning: "Oh Lord! (NĀTHA) I had forgotten Your glory and greatness, due to my getting intoxicated with the pride of my opulence. Due to this reason only, I have committed this error, Oh Lord of this Universe! Please forgive the error committed by this foolish person and bless and be gracious to me, that, never again, in the future, I get this sort of wrong intellect."

श्रीसुबोधिनी : ऐश्वर्यमदेन प्लुतस्यात एव कृतांहसः कृतापराधस्य; उभयत्रापि हेतुस्ते प्रभावमविदुषः, क्षन्तुमर्हसि. अथ भिन्नप्रक्रमेण

मदीयानधर्मानविचार्य 'केवलोऽयं दीन' इति 'भ्रान्त' इति, यतस्त्वं प्रभुः, न हि प्रभोश्चेतसि क्षुद्रकृता भासन्ते. मूढचेतसो म इतिवचनात् मौढ्यं सिद्धमेव. नन्वज्ञानं निवर्तितं शिक्षा च कृता कातः परं क्षमा या कर्तव्येति चेत् तत्राह मैवं पुनर्भूदिति, एतादृशी मतिः पुनर्माभूदिति. यदि भगवान् क्षमां न कुर्यात् मदपराधं स्मरेत् तदा सत्यसङ्कल्प इति नित्यविषयज्ञान इति मदाश्रयोप्यपराध उत्पद्यते. स्मरणे तु नोत्पद्यते, साधनाभावात् पूर्वसाधनस्य निवृत्तत्वाच्च. यत इयं मतिरसती सम्बन्धिनमप्यसति योजयत्यतस्तन्निवृत्तिप्रार्थनोचितैव ॥८॥

SRI SUBODHINI: Whatever our Lord has done, is for the benefit of education and reformation of the wicked persons. Now Indra prays, through this verse for the "forgiveness" from the Lord, for any wrong-doings, he might have done, through this mind and wrong perception about our Lord. "I had become bloated with the pride of my opulence. Due to this only I committed this error. The reason for this pride of opulence and the subsequent error committed by me, was due to my utter disregard and forgetting of Your glory and greatness. Please forgive me, an ignorant person, who has not understood Your glory and greatness." Through another way also Indra seeks pardon from our Lord. "Oh Lord! You are the Prabhu! The omnipotent Lord of the Universe! Hence, please do not regard my wrong-doing as a big crime. Please forgive me, considering me as one who is helpless and of an intellect which is polluted. As the noble Master does not regard the wrong-doings of lowly persons (his servants) as worthy of punishment, or they do not take these mistakes into their heart". In this way Indra accepted his foolishness.

If the Lord had removed the ignorance of Indra and had also forgiven him already, what was there to be forgiven again? Answering this, it is said that, Indra prays "Oh Lord! let my intellect never get polluted again to do

such wrong actions". Indra thought that, if the Lord had not forgotten his wrongdoing and forgiven him fully, then due to this remembrance in the mind of our Lord, it was certain that Indra will commit this error again; (as whatever the Lord thinks will come to pass as He is "SATYASANKALPA) or "the Lord who has truthful thoughts" - i.e. *when a thought is remembered by our Lord, immediately the same happens!* Hence, it was very necessary that the Lord should have completely forgiven Indra and should have also forgotten the "wrongdoing" completely. Otherwise Indra will commit this error again and again. "The first reason for my wrong action viz. pride of opulence has been mitigated. But if my intellect continues to be wicked, then, not only it will make me do wrong actions, again, but also make my companions and relatives to do wrong actions. Hence I should pray for the destruction of such a wrong intellect." So thought and prayed Indra!

किञ्चैतदर्थमेव तवावतारो; दुष्टा निराकर्तव्या, अशक्यनिराकरणदोषाः स्वरूपतोऽन्ये तु दोषसम्बन्धादतो वयं निवार्यदोषा इत्यस्मद्दोषा एव निराकार्या न तु वयमित्यभिप्रायेणाह तवावतारोयमिति.

तवावतारोयमधोक्षजेह भुवो भराणामुरुभारजन्मनाम् ।

चमूपतीनामभवाय देव भवाय युष्मच्चरणानुवर्तिनाम् ॥९॥

VERSE 9 Meaning: "Oh! Lord Adhōkshaja! (i.e. one who cannot be grasped or understood by the knowledge of the senses), You have manifested in this human form, only with a view to destroy the leaders of the demoniac forces, who have become an unbearable "weight" for this earth and who, with their countless sins, have become a great burden for this earth and also with a view to confer welfare on those who are Devotees of Your lotus feet."

श्रीसुबोधिनी : विशेषेणायमवतारो भुवो भाररूपाणां चमूपतीनाम-
 भवाय युष्मच्चरणानुवर्तिनां भवाय. अन्ये त्ववतारा एकमेव कार्यं
 साधयन्तिभारनिराकरणं वा सद्रक्षां वा. कालभेदेन यद्येक एवोभयात्मकः
 स्यात् तदा द्वयमपि कर्तव्यम्. इदानीमहं प्रपन्न इत्युद्भवोऽपि कर्तव्यो, निग्रहस्तु
 कृत एवान्यथोभयार्थमवतारो न भवेत्. उभयार्थत्वे हेतुरधोक्षजेति, अधोऽक्षजं
 ज्ञानं यस्मादेतादृशो यः प्रकटो जातः स उभयसम्पादनार्थमेव, एकैकं तु
 पूर्वमपि क्रियत इति. तत्रापिह गोकुले भुव उरुभारार्थमेव जन्म येषां,
 जन्मकारणेषु भुवो दुःखार्थं जन्म स्वस्य तु नाशार्थम्. स्वयमेव भारभूता
 अधिकं च भारं जनयन्ति, नौकारूढेष्वेतद् द्वयं पृथक् प्रसिद्धम्. उरुभारस्य
 वा जन्म येषु. एतेन दोषत्रयमुपपादितं— भाररूपा, उच्छृङ्खला भारजनका
 इति, तादृशा अपि सेनापतयः. जननमात्रेणैव तत्राश इत्यभावयेत्युक्तं,
 यथान्धकारस्य सूर्योदये. देवेति सम्बोधनमतः परं पूजार्थं, युष्मच्चरण-
 मेवानुवर्तितुं शीलं येषां तेषामुद्भवाय मुक्तये वा संसाराभावाय वा संसाराय
 वा भवानेव तथा भवतीति ॥९॥

SRI SUBODHINI: "Oh Lord! You manifest as an incarnation only with a view to destroy the wicked persons. These wicked persons are of two types. (1) Those who by their very nature (at birth) are inherently "wicked". (2) Those who have become "wicked" through being related to "blemish" and sins. The first category of people can never hope to get rid of their "blemish". Indra is now praying to the Lord, through this verse that "we have got "blemish" due to getting related to it i.e. in between (i.e. by nature and birth we are not 'wicked' at all). Hence Oh Lord! You would remove our "blemish" only, as we are not so bad as to be destroyed by You completely. Please remove our blemish and accept us as Your own."

"Your incarnation has been done, with the primary motive of destroying the leaders of several wicked people and also to protect the devotees of Your lotus feet. Our

Lord's other incarnations either take care of destruction of the wicked persons or does protection of the "devotees" only. i.e. only one motive is there for the other incarnations of our Lord. "I have come to surrender to You. You have already punished me. (By removing my "pride" etc.) If You do not protect me, now, then the main two goals of Your present incarnation viz. protection of the good and the destruction of the bad will not be fulfilled. (NIGRAHA and ANUGRAHA).

Oh Lord! You are hailed as "ADHŌKSHAJA" (Lord who cannot be realized through the "Indriyas" (senses). The knowledge gathered by the senses is far lower to You! They can never reach You! This Divine form, You have manifested, is with a view to fulfill both of Your main goals. During Your previous incarnations, You had already completed either of the two main tasks. But, now, in Vraja You have to complete both these tasks, at the same time and during this incarnation only! One of the task is to destroy those who have become, through their wicked actions a grave "burden" to this earth, from their very birth - due to which mother earth is undergoing great suffering and sorrow - these people have to be destroyed! Like a wicked person, who is seated on a boat, is a great burden for the boat itself and then this "wicked" person, tries to rock this boat through his antics - and gives sorrow and anxiety to all others, who are peacefully seated on the boat and on the sinking of the boat (directly caused by his antics), both the wicked person and all others also get destroyed. In this way, the three "blemish" in these "wicked" persons; (1) Being a burden through their actions. (2) Disturbing the peace and welfare through their "wicked" nature and actions and (3) being a "burden" by birth (by themselves). All these "wicked" per-

sons, despite being invested with these three evil propensities, have become "leaders" and "rulers" - "all of them get destroyed through Your mere manifestation, just like darkness is removed in an instant on the appearance of the sun!" That is why, in this verse the words "for the destruction" (ABHAVĀYA) have been used. In the verse our Lord has been addressed as "Oh Deva" - this denotes that Indra felt that "Oh Lord! Now we should all worship You as our Lord. For those devotees, whose noble character is to follow and worship Your lotus feet, Oh Lord! You become and manifest as their Lord, with a view to bestow on them "liberation" or to make them forget this "Samsāra" (worldly/material attachments) or give them welfare in this "Samsāra" (as per Your will and desire).

एवं प्रार्थनामुक्त्वा क्षमापनार्थमेव नमस्यति नम इति भगवदीयत्वाय वा.

नमस्तुभ्यं भगवते पुरुषाय महात्मने ।

वासुदेवाय कृष्णाय सात्वतां पतये नमः ॥१०॥

VERSE 10 Meaning: "I prostrate to You Oh Lord, again and again. You are Bhagawān (the Lord of this Universe), the eternal and Primordial Purusha; the greatest One! Shri Vaasudeva! Shri Krishna! And the Swāmi (Lord) of the Yadava clan."

श्रीसुबोधिनी : भक्तिमार्गं प्रकटीकुर्वन् सामान्यतो दशविधलीलायुक्तमाह नमो भगवत इति. आवेशादिपक्षव्यावृत्त्यर्थं तुभ्यमिति, योऽयं दृश्यते स एव भगवानिति. अनेनैव षड्विधा लीला निरूपिता स्थानादिनिरोधान्ता. पुरुषाय महात्मन इति कार्यकारणरूपाय- पुरुषः प्रथमतो, महान् महत्तत्त्वम्; अन्तर्बहिर्वा साधकाय. वासुदेवायेति मोक्षदाता. कृष्णायेति फलं सदानन्दरूपत्वादाश्रयश्च. किञ्च न केवलं दशविधामेव लीलां करोत्यवतीर्ण-स्त्वधिकमपि करोतीत्याह सात्वतां पतये नम इति, यादवानामयं स्वामी. दशविधलीलावद् भक्तिरेकैव स्वन्तत्रेति पृथङ् नमस्कारः ॥१०॥

SRI SUBODHINI: Indra, after praying like this, with a view to get his sins forgiven by the Lord and to re-emphasize and attain his previous Divine status as a true devotee of our Lord, now prostrates to our Lord. He exhibits the true practice of this path of Bhakti and prostrates to our Lord, who is the enactor of the 10 types of Divine Leelas.

"I am prostrating to You, Oh Lord! (TUBHYAM) who is present before me." The purport of this is that "You are the Lord of the Universe" (i.e. the One who is present before me is the Lord of the Universe). You have not become the Lord of this universe, through the "ingress" of power from an outside source. Through the use of this word "BHAGAWĀN" - the 6 Divine Leelas of our Lord viz. from "STHANA" (existence) to NIRODHA (total and pure devotion to our Lord) respectively from the 5th canto, have been explained.

The words "Purushāya Mahātmane" have been used to denote that our Lord is the "action and the cause for the action also" (KĀRYA = the creation; KĀRANA = the cause of creation). In the first instance, reference is made to the "Primordial principle" (MAHAT TATWA) through the use of these above two words of "PURUSHA MAHĀN"; *i.e. it is our Lord, who has become everything "outside" and "inside". In other words, everything "outside" and "inside" is our Bhagawan only!*

The word "VAASUDEVA" is used to denote that the Lord gives "liberation" (MOKSHA). The word "KRISHNA" is used to denote that the Lord is the "result" or the "giver of result" (PHALAM). As our Lord Shri Krishna is of the Divine form of eternal blissful nature (SADAANANDAROOPA), He is the "One" to

whom, one should go to take "refuge" (ĀSHRAYA). *In other words, He is the Lord who gives protection and refuge to the devotees who have surrendered to Him!* "Oh Lord! You have not done only the ten types of Divine Leelas; through Your incarnations, You enact countless other Divine Leelas also." This is explained through the words "SĀTWATĀM PATAYE NAMAHA" - "Oh! Lord! You are the Master (Lord = Swāmi) of the Yadava clan."

Bhakti or devotion to our Lord is also the most important independent factor, as these 10 Divine Leelas are. Hence "I am prostrating" (NAMAHA) - these words have been used again, to emphasize the glory and greatness of Bhakti to our Lord - as an independent factor - capable of redeeming the devotee!

[YOJANA: Becoming "humble" and expressing this "DEENATA" (i.e. an attitude of helplessness and complete child-like dependency on our Lord) our Lord, when He sees these qualities, He blesses the devotee with "BHAGAVADĪYATA" - *our Lord makes the devotee feel that the Lord belongs to the devotee only and vice versa.*]

एवं परमार्थतो नमस्कारं कृत्वा मोहकलीलासहितमपि भगवन्तं
लौकिकरसार्थं नमस्यति स्वच्छन्देति.

स्वच्छन्दोपात्तदेहाय विशुद्धज्ञानमूर्तये ।

सर्वस्मै सर्वबीजाय सर्वभूतात्मने नमः ॥११॥

VERSE 11 Meaning: "I am prostrating to You, Oh! Lord! You take incarnations with a view to fulfill the desires of Your devotees. You are the most pure Divine principle of consciousness; You have become all these "forms and names" in this entire creation; You are the seed for everyone and everything; You are seated in the heart of every being as their Divine conscious self (Ātma)."

श्रीसुबोधिनी : स्वा भक्तास्तेषां छन्द इच्छा तदर्थं तेषामिच्छापूर्त्यर्थमुपात्तो देहो येन— ते हि यथा भावयन्ति तथा रूपं करोति, नटवदेव रूपं तु, विशेषेण शुद्धं चिद्रूपमेव तदाह विशुद्धज्ञानमूर्तय इति. ननु विशुद्धस्याभिलषितरूपत्वं कथं? तत्राह सर्वस्मा इति, सर्वरूप एव जातस्तत्राभिलषितरूपभवने कः प्रयास इत्यर्थः. किञ्च सर्वबीजाय सर्वेषां कारणभूताय, अतोऽनन्तप्रकारेण भवति. अनेन सद्रूपतानन्दरूपताप्युक्ता-सत् सर्वम्, आनन्दो बीजमिति. सर्वभूतानामात्मने चिद्रूपाय नमः. नम इत्युक्तं भवति ॥११॥

SRI SUBODHINI: In this manner, after prostrating to the ultimate "Paramātmā" (the Supreme Ātma = Divine self) who was standing before him, Indra, is now prostrating to our Lord, again, in this verse, who is the enactor of enchanting Divine Leelas, in this world, which infatuates everyone. *Our Lord has taken a human form only with a view to fulfill the desires of His devotees.* "Oh Lord! You take that form, like an 'actor', as per the "Bhāvana" or will and attitude of Your sincere devotee. Your Divine form is always of the nature of "CHIT" or consciousness (and wisdom). *You have taken all the forms in this entire universe.* Due to this reason, Your pure Divine form of consciousness, is the root cause of all desired forms" (by the devotees). *"Oh Lord! As You have become all these forms and are also capable of taking any and every form, there is no difficulty for You to respond to a devotee's desire to have Your Darsan in a particular form! You are the root-cause - the seed - for everything! Hence, You have taken countless forms".* Here the word "SARVA" (everything) denotes the Divine principle of our Lord being the ultimate "TRUTH" (SATYAM) and the word "SEED" (BEEJA - the cause for everything) denotes the Divine aspect of "BLISS or ĀNANDA" - Hence through these two words, the eternal blissful Divine

nature of our Lord is referred to (SADAANANDA ROOPATA). "Oh Lord! You are the Divine principle behind every Being and their "consciousness". I am prostrating to You." Through this it was explained that.....

अतः- सच्चिदानन्दरूपाय भक्तेच्छापूरकाय हि ।

शुद्धज्ञानस्वरूपाय फलसाधनरूपिणे ॥ (१)॥

KĀRIKA 1 Meaning: "Indra prostrates to our Lord, who is of the Divine form of Truth - Consciousness - Bliss (SAT-CHIT-ĀNANDA), who fulfills the desires of His devotees; who is of the form of pure consciousness or spiritual wisdom and who is both the "result" (Phalam) and "the effort or way" (Sādhana)."

SRI SUBODHINI: Indra is prostrating to our Lord.

स्वापराधं प्रकटीकरोति मयेदमिति.

मयेदं भगवन् गोष्ठनाशायासारवायुभिः ।

चेष्टितं विहते यज्ञे मानिना तीव्रमन्युना ॥१२॥

VERSE 12 Meaning: "I had got intense anger due to my "ego", on seeing my own worship being destroyed. Due to this anger, I tried to destroy Vraja, through pestle-like drops of rain water, cruel furious wind and through huge hailstones."

श्रीसुबोधिनी : को वेद भगवान् न विचारयतीत्यथा कालान्तरे विशेषपर्यालोचनायामपराधं भावयेदतः कथयति इदं वृष्ट्यादिरूपं गोष्ठनाशायासारवायुभिर्मया चेष्टितम् यज्ञे विहत इति निमित्तं, वस्तुतस्त्वस्मिन्नेव यज्ञे मया भुक्तं न पूर्वं कदापि भगवता भुक्तमिति हस्तेन भुक्तमित्यतो यज्ञे विहित एव. तथाप्यभिमानादन्यथाङ्गीकृतं तदाह मानिनेति. ननु तृप्तिः कथं न प्रतिबन्धिका जाता? तत्राह तीव्रमन्युनेति, शीघ्रमेव क्रोध उत्पन्नोऽतो जातापि तृप्तिर्विस्मृतेति. अन्यथा गोष्ठनाशे कश्चित् किं प्रवर्तेत? गवामुपजीव्यत्वात् सुतरां ममोपजीव्याः. भगवन्निति सम्बोधनं स्वस्य दासत्वख्यापकम्, इदानीं निर्दुष्टत्वख्यापकं वा ॥१२॥

SRI SUBODHINI: Indra reiterates his "errors and wrongdoings" through this verse. Who will really know, whether our Lord is remembering the errors and mistakes committed against Him? "If ever, our Lord was to remember my crimes and then decides to give me exemplary punishment, then I would be lost". Hence, Indra, thinking like this, began to confess his own wrongdoings.

"On seeing my Indra Yāga being given up by the people of Vraja, I decided to destroy the entire Vraja. I caused heavy rains to flood Vraja, accompanied by forceful furious wind! In reality our Lord and myself had eaten the food offered during the "ANNAKOOTA" festival. I had never eaten this food before. This time I ate this food as our Lord ate His food through His hands (BHUJA = hands = Indra). Hence, this "ANNAKOOTA" festival is accepted as in consonance with the Vedic injunctions only.

"By being full of "ego" I mistook the entire situation." A doubt may arise now as to why Indra was not prevented, later, from showering rains and hailstones on Vraja by the factor of "satisfaction" (TRIPTI) which Indra experienced on consuming the food during this festival? Why did he do this wrong act? Answering this, our Shri Mahāprabhuji says that due to the onrush of very intense anger, "I forgot the experience of satisfaction which I got through the consumption of Annakoota food and due to this "forgetting" only I indulged in the acts aimed at destroying Vraja. The people of Vraja are protectors of the cows. Hence they deserve to be worshipped by me." By addressing our Lord as "Bhagavān" Indra is showing his humble spirit of being the "servant of our Lord" (DĀSABHĀVA) and also shows that he is no

more a person with the previous "blemish" as he has become "good" due to giving up his "ego" and having got back Bhakti or devotion to our Lord.

[YOJANA: Up to now, Nandagopa was conducting the Indra Yāga as per his own ideas only and not based on Vedic rules. Previously our Lord or Indra had not eaten this food at all. As this "ANNAKOOTA" festival was celebrated, on the prompting of our Lord, it became "Vedic" immediately. Our Lord ate food during this festival through His Holy hand - "Hands" of our Lord are represented by Indra; hence Indra also ate the food, when our Lord consumed the food. In fact, our Lord reformed this "Yāga" and made it Vedic, through this intervention, as previously this was not a "Yāga" at all.

Even though this was not a proper "Yāga" Indra, due to his own "ego and pride" construed that his own "Yāga" was prevented, by our Lord!

तथापि स्वामिनानुग्रहः कृत एवेत्याह त्वयेति.

त्वयेशानुगृहीतोऽस्मि ध्वस्तस्तम्भो हतोद्यमः ।

ईश्वरं गुरुमात्मानं त्वामहं शरणं गतः ॥१३॥

VERSE 13 Meaning: "Oh Lord! (Īshwara), You have destroyed my self-conceited ego. Through this, You have really blessed me; all my efforts have gone in waste. Now I have come to surrender to You, regarding You, as my Lord, spiritual preceptor and as my own Divine self."

श्रीसुबोधिनी : ईशत्वादनुग्रहकरणं; न ह्युपजीवकेषु क्रुद्धेषूपजीव्योऽपि क्रुध्यति, तथा सति तेषां नाश एव स्यादत एवानुगृहीतोऽस्मि. गोवर्धनधारणेन मान एव हतो न त्वहं हत इति मानहतिमेवाह ध्वस्तस्तम्भ इति, स्तम्भो गर्वोऽनम्रता ध्वस्तो यस्य. तत्र हेतुर्हतोद्यम इति. तथापि न मम लज्जा यतस्त्वमीश्वरो गुरुरात्मा च लोकतो वेदतोऽनुभवतश्च. त्वच्छिक्षायां नापमानं भवतीत्यतस्त्वां शरणं गतः. यथोचितं विधेयमिति भावः ॥१३॥

SRI SUBODHINI: "Although I have been punished, I regard this as a blessing from my Lord only." This is what is told by Indra in this verse. As our Lord is the "Īshwara" (Lord of the Universe), He always blesses. Even when servants get upset, the noble masters do not get angry over them. If our Lord was to get angry then the servants will only get destroyed. "For protecting Your servant only, Oh Lord! You have protected me now. By lifting the Govardhana mountain, You have destroyed my pride and also eradicated my "non-humility" or haughtiness! Through this You have protected me only. My efforts to destroy Vraja, through rains and storm have become futile. I am not ashamed at all with this humiliating failure of mine! - as You are "Īshwara" - the Lord of the Universe, spiritual preceptor (GURU) and My own Ātma (Divine self). Even from the point of view of this world, the Vedas and through my own experience also, I am not ashamed at all as I do not feel insulted or humiliated at all through the punishment awarded by You. I am very clear on this, as I regard the punishment meted out to me by You, as Your gracious blessing only! I have come to surrender to You. Please do as You deem right and I am prepared to accept, whatever You want me to do."

तदा प्रसन्नो भगवांस्तस्य मनःपीडां दूरीकृतवानित्याहैवमिति चतुर्भिः-

॥ श्रीशुक उवाच ॥

एवं सङ्कीर्तितः कृष्णो मधोना भगवानमुम् ।

मेघगम्भीरया वाचा प्रहसन्निदमब्रवीत् ॥१४॥

VERSE 14 Meaning: "Shri Sukadeva said, "When Indra made this type of "Stuti" (praise) of our Lord, our Lord Shri Krishna, smilingly, told him these majestic words, which resembled the thunder of the clouds."

ABHAS: Meaning: On listening to the "Stuti" made by Indra, our Lord became happy and eliminated the sorrow in the heart of Indra. All this is explained in 4 verses.

उपक्रमः कृतं चैव हेतुश्चापि तथाकृतौ ।

प्रसादश्चेति भृत्याय भगवान् स्वयमुक्तवान् ॥ (१) ॥

KĀRIKA 1 Meaning: "In these 4 verses, in the first verse, Shri Sukadeva has reiterated our Lord blessing Indra. Through the second verse, our Lord has explained the blocking by Him, of the Indra Yāga. Through the third verse, the reason for the blocking of Indra Yāga is explained. The fourth verse explains the grace and blessings of our Lord on Indra."

श्रीसुबोधिनी : एवं पूर्वोक्तप्रकारेण सङ्कीर्तितः कृष्णः फलात्मा मघोनेन्द्रेण पूर्णः सर्वतो भगवान् मेघगम्भीरया वाचा तस्य तापं शमयन् प्रहसन् मोहयन्निद्रं वक्ष्यमाणमब्रवीत्, अत एवाग्रेऽपि तस्य मोहः ॥१४॥

SRI SUBODHINI: After listening to this "Stuti" by Indra, our Lord, who is fully invested with the 6 Divine qualities, who is also the "giver of all results" (PHALĀTMA), through words which resembled the thunder of the clouds, removed Indra's anxiety, suffering and fear. He then smilingly, spoke to Indra infatuating him. Due to this "infatuation" created by our Lord only, later Indra got the real "infatuation" (this will be explained later).

स्वकृतमाह मयेति.

॥ श्रीभगवानुवाच ॥

मया तेऽकारि मघवन् मखभङ्गोऽनुगृह्यता ।

मदनुस्मृतये नित्यं मत्तस्येन्द्रश्रिया भृशम् ॥१५॥

VERSE 15 Meaning: "Our Lord said, "Oh! Indra! Through the pride of the opulence of your Indra-hood, you had become grossly intoxicated with your power and ego. That you should always remain, everyday, remembering Me - with this view, I had blocked your Yāga."

श्रीसुबोधिनी : काकतालीयव्यावृत्त्यर्थं स्वकृतं ज्ञापयति- हे मधवन्ननुगृह्यता मया मखभङ्गोऽकारि. अनुग्रहमेवाह मदनुस्मृतय इति, ममानुस्मृतिरेवानुग्रहः, यागभङ्गभावेऽनुस्मृतिर्न स्यादिति. हेतुमाह नित्यमिन्द्रश्रिया मत्तस्येति ॥१५॥

SRI SUBODHINI: Our Lord, through this verse, is explaining as to what was done by Him so far. "Oh Indra! I have not blocked your Yāga without a valid reason". (Our Mahāprabhuji is giving here the oft quoted saying "That when a crow came the palm tree fell"; i.e. both these events are not really connected - but people do connect them to explain away "inexplicable" events). Oh! Indra, your Yāga was not blocked "accidentally" at all! I have exercised "mercy and grace" on you and prevented this Yāga. *My grace consists of your remembering Me at all times and you should never forget Me!* If I had not blocked your Yāga in this way, you would not have got my repeated and constant remembrance. In fact you were so much intoxicated through the pride of your power and position and its opulence. How can you remember Me when your mind is, in this way, focused elsewhere?

नाप्येतत् त्वया प्रार्थनीयं, ममैवायं सहजो धर्म इत्याह मामैश्वर्येति.

मामैश्वर्यश्रीमदान्धो दण्डपाणिं न पश्यति ।

तं भ्रंशयामि सम्पद्भ्यो यस्य चेच्छाम्यनुग्रहम् ॥१६॥

VERSE 16 Meaning: "He who becomes blind with opulence and wealth, he does not see Me, the Īshwara,

who is the Giver of all punishments. On whom, consisting of such blind people, I intend to shower My grace, I cause the loss of his opulence and wealth" (i.e. I remove this devotee from the burden and pride-causing wealth and opulence).

श्रीसुबोधिनी : ऐश्वर्यं श्रीश्चान्यतराभावे न मदः पुष्टो भवतीतरसापेक्षत्वात्, न श्वेकाक्षिविकलोऽन्धो भवत्यत ऐश्वर्येण श्रिया च यो मदस्तेनान्ध. दण्डपाणिं घातकमपि मां न पश्यति, अतस्तं सम्पद्भ्यो भ्रंशयामि. शिक्षार्थमवश्यं मारणीयः, तदैव मारणे शिक्षा भवति यदि जानीयादतो ज्ञानार्थं सम्पद्भ्यो भ्रंशयाम्यन्यथानुग्रहो न भवेद्. इयं साधारणी व्यवस्था. विशेषमप्या हयस्य चेच्छाम्यनुग्रहमिति, यस्य चानुग्रहमिच्छामि "अयमनुग्रहं प्राप्नोत्व"ति. विषयैर्बुद्धिभ्रंशो भवतीत्यतिवाते दीपवद् विषयैरनुग्रहोऽपि न स्थिरो भवति. अल्पेनैव कार्यसिद्धौ महाननुग्रहो न कर्तव्योऽतो यथाल्पेनैव कार्यं भवति तदर्थं सम्पद्भ्यो भ्रंशयामि. तदनन्तरमनुग्रह इति पूर्वमिच्छैवोक्ता. अत्रत्यः क्रमोऽग्रे वक्तव्यो "यस्यानुग्रहमिच्छामी"त्यत्र. अतः शिक्षार्थं प्रसादार्थं चैश्वर्यभ्रंशः कार्यते. अत एकदेश एव स कृतो यागमात्रैश्वर्यनिराकरणात् ॥१६॥

SRI SUBODHINI: "In this, there is no necessity for you to do a prayer to Me, as this is My inherent duty", this is told by our Lord, in this verse. Opulence is dependent on wealth and vice versa. Due to this, when both are present at the same time, then, "pride, ego and haughtiness" get strengthened in this person. If only either opulence or wealth is present, then the ego and pride are not seen; e.g. like a person with one eye cannot be called as "blind". A person becomes "blind" only through the pride and ego of wealth and opulence (power). "This "blind" person does not even see Me, who is carrying a weapon to give punishment. Hence I destroy this person's wealth as it is necessary to give punishment to really eradicate or reform a person, who is on the wrong path."

Even after punishment, he who really changes only is said to be really "reformed" or "educated". Hence, with a view to make them understand, "I destroy their wealth. If I do not destroy their wealth, I will not be blessing them at all". This is an ordinary way of showering our Lord's "blessings". *"When I really want to bless someone in a very "special way", then as I am really interested to shower My grace on him (and the devotee also desires for My grace) then, I make him bereft of his "wealth". (I make him poor. Of course, the real meaning is that our Lord does not remove the actual "wealth", but removes one's attachment to wealth, sometimes the removal of wealth may become necessary also) - as I do not want him to get his intellect destroyed through his attachment to material objects/pleasures. Like, when there is a forceful wind, the flame gets extinguished, in the same way, due to attachment to pleasures and sense objects, even the "blessings" cannot remain stable and continuous. Hence I destroy the opulence of those who are attached to the materials/objects of this world. I need not do my "special" blessings, when I can get my goals achieved through a very small part of my "blessings"! Thus, for using a very little part of my grace, I remove the "wealth" of my devotee. Then I shower my blessings. "Whatever is spoken here by our Lord will be told, very clearly, at a later stage, through His words "to whom I would like to bless" (YASYAANUGRAHAMICCHĀMI). Hence, with a view to make the devotee realize his mistakes and to shower His blessings, the Lord removes the opulence of his Bhaktas. Here, only the Indra Yāga was stopped and thus our Lord applied only one solution.*

अतस्त्रैलोक्यमवशिष्टमस्तीति तदर्थं गच्छेत्याह गम्यतामिति.

गम्यतां शक्रं भद्रं वः क्रियतां मेऽनुशासनम् ।

स्थीयतां स्वाधिकारेषु युक्तैर्वः स्तम्भवर्जितैः ॥१७॥

VERSE 17 Meaning: "Oh Indra! You, now go back to your abode! May all types of welfare be with you! Please follow my orders, by giving up the ego and pride of being the King of all the celestial deities, the deities of the 4 quarters and its power and opulence - and please attend to your duty (and make others also do their duties as well)."

श्रीसुबोधिनी : अत्र शिक्षामात्रमेव ज्ञापनीयं, तदल्पेनापि भवतीति न सर्वैश्वर्यभङ्गः, तदाह शक्र भद्रं व इति, इन्द्रत्वमग्रे स्वास्थ्यं च प्रयच्छति. अन्यथा भक्तिर्वा तत्राशयेत् भक्तापकारित्वात्. भगवद्वाक्यात् तु न नाशः. अग्रे मोहाभावायाह क्रियतां मेऽनुशासनमिति, मदाज्ञाकरणे न मोहः स्यादिति. इन्द्रद्वारा सर्वानेवाज्ञापयति, प्रधानत्वात्—स्वाधिकारेषु स्थीयतां वो युष्माकमेव सम्बन्धिषु यत्र यस्याधिकारः स तत्र तिष्ठत्वित्यर्थः. युक्तैरित्याज्ञायां योजितैः; परं तत्रापि स्तम्भो मास्तु, अनम्रतयाज्ञापि न कर्तव्या, न हि कृतिमात्रेण भगवांस्तुष्यत्यपि तु नम्रत्वसहितया. एवमाज्ञापितोऽपि पूजां कर्तुं विलम्बमानो जातः ॥१७॥

SRI SUBODHINI: "Oh Indra! I have destroyed only your Yāga. You continue to be the ruler of all the three worlds. Hence, please go back to your abode." This is explained in this verse. "Here, what was required was only "reformation and changing" of your attitude and I have enabled you to realize your error and change you, through a very light punishment. Hence I have not removed you from all your opulence. Oh Indra! May every type of welfare be with you."

Our Lord is so very compassionate that, He did not remove Indra from his position as the ruler of Indraloka. Not only this, our Lord is wishing him continuous

welfare too! If the Lord had not assured to Indra, of this continuous welfare, the devotion of the Gopas and His devotees would have destroyed Indra, as Indra had given great sorrow and pain to our Lord's devotees. Hence, our Lord, with a view to avoid this "BHAKTAAPARĀDHA" (wrongdoings to His devotees) on the part of Indra, specially blessed Indra with "continuous welfare"! our Lord had uttered the words "BHADRAM VAHA" ("let there be your welfare always"). Through these Holy words of our Lord, Indra did not lose his power as Indra (INDRA-HOOD).

To ensure that Indra does not get into "MOHA" or "infatuation", our Lord tells him, to obey His own orders, so that "you will not get infatuation in the future". Indra is the ruler of all celestial deities ruling over the 4 quarters. Due to this, through Indra, our Lord gave His order to all the other celestial deities that, "all of you now look after your duties well, by remaining in your respective posts of power and responsibility. Please follow my orders and be not proud of your authority or opulence. *No one should carry out My order without being humble, as I will not become pleased or happy only through the carrying out of My order, I will become happy only if this is done through humility.*"

Although our Lord had told Indra to go, Indra began to delay his departure, with a view to do worship of our Lord.

एवमिन्द्रप्रसादमुक्त्वा कामधेन्वाः प्रसादार्थं तदभिषेकः प्रस्तूयतेऽथेति।
अयमभिषेको नेन्द्राद्यभिषेकवत् स्वतन्त्रतया कर्तुं शक्यते, भगवतो हीनभावात्।
प्रार्थनया तु कर्तुं शक्यो हीनभावेनैव लीलायाः क्रियमाणत्वादतः प्रार्थनार्थमादौ
स्तोत्रं कृतवतीत्याहाथेति।

॥ श्रीशुक उवाच ॥

अथाह सुरभिः कृष्णमभिनन्द्य मनस्विनी ।

स्वसन्तानैरुपामन्त्र्य गोपरूपिणमीश्वरम् ॥१८॥

VERSE 18 Meaning: "Shri Sukadeva told, "After this, highly respected celestial cow Kāmadhenu, accompanied by her children came near to our Lord, who was dressed like a Gopa, greeted our Lord and began to tell."

श्रीसुबोधिनी : अथेन्द्रवाक्यानन्तरं सुरभिः कामधेनुः कृष्णमभिनन्द्य—साधु गोरक्षा कृतेन्द्रश्च साध्वनुगृहीतो, अयमप्यस्मत्पुत्रप्राप्य इति. स्वयमपि मनस्विनी महामानवती सम्माननपात्रमतो भगवांश्चेत्र मानयेत्, मत्क्रियमाणमभिषेकं नाङ्गीकुर्यात्, तदा न जीविष्यामीतिनिर्बन्धयुक्ता सर्वैत्रार्थे निर्बन्धः कारणीय इति स्वसन्तानैर्गोभिः सहोपामन्त्र्य निकटे सम्मन्त्रणं कृत्वाह. य इन्द्रोऽपकरोति सोऽस्माकमिन्द्र मा भवतु. न हि वयं भवानिव निरभिमाना यतो वयं मनस्विन्यः. ननु कथमेवं धाष्टर्यं कर्तुमिच्छसि? न हि सर्वेश्वर इन्द्रो भवितुमर्हति! तत्राह गोपरूपिणमिति, स ह्यस्मान् पाति लोकवत्, पालकास्तूपसर्जनीभूताः. यत्र स्वत एतावदवलम्बते तत्रास्मदुक्तमैश्वर्यं कथं न स्वीकरिष्यति? किञ्च पूर्वमप्ययं इन्द्र ईश्वरो यज्ञ इन्द्रो जात इत्यैश्वर्यमेतदीयमेवेत्यतो नास्माभिरलौकिकं किञ्चित् सम्पाद्यते किन्तु विद्यमानमेव लोके प्रकटीक्रियते ॥१८॥

SRI SUBODHINI: In this manner, after describing our Lord's grace on Indra, with a view to bless the celestial Kāmadhenu also, the "Abhisheka" (anointing) and the "praise" done by Kāmadhenu are being described, through this verse. Here the "anointing" cannot be done in the same way as Indra and others will be "anointed" - as our Lord here was in the form of a Gopa or a cowherd boy! Our Lord desired that He should continue to enact this Divine Leela only as the "lower-category" Gopa! Hence Kāmadhenu prays to our Lord, in the first instance, through her "praise" (STUTI). After Indra's words,

Kāmadhenu told our Lord, "Oh! Lord! You have protected all the cows. You have also shown compassion on Indra, who is as good as my own son. In this way, Oh Lord! You have conferred on us a great benefit." In this way Kāmadhenu praised and greeted our Lord.

Kāmadhenu, is highly respected and is considered as very noble - deserving to be respected by everyone. She had come with the firm determination, that, if the Lord did not accept her "anointing" Him, with her milk, then she will give up her life itself! In fact this was not the desire of only Kāmadhenu. *In fact all the people should have this desire.* With this in view, she had brought along all her children also with her. She called out all her children and told them, "The Indra who has given so much sorrow and pain to Vraja is not our Indra at all. Oh Lord! we are not "ego-less" like You. We are all very proud beings"!

DOUBT: If our Lord was to say that, "Why are you so perky and disillusioned? I am the "Īshwara" (Lord) of everyone. How can I remain as Indra only? Then Kāmadhenu will reply. "Oh! Lord! You are the ruler and protector (GOPA ROOPINAM). Like in the world, as the owner or "grazer" follows the cattle, in the same way, You being "protector" always follow us. Hence, following this tradition, as You now have taken the cowherd boy's role, You will definitely accept our "opulent-oriented-done-by-Indra" Abhisheka. You will accept this only."

अतो युक्तमेवाभिषेचनमिति विज्ञापयितुं स्तुतिमाह कृष्ण कृष्णेति
द्वाभ्याम्.

॥ सुरभिरुवाच ॥

कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वसम्भव ।

भवता लोकनाथेन सनाथा वयमच्युत ॥१९॥

VERSE 19 Meaning: "Kāmadhenu told, "Hey! Krishna, Hey! Krishna, Oh great Yogi! Oh the Lord who is of the Divine form of this entire Universe! who creates this vast universe, Hey! Achyuta! Hey! Bhagavān! It is through You only we have all achieved our Master and Protector" (i.e. You are our Protector, Swāmi and Master).

श्रीसुबोधिनी : आदरे वीप्सा. योग्युपायवित्, महायोग्यलौकि-
कोपायकर्तान्यदेव करोत्यन्यत् सम्पद्यत; इन्द्रेण क्लेशं प्रापित एवं ज्ञातोऽपीन्द्रमेव
क्लेशं प्रापितवान्. अथ वा महायोगिनो लीलार्थं प्रवृत्तस्य न किञ्चिदनुचितमुचितं
वा, अत इन्द्रत्वमपि गृह्यतामित्यभिप्रायः किञ्च विश्वात्मा त्वम्, अनेन
प्रमेयोत्कर्ष उक्तः, पूर्वणैव साधनोत्कर्षः. विश्वस्यापि सम्भवो यत्रेति
प्रमाणोत्कर्षः. फलोत्कर्षं वक्तुं तस्य स्वस्मिन् पर्यवसानमाह, भवतैव
लोकनाथेन सर्वलोकरक्षकेण वयं सनाथा न त्विन्द्रेण, घातकत्वात्. किञ्च
प्रतिमन्वन्तरं भिन्न एवेन्द्रोऽतोऽव्यवस्थितत्वात् कालपरिच्छेदात् स्वभावतस्तस्य
जीवस्यापि नियम्यत्वात् भवानेव लोकनाथः. अत एव वयं सनाथाः, यो हि
जीवयति स एव नाथः "स वै पतिः स्यादि"तिन्यायेन. भवानच्युतश्च
॥१९॥

SRI SUBODHINI: Even from the beginning Indra was the ruler of the celestial worlds, through Yāga and the grace of our Lord, and opulence was due for Indra only. Hence the, "anointing" ceremony performed by Indra is considered as adequate. To declare this fact, Kāmadhenu is doing her praise (STUTI) in this verse. With great loving respect, our Lord's Holy names of "KRISHNA", "KRISHNA" have been chanted twice. The "Yogi" is one who is aware of the right course of action and the "Mahāyogi" is one who can perform "supernatural" actions. A "singular" action performed by a Mahāyogi leads to several different benefits/results. Like, here, at Vraja, having come to realize that, it was Indra, who was giving

sorrow and pain to the people of Vraja, our Lord turned the tables and began to give sorrow and pain to Indra!

The addressing as "Mahāyogi" also has another meaning; i.e. during the enacting of Divine Leelas, a Mahāyogi, has no binding restrictions of "proper" or "improper" actions. Everything is appropriate for a Mahāyogi. "Hence Oh Lord! please accept also my position as Indra! You are the Divine self of this universe". Through the use of this word "VISWĀTMAN" (the Divine self of this Universe) the joy and bliss of regarding our Lord as "one's own beloved" (PRAMEYA) are indicated. As "Yoga" is the most important practice among all other spiritual practices, here, by addressing the Lord as "Mahāyogi" the greatness of "Yoga" is emphasized. "The entire Universe has originated from You". As our Lord is the originator of the Vedas and also the basis of this created Universe, the bliss and joy of our Lord being the "proof and evidence" (PRAMĀNA) of the Universe are indicated. The joy and bliss of our Lord being the ultimate "goal" or "Phalam" (result) are indicated by Kāmadhenu when she says, "Oh Lord! You are the protector of this entire universe. Through You only we have come to have a "Master" (NĀTHA). Indra is not our Master. Indra has become, now, our destroyer". There is also another factor. "Indra-hood" gets changed from Aeon to Aeon (MANVANTARA) and hence, for all time, there is no one "Indra". Moreover from his core, Indra is also a Jiva or a soul, hence he is controlled and is not the controller. The real "Indra" is that Lord only who is the controller of everyone and everything. *"Hence You are the controller of this Universe. You are our Lord, Swāmi and Master. It is through You we have a Master or Swāmi (NĀTHA)".* Indra is not the Master of this world and neither we have

come to have Indra as our Master. He who is capable of protecting us only can be the real "PATI" or ruler (Master)". Hence, "You are our real Lord and Master, as You have given us the blessings of our lives. You are Achyuta and never there is a decline in Your capacity or prowess. You are always one and of the same nature at all times (no decline)."

एवं नाथत्वमुपपाद्य देवत्वमुपपादयति त्वं न इति.

त्वं नः परमकं दैवं त्वं न इन्द्रो जगत्पते ।

भवाय भव गोविप्रदेवानां ये च साधवः ॥२०॥

VERSE 20 Meaning: "Oh! Lord You are our ultimate Lord!! The Lord of this Universe! You are our real Indra! Due to this, You are the protector of the cows, Brahmins, celestial deities and all the devotees of our Lord."

श्रीसुबोधिनी : त्वमेव नोऽस्माकं गवां परममुत्कृष्टं दैवमस्माकं भाग्यरूपोऽपि त्वमेवास्माकं नियामकश्च. अस्मासु क्रीडतीन्द्रात् पृथक्कृत्यास्मान् विजयतेऽस्माभिर्व्यवहरत्यस्माकं कान्तिस्तत एवास्माभिः स्तूयते चास्माकं च तत एव सौन्दर्यं गतिरपि सर्वाऽतो भवानेव देवः. किञ्च न केवलं देवमात्रं किन्तु देवेन्द्रोऽपि भवानेव— त्वं न इन्द्र इति. परमैश्वर्यं नान्यस्यास्ति, जगत्पतित्वाभावात्. यो ह्यन्तर्बहिर्नियामकः स पतिरतो जगत्पतित्वात् त्वमेवेन्द्रोऽतो गोविप्रदेवानां हविर्मन्त्रहविर्भुजां भवायोद्भवाय भव यज्ञपरिपालको भव. एवं पूर्वकाण्डानुवर्तिनां तत्प्रतिपाद्यधर्मस्योद्भवजनकत्वं प्रार्थयित्वा निवृत्तिपराणां भगवद्भक्तानां चोद्भवाय भवेति प्रार्थयति ये च साधव इति. तेषामपि भवाय भवेति योजना ॥२०॥

SRI SUBODHINI: "Not only You are our "Nātha" (Master - ruler), You are also our worshipful Lord (DEVA)". This is explained in this verse. "You are our most high Lord of all of us, the cows. You are our

"blessings" and "luck" (BHĀGYA). You are our controller too! You are enacting Your Divine Leelas, amongst us, You have made us separate from Indra and ensured our victory and success. You are the One who are always related to us and You are our "brilliance". In view of this, we are doing Your "Stuti" or praise. Our beauty and everything else is "You" only. Due to this, You are our ultimate Lord! Not only this, You are the Indra of all Indras!; as You are the only One Lord, who is invested with the highest and most exalted opulence and You Oh! Lord! is the real "ruler" of this Universe, as You control both "inside and outside" of this Universe. As the "Lord of the Universe" (JAGADEESA) You are our real Lord and Ruler. Hence, Oh Lord, may You protect the main ingredients of a Yāga (ghee, curd and milk) viz. the cows, the Brahmins who are aware of all the sacred chantings and the enjoyers of sacrifices viz. the celestial gods Oh Lord! May You protect the Yāgas."

In this way, after doing the prayer for protecting those who are the practitioners of the path of action and their "Dharma", now Kāmadhenu is praying for the protection of those devotees of our Lord, who are in the path of "NIVRUTHI" or "renunciation". "May You become the protector of the true and noble devotees of You, Oh Lord!"

इन्द्रं नस्त्वभिषेक्ष्यामो ब्रह्मणा नोदिता वयम् ।

अवतीर्णोऽसि विश्वात्मन् भूमेर्भारापनुत्तये ॥२१॥

VERSE 21 Meaning: "Oh! Divine self of this universe! With a view to remove the burden of this earth, You have taken this incarnation. Inspired by Lord Brahma, through the form of Indra, I will now do the "anointing" of Yourself."

Indra is not the Master of this world and neither we have

श्रीसुबोधिनी : किञ्चानभिषिक्तः शास्त्रत इन्द्रो न भवत्यभिषेकस्य संस्काररूपत्वात्. अभिषेके तु कृते नान्यः पतित्वं मन्यते, अन्यथा मोहादयः कश्चित् मन्येत. नन्विन्द्राधिकाराभिषेके ब्रह्माऽधिकृतः, कथमन्येनाभिषेक इति चेत्, तत्राह ब्रह्मणेति. ब्रह्मा स्वयं लज्जते— “कथं स्वस्वामिनं गवामिन्द्रपदेऽभिषेक्ष्यामी”ति. अयुक्तश्च भवत्यस्माकं तु युक्तं, हीनोऽपि महान्तं पतित्वेन वृणुते. सम्मत्यर्थं ब्रह्मप्रार्थना. तेन च प्रेरिता वयं, भगवदधिष्ठितासु गोषु सर्वोत्कृष्टं हविर्भवेदित्यतः शीघ्रं प्रेरितवान्. शीघ्रप्रेरणयां हेतुरवतीर्णोऽसीति, भूभारहरणार्थमवतीर्णः शीघ्रं भूभारं हत्वा तिरोभवेदतः शीघ्रं गवामिन्द्रः कर्तव्य इति. हीनतादूषणं तु नास्ति, विश्वात्मकत्वाद्व्यापिवैकुण्ठादधः समागतः पदान्तरं च प्राप्नोत्यत इन्द्रत्वमुचितम् ॥२१॥

SRI SUBODHINI: "Anointing" (ABHISHEKA) is one of the purifying ceremonies, without which the "Indra-hood" is not complete (i.e. the person does not become "Indra") as per the scriptures. After this particular ceremony, no one else can claim to be Indra. Conversely without the ceremony, anyone, out of desire, can claim and parade himself as "Indra".

DOUBT: Indra can be anointed by Lord Brahma only. How can then Kāmadhenu do this ceremony? Kāmadhenu replies to this, by saying "Oh! Lord! By Your inherent nature You are the real ruler or Indra. Even then, as inspired by Lord Brahma, we are going to do this ceremony to You as the Master of Vraja (GOKULNĀTHA). Lord Brahma has felt bashful for doing this ceremony to His own Master (our Lord) as being only the ruler of these cows. Due to this, he has not come in person. But we, being of a lower category, can perform this ceremony to You, who is the most exalted Swāmi of this Universe! We had prayed for Lord Brahma's permission to perform this ceremony. Then Lord Brahma inspired us to do this ceremony."

"Brahma had inspired us to this quickly as He must have thought that the ghee, curd, milk etc. blessed by our Lord, through this ceremony will be the most desirable for the performance of the Yāgas. The other reason for this ceremony is that Oh Lord! You have taken the incarnation to remove the burden of this earth. Hence please complete this task as quickly as possible and come back to Your Holy abode as soon as possible - Your abode of Sri Vaikuntam - the imperishable "Dhām" (Holy place). Hence, we would perform this ceremony through us, in the form of Indra. As You are the Lord of this universe, there is no harm at all (neither Your fame and prestige will suffer) for us the cows to perform this ceremony. *You are also this universal form and every form in this universe is You only. You have come down, from the all-expansive Holy Shri Vaikuntam, as an incarnation and have taken this particular beautiful human form at Vraja.* Hence, it is but appropriate that You only should be our "Indra" although through Your inherent nature, You are the real "Indra" or ruler of all! Through this ceremony also I shall make You, our Indra."

एवं प्रार्थनां कृत्वाभिषेकं कृतवतीत्याहैवमिति.

॥ श्रीशुक उवाच ॥

एवं कृष्णमुपोमन्त्र्य सुरभिः पयसात्मनः ।

जलैराकाशगङ्गाया ऐरावतकरोद्धतैः ॥२२॥

VERSE 22 Meaning: "Shri Sukadeva said, "After receiving and welcoming our Lord, in this way, Kāmadhenu anointed our Lord through her own milk and through the Holy waters of Ākāshganga (space-Ganga river) poured through the trunk of Indra's elephant Irāvata."

श्रीसुबोधिनी : फलरूपमपि देवतात्वेनोपामन्याङ्गीकृते भगवत्यभ्यषिञ्चदिति सम्बन्धः. भगवतोऽङ्गीकारे दया हेतुरिति वदन्तस्या अभिषेकावश्यतामाह **सुरभिरिति**. सुराद् बिभेतीति सुरभिः, देवा एव तां भक्षयन्ति किं पुनर्देवेन्द्रोऽतो भगवन्तं शरणं गच्छन्ती व्याजेनेन्द्राभिषेकं कृतवत्यत एव. ततः प्रभृति सर्ववेदसिद्धोऽपि गोवधो निवृत्तः; उपपातकत्वं तद्वधे महापातकादप्यधिकविगानं च. प्रथमत आत्मनः पयसा दुग्धेनाभ्यषिञ्चदत एव तदिन्द्रियं जातमिन्द्रं यातीति. ततो जलाभिषेकोऽपि जात इत्याह **जलैरिति**. **आकाशगङ्गा** नित्या या शिशुमारे प्रसिद्धा. तन्नित्यं जलं तत्तरणादेव तारकात्वम्. आकाशगङ्गा चोदरत इत्युपपादितम्. **ऐरावतो** गजस्तस्य करोऽभिषेके प्रशस्तः, तथा सति पुष्करजलत्वमापद्यत. तत्सम्बन्धेऽपि जलं नोपहतं भवति प्रत्युत पवित्रमेव. अन्यस्त तत उद्धारोऽशक्य इति तथोक्तम् ॥२२॥

SRI SUBODHINI: On our Lord graciously accepting this invitation from Kāmadhenu (although He was the Lord and the result of all such worship also), the actual "anointing" ceremony was conducted. Our Lord's "acceptance" of undergoing this ceremony is His "Daya" or compassion only. Why did the Lord accept this? Because Kāmadhenu was afraid of the celestial gods. The celestials can even eat her. (Including "Indra" who may eat her). Hence, with a view to seek protection from our Lord, Kāmadhenu has surrendered herself to our Lord and through this strategy, she began to do the ceremony, as though Indra was doing this Abhisheka. From this time onwards, due to this ceremony, although killing of cows is permitted in the Vedas, this killing got permanently stopped. This killing came to be considered as a "sin" and came to be considered as a "greater sin" (MAHĀPĀTAKA) and of the nature of "great blemish"!

In the first instance, Kāmadhenu performed the Abhisheka, with her milk. Due to this, this milk (due to its association with our Lord) became worthy of being

"Indra". Afterwards Abhisheka was done with water also. The "Ganga of the space" is famous as being situated in the space-circle known as "SIMSUMĀRA" (as this is already explained in the 5th canto of Sri Bhāgavatam). This space circle and the "water" are also permanent. Because the "stars" swim in this "water", they are known as stars (TAARA). To get anointed through the waters, showered by the trunk of Indra's elephant Irāvata is considered as the "best" and very special. The trunk of the elephant is called as "PUSHKAR" and "Pushkar" is one of the most blessed places of pilgrimage. The "water" poured through the trunk of this elephant (being "Pushkar") is considered as very sacred as the water is Pushkara lake itself! In fact, water coming into contact with the trunk of an elephant never gets polluted but is always considered as pure and sacred. No one else than the Irāvala elephant can bring down the "Ākāshganga" to this earth! Hence the bringing down of this Holy water, for our Lord's "anointment" has been told to have been brought by this Irāvata elephant!

एवं तस्याभिषेकसमय एकदेशभूतास्ते देवा ब्राह्मणा अप्यभिषेकं कृतवन्त इत्याहेन्द्र इति.

इन्द्रः सुरर्षिभिः साकं प्रहितो देवमातृभिः ।

अभ्यषिञ्चत दाशार्हं गोविन्द इति चाभ्यधात् ॥२३॥

VERSE 23 Meaning: "Along with the celestial Sage Nārada, having got the order from the mothers of celestial gods Aditi and Sraddha and others, Indra did the "Abhishekam" (anointing) ceremony for our Lord Shri Krishna, who is always engrossed in protecting His devotees and all of them hailed our Lord with His new Holy name of "GOVINDA".

श्रीसुबोधिनी : सुरर्षिभिर्नारदादिभिः सहित इन्द्रस्तैर्वा यथेष्टं प्रेरितो देवमातृभिः सहितोऽदित्यादिभिः श्रद्धादिभिर्वा. सर्वसम्मत्या सर्वैरेव सहिता सुरभिरिन्द्रश्च दाशार्हं सेवकरक्षणक्षमं रक्षणपरं वाभ्यषिञ्चत्. नामान्तरं च धारितवतीत्याह गोविन्द इति चाभ्यधादिति, गवामिन्द्रः, अत्रामृतबीजस्य वकारस्य मध्य उपादानं 'भूवादय' इतिवत्. 'रन्'प्रत्ययो नात्रोपात्तः, रूढिजनकत्वेन धात्वर्थस्य गौणत्वापादकत्वादतोऽच्प्रत्ययान्त एव निर्दिष्टः. स तु धात्वर्थपर एव भवतीति गोविन्द इत्येव शब्दः साधुर्न तु 'गवेन्द्र' इति. चकारादिन्द्रेन्द्रो देवेन्द्रः सुरभीन्द्र इत्यादिनामान्यपि स्वस्वनामपुरःसरं सर्वैर्धृतानि. तेन ब्रजेन्द्रो गोपेन्द्र इत्याद्यपि भवति ॥२३॥

SRI SUBODHINI: In this way Kāmadhenu performed the "Abhisheka" ceremony. The Brahmins and the celestial gods also did the "Abhisheka" from another side. This is described by him, Indra, with the approval of his mothers Aditi and Sraddha, accompanied by everyone, did the "Abhisheka" of our Lord, who is always capable and engrossed in the protection of His devotees and their welfare. They all hailed our Lord, with a new Holy name viz. "GOVINDA" (the Indra of the cows). In this Holy word "GOVINDA", the word "Va" (VAKĀRAM) is given in the middle of the name, which denotes the "Divine nectar" (AMRUT). The real meaning of this word is not just "Indra of the cows" only. The correct meaning is that the Lord is the "Lord of the senses". The supposition "and" (cha) denotes that each of them did the Abhisheka, joining the word of "Indra" to their own names viz. Indrendra, Devendra, Surabhindra etc. Hence, due to this reason, our Lord's other names such as Vrajendra, Gopendra and others are also very famous.

एवं भगवतोऽभिषेक उत्सववाद्यानि जातानीत्याह तत्रागता इति. तत्रागतास्तुम्बुरुनारदादयो गन्धर्वविद्याधरसिद्धचारणाः । जगुर्यशो लोकमलापहं हरेः सुराङ्गनाः सन्ननृतुर्मुदान्विताः ॥२४॥

VERSE 24 Meaning: "The celestial musician Thumburu, Sage Nārada, prominent Gandharvas, Vidhyadharas, Siddhas, Chāranas and others, from their respective celestial abode, now came to Vraja and began to sing the glory of our Lord Shri Hari who dispels the sins of everyone. The celestial Apsaras, began to dance in ecstasy."

श्रीसुबोधिनी : तुम्बुरुर्मध्यमः पूर्वमुभयात्मको निरूपित इति तुम्बुरुर्नारदश्चादिर्येषाम्. गन्धर्वा गायका विद्याधरा वादकाः सिद्धा अद्भुतप्रदर्शकाश्चारणाः पुरुषनर्तका, एते सर्व एव भगवतो यशो जगुः. ननूत्सवे सर्वेभ्योऽभीष्टं देयं, किं गानमात्रेणेति चेत्, तत्राह लोकमलापहमिति, सर्वेषां सर्वदुःखे निदानभूतं मलमेव दूरीकरोति. सुराङ्गनाश्च हर्षेणान्विताः सम्यङ्ननृतुस्ता हि कृष्णेन सह रमणौत्सुक्यो देवादिन्द्राच्च भीताः स्थिता. अधुनेन्द्रत्वे सम्पन्ने भयान्निवृत्ता आगमनं चावश्यकं जातमिति मुदान्विता जाता भावपूर्वकं च नृत्यं कृतवत्यो यथा च भगवान् वशे भवति ॥२४॥

SRI SUBODHINI: After this ceremony of "Abhishekam" was done, the various musical instruments began to play, indicating the celebration of a festival! The purpose of taking the celestial Thumburu's name is that, he was adept both in singing and playing of instruments. The four types of musicians and dancers, from the celestial world viz. Thumburu, Nārada and other Gandharvas (singers); Vidhyadharas (players of instruments); Siddhas (exhibitors of wonderful magic) and the Chāranas (dancers), came there to Vraja, and began to sing the glory and fame of our Lord, which cleanses the "impurity" which is the cause of sorrow of the souls in this "worldly" life! As they sang the "fame and glory" of our Lord, this did not now remain as "mere" song only but, as all their "impurities" were fully cleansed and washed off, through this singing, they all now attained the

various goals and desires, which they wanted to be fulfilled. The Apsaras (the female dancers of the celestial world) began to dance in great ecstasy! They were very eager to have the Bliss of our Lord's Divine Leelas but they were afraid of the celestial gods (as they were dependent of them).

When, now, our Lord's "Abhishekam" was completed, through Indra himself, these celestial women (Apsaras), got rid of their fear and began to dance, in ecstasy, with intense love for our Lord and our Lord, it is said, came to be attracted by their exquisite dancing!

तं तुष्टुवुर्देवनिकायकेतवो व्यवाकिरंश्चाद्भुतपुष्पवृष्टिभिः ।

लोकाः परां निर्वृतिमाप्नुवन्त्रयो गावस्तदा गामनयन् पयोद्वताम्॥२५॥

VERSE 25 Meaning: "The important celestial gods, showered flowers on our Lord and also sang our Lord's "praise" (Stuti). An intense and joyful Bliss (Ānanda) now enveloped all the three worlds!; the joyful cows began to pour milk from their udders, through which this entire earth got wet."

श्रीसुबोधिनी : इन्द्रत्वे जाते सर्व एव स्वर्गलोकः समागतस्तदा देवसमूहे ये केतव इवोन्नता देवोत्तमा ब्रह्मादयो मन्त्रा वेदा वा तं भगवन्तमिन्द्रं तुष्टुवुः. अत एव वेद इन्द्रो महान् स्तूयते, भगवानिन्द्रो जात इति. ननु प्राकृतानामिन्द्रत्व आधिदैविके "प्यधैन्द्राणि जुहोती"ति नोपपद्यत. इन्द्रत्वे नार्धता भगवत्त्वेन तु सर्वत्वम्. अद्भुतपुष्पवृष्टिभिश्च विशेषेणावाकिरन् पुष्पवृष्टिं कृतवन्तः. एवं दिविष्ठानां वाचनिकं कायिकं चोक्तं, मानसिकमाह सर्वे लोकाः परां निर्वृतिमाप्नुवन्ति, त्रयोऽपि लोकाः परमानन्दं प्राप्ताः. तदा गावोऽन्ता रसपूर्णा बहिरपि रसं त्यक्तवत्य इत्याह गावस्तदा गां पृथिवीं पयोद्वतां पयसा पिच्छिलामनयन् कृतवत्यः ॥२५॥

SRI SUBODHINI: They all felt that the "heaven"

itself had come over to Vraja, during this "Abhishekam" ceremony of our Lord. The most prominent among the celestial deities such as Lord Brahma and others, or the Vedas, which represented the Vedic deities, through the form of Indra, began to sing the glory of our Lord. Our Lord has become Indra Himself and this is the reason, that Indra is specially "praised" in the Vedas. If this was not so, the Vedas would not have prescribed the offering of the "half" of the sacrificial offerings to Indra and the other "half" only to all the other celestial deities. Thus the word "Indra" denotes the Divinity of our Lord being connected with it. This prescription of "half" of the offering, during a sacrifice, is due to the fact that, it was our Lord Shri Krishna who has become "Indra" and the Vedas have indicated their "joy" at this, by prescribing "half" of all offerings to be made to "Indra" only!

Our Lord has become all the forms and beings which we see in this universe. (SARVAROOPA). He is omnipotent and is "the repository of opposite virtues" (VIRUDHA DHARMĀSRAYAM), and due to all this, our Lord having become "Indra" is not in any way "diminishing" to His true glory and greatness.

Lord Brahma and others showered very "wonderful" and "marvelous" types of flowers on our Lord! Thus after explaining the worship done by the celestials through their "word" and "body", now, their worship, through their "mind" is being described, that, now, all the three worlds became very happy and joyful "through this worship of our Lord! The cows, specially who had now become filled up with joy in their hearts, began to pour out this joy, in the form of milk from their udders, and through this, this entire earth got wet.

नानारसौघाः सरितो वृक्षा आसन् मधुस्रवाः ।

अकृष्टपच्यौषधयो गिरयो व्यसृजन् मणीन् ॥२६॥

VERSE 26 Meaning: "The rivers were now seen with several kinds of Rasa or relish; honey began to pour out of the holes (insides) of the trees; without even ploughing and seeding, food grains came to be produced!; the precious gems inside the mines of these mountains, automatically revealed their presence there!"

श्रीसुबोधिनी : सरितश्च नानारसानां घृतक्षीरादीनामोघो यासां तादृश्यो जाता. वृक्षाश्च मधुच्युत औषधयो व्रीह्यादयः कर्षणव्यतिरेकेणैव पक्वा जाताः. अकृष्टपच्यश्च ता औषधयश्च गिरयः पर्वताश्च स्वाभ्यन्तःस्थितान् मणीन् व्यसृजन्. एवं स्थावरजङ्गमानां सर्वेषामेवोत्सवो निरूपितः ॥२६॥

SRI SUBODHINI: In the rivers, ghee and milk etc. came to be seen, as also with several other "Rasas" or relish (taste). Honey came to be poured out of the trees. The medicinal trees and grains, without being cultivated, now were seen as fully grown (ready for harvesting!). The mountains exhibited, by taking out, the most precious gems in the mines situated in these mountains. In this way, both the inanimate and the animate objects celebrated this festival.

तमुपसंहरन् पूर्वन्द्रेभ्यो भगवतीन्द्रे वैलक्षण्यमाह कृष्णोऽभिषिक्त इति.

कृष्णोऽभिषिक्त एतानि सर्वाणि कुरुनन्दन ।

निर्वैराण्यभवंस्तात क्रूराण्यपि निसर्गतः ॥२७॥

VERSE 27 Meaning: "Oh! King! (Scion of the Kuru race!). During this "Abhishekam" ceremony of our Lord Shri Krishna, cruel animals, which were naturally "enmity-prone" to each other, gave up their attitude of "enmity" (i.e. became friendly to each other).

श्रीसुबोधिनी : सदानन्देऽभिषिक्ते सति; स० हि सर्वानभिषिञ्चति स्वानन्देन, यदि सोप्यभिषिक्तः सर्वैस्तदा महदाश्चर्यं जातमिति. एतानि परिदृश्यमानानि सर्वाण्येव निसर्गतोऽपि क्रूराणि शाश्वतिकविरोधयुक्तान्यपि निर्वैराण्यभवन्. तदा शुकस्तामवस्था प्राप्तः पशून् पश्यन्नाहैतानीति. कुरुनन्दनेति सम्बोधनं विश्वासार्थं, सदृशोत्पन्नस्यैव विश्वासो भवतीति. तातेति सम्बोधनं स्नेहसूचकं, तेनाप्रतारणापि सूचिता ॥२७॥

SRI SUBODHINI: Up to now, the special glory of our Lord being anointed as "Indra" Himself has been described. On completing the "Abhishekam" of our Lord Shri Krishna, who is of the Divine form of eternal Bliss (Sadanāndarōopa), although our Lord is capable of immersing this entire universe, with His own Divine Bliss, He now silently and quietly accepts the "Abhishekam" made by others. This is a factor for great wonder, indeed! Here, naturally "enmity-prone" cruel animals behaved without any "enmity" at all - nay - they behaved as best of friends! At this time, Shri Sukadeva also, attained the mental state of "no enmity" at all (NIRVAIRAM) and saw the wonderful transformation among these cruel animals - that they had all given up their violent and naturally "enmity-prone" attitude to each other!

Shri Sukadeva has addressed the King as "Oh Scion of the Kuru race! - to denote "faith" (VISHWĀS) as only those born in a very noble family will have faith in these events, narrated so far! The word "son" (TĀTHA) denotes "love and affection". *This also denotes that all these Divine Leelas of our Lord are innocent and there is no question of "cunningness" (KAPATA) involved in them!*

एवमभिषेकमहोत्सवमुक्त्वाभिषेककर्तुः स्वर्गप्राप्तिमाहेतीति.

इति गोगोकुलपतिं गोविन्दमभिषिच्य सः ।

अनुज्ञातो ययौ शक्रो वृतो देवादिभिर्दिवम् ॥२८॥

VERSE 28 Meaning: "In this way, after completing the "Abhishekam" of our Lord GOVINDA, who is the Lord of the Gopas and the cows, Indra went back accompanied by the celestial Sages and others, to his own "heaven" after taking the permission of our Lord."

श्रीसुबोधिनी : पूर्वं गोगोकुलपतिमित्यमुना प्रकारेण गोविन्दं कृत्वाभिषिच्य स प्रसिद्धो भगवदनुगृहीतो वा भगवतैवानुज्ञातो "देवादयोऽत्र स्थास्यन्ती"ति सन्दिह्य तैर्वृतः सन् दिवं ययौ. भगवांस्तु स्वस्थान एव वर्तत इति नात्र प्रत्यापत्तिः कर्तव्या ॥२८॥

॥ इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे द्वितीये तामसप्रकरणेऽवान्तरसाधनप्रकरणे

वैराग्यनिरूपक-षष्ठाध्याय स्कन्धादितसप्तविंशाध्यायस्य विवरणम् ॥

SRI SUBODHINI: In this way, after describing the "Abhishekam" ceremony, Indra, who did this "Abhishekam" went away to his own abode of "heaven" after taking the permission of our Lord. At the first instance this ceremony was done by the cows. Later Indra did the same. Now blessed by our Lord, Indra went back to his "heaven" with all his people. He now got a doubt in his mind, that, perhaps, all the celestial deities may continue to remain with our Lord! Hence, he took all of them with himself only! Our Lord was, indeed, residing in His own Holy abode of Vraja. Hence there was no question of our Lord going away, in return, to some other place!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the twenty seventh chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

॥ श्रीभागवतं-दशमस्कन्ध-अष्टाविंशोऽध्यायः ॥

CHAPTER XXVIII - CANTO-10 -

SRI BHĀGAVATAM.

पञ्चविंशे तु वरुणात् नन्दं मोचयिता हरिः ।

ततः सर्वान् स्ववैकुण्ठे नेष्यतीत्युच्यते फलम् ॥ (१) ॥

KĀRIKA 1 Meaning: "In this 28th chapter, our Lord Sri Hari will get released Shri Nandagopa, from the world of Varuna. Then our Lord will take everyone, with Him, to Sri Vaikuntam. In this way, the description of the "lower" (and supplementary) "result" (Phalam) will be made."

अभिषेकश्च तैर्दृष्टो देवस्तोत्रादिकं श्रुतम् ।

ज्ञाते देवोत्तमत्वे तु द्रष्टव्यं पौरुषं परम् ॥ (२) ॥

KĀRIKA 2 Meaning: "The people of Vraja had witnessed the "Abhishekam" done by Indra to our Lord and also their "praise" (Stuti) of our Lord. From this, all of them clearly understood that our Lord, was indeed, the greatest among all of them. Then they desired to have the actual "Darsan" of the glory and greatness of our Lord." (PURUSHA).

अन्यथा नन्दविज्ञानं भवेत् पर्यवसायि तत् ।

अतस्तन्निग्रहो वाच्यो वरुणस्तेन सेवकः ॥ (३)॥

KĀRIKA 3 Meaning: "If this was not so, Nandagopa would have got only the knowledge of our Lord Shri Krishna being a "part" of Sri Narayana, whom they considered as the highest among the celestial gods. This partial knowledge is against the path of true Bhakti or devotion. Due to this "wrong knowledge" only, Nandagopa got bound. Varuna also did the bidding of our Lord, like our Lord's servant."

कालाद्युपासकश्चेत् स्याद् भगवत्सेवकः क्वचित् ।

ततः क्लेशमवाप्नोति कृष्णादेव च मुच्यते ॥ (४)॥

KĀRIKA 4 Meaning: "When our Lord's servant becomes the servant of factors such as Time (Kala) etc. then ultimately, he gets into sorrow and pain. Our Lord only removes this sorrow and pain of this devotee."

ततो माहात्म्यविज्ञानं पूर्णं तस्य भविष्यति ।

ततश्चिन्तनमात्रेण भगवान् स्वपदं नयेत् ॥ (५)॥

KĀRIKA 5 Meaning: "Afterwards, the devotee comes to realize fully the true glory and greatness of our Lord. Due to this, just by remembrance our Lord takes away this devotee to His own Holy abode." (*i.e the Lord is so loving, kind and gracious to his devotee!*)

[TIPPANI: Shri Gosainji has the following interesting observations on these Kārikas of our Shri Mahāprabhuji.

The real purport of these Kārikas is, that all these events, such as the wealth and opulence of Varuna, the attitude of being "servant" expressed by Varuna and the return of Nandagopa from the world of Varuna, show the greatness and glory of our Lord. On witnessing these

events, hearing them and clearly understanding the glory and greatness of our Lord only, one comes to realize the form of our Lord of "Shri Purushottama" (Supreme Lordship). If our Lord had not made Nandagopa see His true and exalted glory and greatness (MAHĀTMYAM), then he would have, like in the beginning, thought, that our Lord was the best among the celestial gods and a "part" of Shri Nārāyana only. Understanding our Lord Shri Purushottama, as part of Sri Nārāyana will be against the principles of this path of Bhakti or devotion. (i.e. wrong perception/knowledge). With this "wrong knowledge" the devotee will be denied the joy, in the future, of the Divine bliss of serving and worshipping our Lord (BHAJANĀNDAM). Up to now, Nandagopa's knowledge about our Lord was not in consonance with the true knowledge necessary for this path of Bhakti or devotion. Due to this, our Lord caused his being captured by Varuna and also subsequently blessed Nandagopa with His real Divine self and knowledge, based on His limitless exalted Divine status and being the Supreme Lord viz. Shri Purushottama. Both of these actions, our Lord completed through Varuna. Hence Varuna was regarded by our Lord, as His loving servant.

LEKH: Although "Vraja" had become like Sri Vaikuntam as our Lord was present here (RAMĀKRIDAMABHOOT), as our Lord had taken a "human" form, Shri Vaikuntam had also become "LOUKIK" (of this world). Now our Lord will show all of them the Divine Vaikuntam. This was done by our Lord, so that Shri Nandagopa will realize the true Divine nature of our Lord as Shri Purushattama and not only as "Amsa" (part) of Sri Nārāyana.

YOJANA: Why was it told that, the "Darsan" of Sri Vaikuntam of these Gopas, was of "lower" (GAUNA) Phalam or result? That Indra came and did worship of our Lord, will only show that our Lord was greater than Indra. But the Lord wanted to show "His real status as Shri Purushottama" to everyone. Hence our Lord caused Nandagopa being taken away by Varuna; the Gopas were made to see the great never-seen-before-on-earth opulence of Varuna's world; caused Varuna to become the servant of our Lord. All these only made Nandagopa understand that our Lord is the highest and the greatest Lord - Shri Purushottama Himself! After seeing the opulence of Varuna, Nandagopa got the desire to have the "Darsan" of our Lord's own "opulence" (VAIBHAVA) and due to this, our Lord made Nandagopa see His Sri Vaikuntam! Hence, "Varuna's" action, really led to so such of good consequences! - and also proved Varuna being an eternal "Dasa" servant of our Lord!

What is the main purport of all these 5 Kārikas? In this 28th chapter, the "Darsan" of the people of Vraja, of Shri Vaikuntam has been termed as a "lower category" result. Why? Because the Lord really wanted everyone to realize His "Shri Purushottama" nature fully. After all of them crossed the various stages of their understanding, then the Lord shows them His real Divine Abode viz. Shri Vaikuntam. The steps are very clear.

- (1) Treating our Lord as a "human being".
- (2) Seeing the glory and greatness of our Lord in lifting the Govardhana mountain.
- (3) Their discussion as to who our Lord really is?
- (4) Then the coming of Divine deities like Indra, Kāmadhenu etc. and their "praise" of our Lord.

- (5) Indra and others worshipping our Lord.
- (6) Understanding our Lord only as part of "Shri Nārāyana".
- (7) Nandagopa's "bondage" in Varunaloka.
- (8) Gopas seeing the great opulence of Varuna.
- (9) Varuna worshipping our Lord.
- (10) The realization of the true Divine Nature of our Lord.
- (11) Our Lord taking them, then, to Sri Vaikuntam.

भगवतः सम्पूर्णमाहात्म्यज्ञानार्थं निरुद्धानां वैकुण्ठे गमनमुच्यते. तदर्थं प्रथमं धर्मबुद्ध्या मर्यादायां प्रवृत्तस्य सर्वथा भगवन्तमभजतो नन्दस्यानर्थसम्बन्धमाहैकादश्यामिति.

॥ श्रीशुक उवाच ॥

एकादश्यां निराहारः समभ्यर्च्य जनार्दनम् ।

स्नातुं नन्दस्तु कालिन्ध्या द्वादश्यां जलमाविशत् ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Oh King! Nandagopa observing a fast on the Ekadasi day (11th day) did the worship of Lord Janārdhana (our Lord), who bestows liberation on everyone. On the 12th day (Dwadasi), due to the restrictions of time, Nandagopa, even before the actual time - without realizing that the time was wrong (as belonging to the evil forces), went into the waters of the Yamuna river to take a bath."

श्रीसुबोधिनी : स हि विष्णुव्रतपरायणो धर्मनिष्ठश्चान्यस्य माहात्म्यज्ञानं न स्यादिति तथोच्यते. माहात्म्यज्ञापनार्थमेव नयनमतो न वरुणो निगृहीतः एकादश्यां निराहारः सन् जनार्दनं मोक्षदातारं सम्यगभ्यर्च्य नन्दो व्रते स्वधर्ममपि कर्तुं वैष्णवं पक्षमाश्रित्य वैदिकपक्षं त्यक्त्वार्धरात्रसमये द्वादश्यां जातायां कालिन्ध्यां प्रवाहमध्ये जलमाविशत्. "मुहूर्तार्धावशिष्टायां द्वादश्यां

पारणं प्रति निशीथात् सम्यगुत्थाय क्रियाः कुर्याद् यथोचितम् अग्निहोत्रादिकर्माणि
तथा नैमित्तिकानि च आ मध्याह्नात् क्रियाः सर्वाः कर्तव्याः शम्भुचोदनादि"ति
वैष्णवधर्मविश्वासात् स्नातुं प्रवृत्तः ॥१॥

SRI SUBODHINI: With a view to make Nandagopa realize our Lord's real Divine greatness and glory, and with a view to make those devotees of our Lord, who have already attained total devotion to our Lord (NIRODHA), have "Darsan" of Sri Vaikuntam, our Lord enacted this Divine Leela. Nandagopa was not always remembering and being devoted to our Lord, at all times, as he was attached to his own "Maryada" path of serving our Lord (based on Dharma or righteousness but not remembering our Lord always). The difficulty which Nandagopa experienced due to this attitude, is explained from this verse onwards.

Nandagopa observed all the vows pertaining to Lord Vishnu. Our Lord decided that Nandagopa should realize fully His own Divine status as Shri Purushottama, and hence He caused Nandagopa to be taken to the world of Varuna. That is why Varuna was also not punished by our Lord, for taking Nandagopa away from Vraja.

Nandagopa fasted on the Holy Edadasi day (the 11th day of the lunar cycle) and did worship, as per rules of the scriptures, of Lord Janārdhana (Lord Vishnu). Now Nandagopa, giving up the rules specified in the Vedas (as regards going to a river for a bath in the middle of the night, which is prohibited), went to the river Yamuna (on the entry of the 12th day (DWADASI) at the stroke of midnight, for taking his bath). In the code of conduct for the devotees of Lord Vishnu, it has been specified that, if only a very little time is left for observing the "DWADASI" ritual of "Pārana" (crossing), then even if it

is the middle of the night, one should get up and observe the rules of this vow; one should also observe the fire worship of Agnihotra and other daily rituals/ablutions - this is the rule as specified by Shambhu - Lord Siva. Basing himself on these rules, Nandagopa went for his bath. No sooner he entered into this river, his problem and sorrow began.

तद्रक्षको वरुणस्य सेवकोऽन्यायं करोतीति मत्वा वैष्णवधर्मापरिज्ञानात्
तं बद्ध्वा नीतवानित्याह तं गृहीत्विति.

तं गृहीत्वानयद् भृत्यो वरुणस्यासुरान्तिकम् ।

अविज्ञायासुरीं वेलां प्रविष्टमुदकं निशि ॥२॥

VERSE 2 Meaning: "As the middle of the night belonged to the demons, the servants of Varuna, caught hold of Nandagopa, who was not aware of this and who was in the process of taking his bath, and took him away to the world of Varuna."

श्रीसुबोधिनी : वरुणस्यैव भृत्यो वरुणस्यान्तिकमनयत्, तस्य नयनेऽभिप्रायमाहाविज्ञायेति, सासुरी वेला यस्तत्र धर्मं करोति तदसुरगामि भवतीममर्थं नन्दोऽज्ञात्वा जलं प्रविष्ट इति विज्ञायानयत्, वस्तुतोऽयमपि न जानाति, तदग्रे वक्ष्यति वरुणो "ऽजानते"ति ॥२॥

SRI SUBODHINI: "The protectors of this water, during this "wrong time" were the servants of Varuna and they were not aware of the rules of this "Vaishnava Dharma" being observed by Nandagopa. They regarded this act of taking bath as an act of "wrongdoing". They caught hold of Nandagopa and took him to Varuna. These servants thought that, as the time belonged to the demons, any righteous action done during this time will go as a benefit to the demons only. Nandagopa, not being aware of this, had entered into the waters of this river!

That is why Nandagopa was taken away to Varuna. In reality even these servants of Varuna were ignorant. This will be told in the 7th verse to come.

चुक्रुशुस्तमपश्यन्तः कृष्णारामेति गोपकाः ।

भगवांस्तदुपश्रुत्य पितरं वरुणाहतम् ॥

तदन्तिकं गतो राजन् स्वानामभयदो विभुः ॥३॥

VERSE 3 Meaning: "On seeing that Nandagopa was not coming out of the water, the Gopas began to call out in a high voice to Shri Krishna and Shri Baladeva. On listening to this piteous pleading and on realizing that Nandagopa has been taken by Varuna's servants, our Lord, who is omnipotent and the refuge of His own devotees (to whom He gives protection from fear), now went to the place of Varuna."

श्रीसुबोधिनी : ततस्तं मोचयितुं सर्वे गोपालाश्चुक्रुशः कृष्णारामेति. अकस्माज्जले प्रविष्टः पश्चात् दृष्ट इति तं नन्दमपश्यन्तः सर्वावस्थासु सर्वकार्येषु चोपायान्तरमलभमाना भगवन्तमेव विज्ञापयन्ति यतो गोपका अल्पा गोपास्तदा भगवान् गृह एव स्थितः शयानो दूरादेव कृष्णारामेति वचनमाकर्ण्य पिता वरुणेन हत इति ज्ञात्वेत एव वरुणान्तिकं गतः, प्रायेणोक्त्वा गतो, अन्यथा महद् भयं स्यात्. भगवान् निरोधलीलामेतदर्थं कृतवान् यत् सर्वकर्मसु स्वयं प्रविष्टस्तानि कर्माणि स्वकर्माणि कृत्वा तेभ्यस्तान् मोचयत्यन्यथैवं न कुर्यात्. तत् साधनदशायां फलदशायां च वक्तव्यम्. आवश्यकफले पूर्वं कृते कर्मणि निवृत्तत्वात् प्रवेशः सम्भवतीत्यतो वरुणस्यान्तिकं स्वयमपि गतः, अन्यथा वरुणमेवाकारयेत् नन्दं वा कर्षेत्. माहात्म्यं च ज्ञापनीयमतः स्वयमेव गतः. राजन्निति सम्बोधनं राजधर्म एतादृश इति ज्ञापयितुमनुपेक्षणीयाः सेवका इति. किञ्च स्वानामभयदो यदि शीघ्रं न गच्छेदिदानीं भक्तानां भयं न निवर्तेत. विभुरिति सर्वप्रकारेणापि सर्वं कर्तुं समर्थः. न हि भूमावतीर्णोऽत्रैव किञ्चित् करोति नान्यत्रेति, अन्यथा लीलाया अन्ते तान् वैकुण्ठे न नयेदवतारान्तरवदतः कृष्णः सर्वत्र सर्वसामर्थ्ययुक्तः ॥३॥

SRI SUBODHINI: With a view to get Nandagopa released, the Gopas began to plead, in a loud voice, to "Hey Krishna! Hey Rama". The Gopas were unable to see the head of Nandagopa in this river. When they are unable to find a solution for every type of their problem, the Gopas then pray to our Lord, for a solution of their problems, because they were ignorant and fully dependent on our Lord. and at that time, our Lord was sleeping in His home. He heard this loud pleading of the Gopas. He immediately understood, that Varuna's servants have taken away Nandagopa. He went, from here only, straight to Varuna's place. He had told the Gopas, in reality, about His visit to Varuna. If He had not told them about His going to Varunaloka, then the Gopas would have become very much frightened.

Our Lord had enacted His "Nirodha" Leelas through the process of at first entering into all the works/actions of His devotees, then the Lord does all these actions as His own actions and then released them from these actions! - through His Divine Leelas! In this way our Lord does the NIRODHA LEELAS! If the Lord did not follow, this method then the Lord would not have caused all these events, in this way. This event can both be called as "the Sādhana (spiritual practice) stage" and also the "result stage" (Phalam). Our Lord enters only into that stage, after the completion of all earlier works. In view of this, our Lord did not call Varuna to Himself (or even getting Nandagopa lifted away from Varuna - as our Lord was capable of doing all these). He went to see Varuna, with a view to exhibit His glory and greatness.

By calling the king as "Oh King! (RĀJAN), Shri Sukadeva wanted to indicate that it is the kings duty to protect all his subjects. Our Lord, who removes the fear

of His devotees and gives them full protection and refuge, if He himself does not go to protect, then the fear of His devotees remain and does not get mitigated. Our Lord Krishna is - VIBHU - He is capable of doing everything at all places and at all times. Just by taking an incarnation on this earth, we should not conclude that our Lord could do everything here on earth only and not anywhere else. If this was so, like in other incarnations, Shri Krishna would not have taken all the Gopas to Sri Vaikuntam, at the end of this Divine Leela. *From this, it is proved, beyond all doubts, that Lord Krishna is omnipotent at all times, at all places to achieve all kinds of goals (SARVATRA SARVA SĀMARTHYA YUKTHA).*

LEKH: The "spiritual practice" stage is the "holding of sacrifice" (YĀGA); the "result stage" was the "rains"; our Lord had interfered during the stage of the Yāga as He considered it necessary to do so. Towards the end, the Lord interfered, when Varuna had captured Nandagopa.

YOJANA: Varuna was a servant of our Lord, why did the Lord (as the Master) go to the house of His servant, that too - to bring back His father? This is not proper. Moreover, our Lord, without calling Varuna to Himself, why did He go Himself to Varuna? Answering all these, it is said that for the purpose of blessing Nandagopa and other Gopas only, our Lord enacted this beautiful Divine Nirodha Leela, due to which, all of them forgot this universe and got great intense love and attachment, in their minds, to our Lord. *Our Lord took the trouble of going to Varuna's place, by Himself to show His own love to Nandagopa and others - that the Lord for their sake will do anything - even to go to Varuna's place! Thus all of them got more intense love and attachment to our Lord.*

Our Lord went to Varunaloka only with a view to establish "NIRODHA" in the minds of Gopas. How can we understand this? Answering this, it is said that during the vow undertaken by the Gopikas, during the sacrifice done by the Brahmins, during the Indra Yāga being contemplated by Nandagopa (which our Lord prevented), and during every type of action of His devotees, our Lord entered into all of these "actions", He firstly ensured that all the results of these actions will be consecrated to Him. He then enters into the "actions" of the deserving devotees (for Nirodha) as the result and Phalam of these actions and becomes the real Lord and Bhagawān to whom all these worship is being done. (i.e. all their vows and worship of all the other deities now becomes our Lord's worship only). In other words, with a view to "divinize" all the materials/ingredients being given to all the other deities, our Lord entered into all of these as the "POOJYAROOPA" or the real Lord, who is being worshipped! "TAANI KARMAṆI SWAKARMĀNI KRUTWA" - "having made all the actions done to please the other deities as His own". In this way, during the worship done by the Gopikas, our Lord entered into mother Kātyāyāni and made her worship as His own! He caused the wives of the Brahmins to bring all the ingredients/materials intended for the sacrifice and made them His own! By becoming the huge divine form, over the Govardhana mountain, our Lord consumed by Himself, all the materials, intended for the worship of this mountain!

In this way, our Lord enters into every task of His devotees. Here we have to understand that our Lord went to the world of Varuna to bring back his father. The purport of this is that our Lord releases the devotees from the bondage of actions done to please other deities. In fact

protect all his subjects. Our Lord, who removes the fear

our Lord will prevent the devotees from doing any other work, other than for Himself! Such is the love of the Lord for His devotees. Sometimes it is possible that devotees, if they are prevented from doing those actions to please the other deities, then, due to lapse of time, they may still start to do these same actions only. *Hence, our Lord, due to His grace and love for His devotee, enters into this worship for other deities, by Himself and accepts this type of worship for Himself, so that the devotee is always protected with His grace and love.*

Nandagopa was the "leader" and the ruler of the Gopas. Hence with a view to make all the Gopas understand the Divinity of our Lord (i.e. to give them Jnana or spiritual wisdom), the "release" of Nandagopa during the "spiritual practice stage" (Sādhana Dasa) and the "result stage" (Phala Dasa), have been referred on two occasions. During the "spiritual practice stage" the event of his release from Varunaloka and during the "result stage" his release from the Sudarsana serpent at Ambhikāvanam have been referred to. In this way, our Lord released Nandagopa from the difficulties created by the other deities. After our Lord got Nandagopa released from the Sudarsan serpent, then onwards, Nandagopa did all of his work only to please our Lord and he gave up worshipping and pleasing other deities.

Here a question may arise. Why did not our Lord, like He did for blocking the conduct of Indra Yāga, enter here also, as a worshipful deity? This is answered by Shri Mahāprabhuji in his Sri Subodhini very clearly. The vow of Dwadasi was observed by Nandagopa in time, much earlier and he completed it fully later. Due to this reason, our Lord had not entered into this Karma or action and Nandagopa's "release" will not take place, through this

"Karma" or action only. Now Varuna had to cause a problem to Nandagopa and due to this our Lord went Himself to Varunaloka. In this way, due to the effect and rise of sorrow, they all got "disregard" for all these rituals and due to their release from sorrow, they all got respect and love for our Lord. *Nandagopa and other Gopas, following the traditions of the path of true Bhakti, will now on, do only those actions, which will please our Lord (and none else!). In this way, the people of Vraja got released from the bondage of Karma (KARMABANDHANAM), as they now did all actions, only with a view to please our Lord!*

LEKH: Our Mahāprabhuji has made a statement "the demons will not be destroyed". The purport of it is, that if the demons were to visit the Lord at Vraja (on our Lord making them to come), they may surrender to our Lord and hence cannot be punished (for taking away Nandagopa). Otherwise, if our Lord visits Varunaloka, then Varunaloka will get purified (*so the Lord took the most difficult option of taking the trouble to go over to Varunaloka. This shows His patience, love, Daya, Karuna and compassion to everyone else. The Lord is never self-centered in any way. He loves, He gives, He protects and takes trouble endlessly to protect and provide for His Bhaktas.*)

ततो यद् जातं तदाह प्राप्तं वीक्ष्येति.

प्राप्तं वीक्ष्य हृषीकेशं लोकपालः सपर्यया ।

महत्या पूजयित्वाह तद्दर्शनमहोत्सवः ॥४॥

VERSE 4 Meaning: "On seeing the visit of our Lord Himself (and on getting our Lord's "Darsan") Varuna, who is the protector of this world, became very

joyful, worshipped our Lord Hrishikesa with great enthusiasm and celebrations."

श्रीसुबोधिनी : ननु पूजात्र न वक्तव्या, मोचयितुमेव गतोऽपकारिगृहे च पूजा न ग्राह्यातः कथं पूजां कृतवानित्याशङ्क्याह प्रकर्षेणाप्तं समागतं भगवन्तं वीक्ष्य पूजयामास. तत्र हेतुर्हृषीकेशमिति, इन्द्रियाधिपतिरयं, यदि न पूजयेत् तल्लोकभोगः पश्चात् तस्य न स्याद्, अनिवेदितभोगे दोषश्च स्यात्. देवेष्विन्द्र एवं दैत्येषु वरुणः; यद्यत्रैव तां श्रियं गृह्णीयाद् दैत्या न हता भवेयुरतस्तत्रैव गत्वा गृहीतवानन्यथा भिन्नसत्ताके जाताः पदार्था भगवद्भक्तानां शुद्धिहेतवो न भवेयुः. जीवास्तु त्रिविधा एव "देवमानुषदानवा" इति, तत्र मानुष्याकृत्या देवोऽभिषेकेण दैत्येश्वरपूजां च गृहीतवानतस्तस्मिन् समये सर्वमेव पुष्ट्युपयोगि फलसाधकं च भवति. तस्य सर्वस्वनिवेदनपूर्विकां पूजामाह लोकपालः सपर्ययेति. स हि सर्वेषामेव दैत्यानां लोकान् पात्यतः स्वस्य यावती सपर्या पूजासामग्री ततोऽप्यधिका कृताग्रे जायमानभोगमपि मध्ये निवेश्य पूजां कृतवान्, तदाह महत्येति. ने केवलं कायिकीमेव सेवां कृतवान् किन्तु वाचनिकीमपि, "मनः पूर्वरूपं वागुत्तररूपमि"ति मानसिकं तत्रैव प्रवेक्ष्यतीति. वक्ष्यमाणमाह किञ्च तस्य दर्शनेनैव महानुत्सवो यस्य, समागते महानाह्लादो मानसिकी पूजा. स्तुतियोग्यः स्तुतिं कुर्याद् भगवदुणवर्णनम्

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SRI SUBODHINI: A doubt may arise that our Lord had gone over to Varunaloka to get Nandagopa released. Varuna will definitely release Nandagopa. Hence, how can our Lord accept worship from Varuna, when Varuna has done something beneficial to our Lord by releasing Nandagopa? In other words, why Varuna did this worship? Shri Mahāprabhuji explains that Varuna thought that it was his greatest luck (SOWBHĀGYAM) that our Lord had visited his world and having got our Lord's "Darsan" Varuna did this worship - because our Lord is "HRISHĪKESA" (the Lord of all the senses or "Indriyas"). If Varuna had not done this worship of our Lord, who had

come to his world, on His own, due to His mercy and grace, Varuna could not have continued to enjoy, through his own senses, the Varunaloka and its bounties. Moreover, if he had not done "NIVĒDAN" (consecration) of all the materials to our Lord, then he would have got the "blemish" of consuming and enjoying the various objects, which have not been offered to our Lord at all! Like Indra is considered the "highest" among the celestial gods, Varuna is considered as the "highest" among the demons. If our Lord had accepted the "wealth" of Varuna, while remaining in Vraja only, and Varuna also comes to surrender to our Lord at Vraja, then there will not be any "appropriateness" in this. Hence, our Lord went to Varuna and accepted all the materials offered during His worship done by Varuna. If this was not done by our Lord, then all the materials in Varunaloka will not be made pure by our Lord and this "purification" of these materials made them "proper and right" to be enjoyed by our Lord's devotees viz. the Gopas!

The Jivas (souls) are of three kinds; (1) Celestial beings (DEVA). (2) Human beings. (3) The demons (Dānava - Daitya - Asura). From these, through a human form, "our Lord had accepted the worship of Indra. Through the king of the demons, Varuna, our Lord accepted, now, His worship. Due to these two type of worships, which were accepted fully by our Lord, all the ingredients/materials became useful to get the grace of our Lord (PUSHTI) and became "result-giving" materials. Varuna consecrated everything he had, and worshipped our Lord. The word "MAHATYA" (with many materials) used in this verse, denotes that not only Varuna consecrated whatever he had with him now, but also the various materials which will come for the use of our Lord's

worship in the future. Varuna thus gave up everything in the worship of our Lord! He did not do this worship only through his body. He also did our Lord's worship, through his words also. The "mind" is considered as symbolic of the "eastern" side and the "word" is usually considered as symbolic of the "northern" side. Every thought/object gets originated first in the mind and then comes as the word. Due to this, the worship through the "mind" was also completed, through the worship by the "word". After having the "Darsan" of our Lord, Varuna became extremely joyful and treated this as an enthusiastic celebration of a festival! On having the visit from our Lord, and to get and feel the highest Bliss and joy is the real mental worship. Whatever Varuna wanted to tell, the same is explained in the next verse.

[YOJANA: If Varuna had not done the worship of "HRISHĪKESA" (our Lord Krishna), then he would not have been able to use his "Indriyas" (senses) at all - as our Lord's name denotes "the Lord or Swāmi of the Indriyas (senses)."

On consecrating all the materials in the worship of our Lord, all the ingredients/materials became pure and holy. *That is why the devotees offer everything to our Lord and then uses them as consecrated "Prasadam"* Varuna is said to have worshipped our Lord in all the three ways viz. through the body, word and the mind.]

अशक्तौ स्वोपकारमात्रं वक्तव्यमतस्तदेवाहाद्य मे विधृतो देह इति.

॥ वरुण उवाच ॥

अद्य मे विधृतो देहोऽद्यैवार्थोऽधिगतः प्रभो ।

यत्पादभाजो भगवन्नवापुः पारमध्वनः ॥५॥

VERSE 5 Meaning: "Varuna said, "Oh Lord! today,

the purpose of my taking a "body" has been fulfilled! My birth has become beneficial. Today only, I have attained the highest goal of my life! Oh Lord! they only cross over this ocean of Samsāra (of births and deaths) who have worshipped and served Your Holy feet."

श्रीसुबोधिनी : यद्यपि देवयोनिः प्राप्ता तथाप्याधिपत्यं दैत्येष्वतस्तत्सङ्घात्र भगवत्परता भवत्यतः प्राप्ताप्युत्तमा योनिरप्राप्तप्राया. तदिदानीं स्वामिदर्शनाद् जाते फले साधनाभावेऽपि सफलजन्मत्वं, तदाहाद्यैव मे मया विशेषेण धृतो देह इति. साधनपरत्वं निराकुर्वन् हेतुमाहाद्यैवार्थः पुरुषार्थः प्राप्त इति. ननु साधनाभावेन कथं फलं भवेत्? साधने च पुनरङ्गीक्रियमाणेऽद्यैवेतिवचनं बाधितं स्यात्, तत्राह प्रभो इति, समर्थो भवान् साधनाभावे फलं दातुं, साधनतापि स्वकृतैवेति. ननु कथमेवमलौकिकं भवेत्? तत्राह यत्पादभाज इति, त्वत्सेवकानामेवालौकिककर्तृत्वं यत्र त्वयि तत्र किं वक्तव्यमिति. यस्य भगवतश्चरणारविन्दं ये भजन्ति तेऽध्वनः पारमवापुर्नातः परं गन्तव्यमस्ति. लोके चरणसमागता गच्छन्ति यथा पादुकादयः, अन्यथा तांश्चरणे नानयेदतो यथैतद् विपरीतमेवं फलमपि. अत एव स्वामिदर्शनं भक्तिः पूजैत्यपि साधनं भवतीति निराकृतमानन्दनिधेरन्यस्य प्राप्तव्यत्वाभावात् ॥५॥

SRI SUBODHINI: He who is capable of doing a "praise" (Stuti) to our Lord, should certainly engage himself in praising our Lord. He, who is not capable of describing the various auspicious qualities of our Lord, (i.e. he lacks the strength to do this) he should then, through his "words" at least accept totally, the grace conferred on him by our Lord. This is explained in this verse. Varuna says that, although he was born as a celestial deity, he got the rulership of the demons only. "Due to my association with the demons, I was far away from the Lord as the situation contributed to my lack of interest in our Lord. Due to this, the good birth as a

celestial deity is as good as being lost (as it has not been used properly by me or taken full advantage thereof). Now, Oh Lord! after having got Your Darsan, I have achieved the real result of having attained this celestial birth! Without doing any specific spiritual practice, I have been able to attain the highest goal of my life! Today is the "real" holy day for my having got a body!"

A question may arise as to why Varuna says that, he has attained the "highest" goals without doing any spiritual "Sādhana" or practice? Even if he agrees to do spiritual Sādhana today, how can the effort of "today" yield the result on the same day? Answering this, our Mahāprabhuji explains that, our Lord is "PRABHU" (the Exalted Lord), who is capable of rewarding with the "result" even without doing the necessary spiritual efforts or "Sādhana"; *Why? It is our Lord, in whose hands, the will and power to make a devotee do "Sādhana" are resting! - i.e. without our Lord's grace, will, desire and order, no one can do proper spiritual practice at all!*

Then how can the result be "supernatural" if no spiritual effort is done? Answering this our Shri Mahāprabhuji says, "He who worships the lotus feet of our Lord" (YAT PĀDABHAJAHA) - denoting that our Lord's devotees themselves can do acts of "supernatural" significance - then what is there to be surprised if our Lord Himself does all the Divine Leelas in a "supernatural" way!? *The devotee, who worships the lotus feet of our Lord, follow, comfortably, the path of Bhakti or devotion. For them there is no other place to go to or status to be attained than our Lord's Holy feet only.* Like in this world, the inanimate shoe also walks along with the feet. If this were not so, no one will wear a "shoe"! but those who take refuge in the Holy feet of our Lord, become

fully "lost" on their way and never leave this place! They have reached their ultimate goal and destination and there is, for them, no other place to go to! From this, one has to understand clearly that the worship of our Lord, His Darsan, His Bhakti (or loving Him, above everything else) and other devotional acts are all - "results" - only (Phalam) and not effort or Sādhana "IN OTHER WORDS WORSHIPPING OUR LORD FORGETTING THIS WORLD IS THE "REAL RESULT" AND THERE IS NOTHING ELSE TO BE ATTAINED - AS AFTER ATTAINING OUR "WEALTH OF BLISS" LORD (ĀNANDANIDHI) THERE IS NOTHING ELSE TO BE ATTAINED."

[YOJANA: A person who uses a "shoe" moves about and the shoe also goes along - although inanimate! But a very different thing happens with reference to the Holy feet of our Lord. The devotee who attains the lotus feet of our Lord, is made to stop and go no further - but the Lord enables the devotee to become "mobile" in the path of Bhakti and he crosses over to the side of our Lord, with the grace of our Lord, due to His being devoted to the lotus feet of our Lord!

अतः सफलजन्मवता प्राप्तफलेन भगवति यत् कर्तव्यं तदाह
नमस्तुभ्यमिति.

नमस्तुभ्यं भगवते ब्रह्मणे परमात्मने ।

न यत्र श्रूयते माया लोकसृष्टिविकल्पना ॥६॥

VERSE 6 Meaning: "Oh Lord Prabho! Your opulence is the superlative one - higher than anyone else! You are the Lord! The Supreme Brahman and Paramātmā (the Supreme soul). The power of illusion, Māya, which is the cause for this creation is not present in You (i.e. You are

beyond Māya). The power of illusion has no control over You. I am prostrating to You" (in deep reverence and adoration).

श्रीसुबोधिनी : नमस्कारो न जीवानां कर्तव्यस्तुल्यत्वाद् देहादेरागन्तुकत्वादतो भगवानेव नमस्कर्तव्यः. सोऽपि सर्वसिद्धान्तसिद्धश्चेद्, विवादे सत्सु विषय दौर्बल्यमेव कल्पनीयमतः श्रुतिस्मृतिपुराणेषु यत्रैकवाक्यता स नमस्कर्तव्यः. तत्रापि यदि तथानुभवो न भवेत् तदा "महतामप्यन्तःकरणं प्रमाणमिति नमस्कर्तव्यो न भवेदतश्चतुष्टयमाह, तुभ्यमिति साक्षात्कृताय भगवत इति वैष्णवसिद्धान्तसिद्धाय ब्रह्मण इति श्रौताय परमात्मन इति स्मार्ताय. श्रुतिव्यतिरिक्तपक्षेषु मायायाः सृष्ट्युपयोगः करणत्वेन प्रधानत्वेन वा, पाषण्डेषु निमित्तत्वेनापि. सा चेद् भगवति नास्ति तदा तत्कृता दोषाः कामादयः सुतरामेव न भवन्ति. तत आत्मन आत्मत्वस्य सिद्धत्वाद् दोषाणामभावाच्च ते न किञ्चिद् विज्ञाप्यमित्यभिप्रायेणाह न यत्र श्रूयते मायेति. लोकानां सृष्ट्यर्थं सृष्टिरूपेण वा विशेषेण कल्पना यया सा कार्यकारणरूपिणी सर्वा चेन्निषिद्धा तदा न किञ्चिद् विज्ञाप्यम् ॥६॥

SRI SUBODHINI: Due to this reason, those whose life has got fulfilled and who have attained the highest goals in their lives, have to do what, pertaining to our Lord? This is answered by this verse. All souls or Jivas, between or among themselves are almost same. Hence, it is not appropriate to do "Namaskar" (prostrations) to the Jivas or souls. In the same way, the body also does not deserve to be prostrated to - as body comes and goes (i.e. fleeting and temporary). Due to this, all the different view points and philosophies recognize the fact that our Lord only deserves to be prostrated to. If there is a difference in views between the saints on this aspect of doing worship to our Lord, as regards the "form and methods", then in this path of Bhakti - except for the worship of our Lord Shri Purushottama - (where there is no question of any difference of opinion arising) a problem arises as to

the correct form of one's worship. To resolve this problem only, it has been provided that we should prostrate only to that Lord, who has been recognized as the Lord in unison in the Vedas, in the Smritis and in the Puranas. Even after this, if one's own innermind does not permit the acceptance of such worship than one should go by the experience of a true Mahātma or a noble soul, as it has been clearly said that, "For a noble Mahātma,, ultimately the real proof is his own inner-mind" (PRAMĀNAM ANTHAKARANA PRAVRUTTHAYAHA).

In view of this, Varuna has addressed our Lord with 4 words of Stuti viz. "TUBHYAM, BHAGAVATĒ, BRAHMANĒ, PARAMĀTMANĒ". Varuna says, "Oh Lord! You have been recognized as the highest Lord and Bhagawān in the Vaishnava literature - and also by the Vedas, hailed as the Para Brahman and Paramātma (Supreme Brahman and Supreme Ātma) by all the Holy scriptures. I am able to have Your Holy Darsan, just before me - for You Oh Lord! I am doing my prostrations!

"Māya" or illusion has been referred to as the cause of this universe in various texts which are not Vedic. When such "Māya" is not in our Lord, then one should also conclude that the "blemish" of desire (Kāma) and anger (KRODHA) which are the products of Maya, are also not there in our Lord. In view of the absence of all these types of "blemish", as our Lord is of the Divine nature of being the Blissful Ātma, there is nothing to be asked for from You - as You are the only One who exists, functions and remains forever. The main purport of this is that when "Maya" power has just nothing to do with the cause for the creation of this universe, becoming the created universe itself or as a cause-effect basis, then there is nothing to be asked "of You Oh! Lord!" - *as everything is You and You only!*

[TIPPANI: A doubt may arise now, when in the rules pertaining to Vedic actions to be compulsorily performed, it has been specified that the "fire worship" (AGNIHOTRA) should be done, without fail, by a householder, till "death" (YĀVAT JEEVAM AGNIHOTRAM JUHUYAY). Opposing this, it is said that, one should renounce this material life on the same day, one gets "detachment" or Vairagya. (YADAHAREVA VIRAJĒT TADA HAREVA PRAVRAJETA). In the Gita, our Lord has also told that "those flower-like sweet words, which tell us to do all types of Karma" (or actions). "All these seem to be contradicting each other and why cant one prostrate to their own "deity" whom they worship? Removing this doubt, it is said, that, where there is a doubt or discussion among "noble and truthful persons", that topic of dispute, should be treated as weak and feeble (as there is doubt and many opposing views even among noble Mahātmās).

"Karma" or action is considered as of a "lower" category as the "ignorance" of considering oneself as the "body" is the reason for giving recognition to the performance of "Karma" or action. Thus the root-cause of action is "ignorance". Our Lord Himself has said, "The Yogi or Bhaktha who is devoted to Me and who is of My own form only - his spiritual wisdom (Jnana) and "detachment" (VAIRĀGYAM) cannot lead to the fullest welfare here." The purport of this is that, in comparison to the true path of devotion (Bhakti) all other paths are weak and the worshipped "deity" of all these paths is also weak when compared to our Lord Shri Purushottama, of this path of devotion. Why? Till one attains the full knowledge about this path of devotion, till then only, these people will worship all other deities. With this in view only, our Lord has ordered that, "till the devotee gets real love and

attachment to the hearing of My Divine Leelas and stories, and puts effort to increase this "Sraddha" or interest, till then only other duties exist or remain to be done by him." (TATKATHA SRAVANĀDOW VA SRADDHA YĀVANNAH JĀYETE).

Chārvāka and other "materialists" do not recognize the existence of our Lord. Due to this, all types of spiritual philosophies and systems also do not prove the existence of our Lord. There are many others who believe in the existence of God, but do not recognize our Lord Shri Krishna as the pure Supreme Brahman. Due to all this, is our Lord's Divine form, now manifested, proved by all the systems of thought? Removing this doubt, it is said, that we should accept that one truth which has been specified by the Vedas, the Smrities and the Puranas - that Divine form which is accepted by all these three scriptures - we should do Pranam and prostrations only to this Divine Lord. Only those who are "infatuated" will say that "Māya" (illusion) is the reason for the creation and the creation itself is a product of "Māya"!

तथापि स्वापराधो निवेदनीयोऽन्यथा स्वकृतादेव नश्येदत आहाजानतेति.

अजानता मामकेन मूढेनाकार्यवेदिना ।

आनीतोऽयं तव पिता तद् भवान् क्षन्तुमर्हति ॥७॥

VERSE 7 Meaning: "I have committed a grave error Oh Lord! Being unaware of the principles behind "Dharma" and having not understood also Your relationship with Nandagopa, and also foolishly not being aware as to what they should do and what they should not do, My servants have brought Your father to my abode! Oh Lord! Please forgive this wrong-doing of mine".

श्रीसुबोधिनी : मामकेन सेवकेन धर्मतत्त्वमज्ञानता भवत्सम्बन्धं

चाजानतायं तव पिता लीलायां पितृत्वेन कृतः समानीतः. यदि स्वरूपतोऽस्मिन्नुत्कर्षः स्यात् तदाज्ञोऽपि नानयेत्. सम्बन्धस्तु न ज्ञातस्तदज्ञानादेव वैष्णवधर्मोऽप्यज्ञातः. अज्ञापने हेतुर्मामकेनेति, अयं दैत्यो यदि भगवद्धर्मान् जानीयात् तदा दैत्यत्वमेव गच्छेत् ततः कोऽपि सेवको न भवेत्. स्वतस्तु अस्य न ज्ञानं तदाह मूढेनेति. ननु तथापि सेवकेन स्वाम्युक्तमेव कर्तव्यं ततः कथमानीतवान्? तत्राहाकार्यवेदिनेति, नास्य कार्यवेदनं कार्यज्ञानमस्ति किं कार्यं किमकार्यमित्यतः सामान्यत उक्तमपि कर्त्रा विशेषा-कारेण कर्तव्यमतोऽस्य स्वाभाविक एव दोषः. अयं च तव पिता वेपमानः पुरो वर्ततेऽतः स्वामिन् (नः!) लीलायामपराधः कृतो वर्तते, तद् भवान् क्षन्तुमर्हति. तव पितेति वचनादपराधः सोढव्यो लीलायां प्रविष्ट इति, न हि लीलाप्रविष्टानामपराधो भवति. अतो भवानित्यप्युक्तम्. भवानेव क्षन्तुमर्हति न त्वहं क्षमापयितुं योग्यः. "गोविन्द नीयतामि"ति विगीतं, तथा चेद् वदेदपराधी स्यात् ॥७॥

SRI SUBODHINI: Even after removing the argument of "Māya" and also there is nothing else to be asked of our Lord, Varuna felt that it was very necessary for him, to admit his error and tell the same to our Lord! If he decides not to speak about his own error and wrongdoing, he is bound to lose his status, due to his own action! Hence, through this verse, Varuna admits his error "Being ignorant about the path of righteousness, and being also not aware of Your relationship with Nandagopa, my servants have brought Nandagopa here. If Nandagopa was Himself of great power and of exalted status, then even the ignorant servants of mine, would not have brought him to me. These servants were ignorant of the relationship You have with Nandagopa. After all, these are my servants (of the King of the demons). If these servants understand the glory and greatness of You Oh Lord!, then, they would immediately give up their "demoniac nature". In this event, there will not be anyone to do my seva or service.

All these demons are very foolish and that is why, they do not have any knowledge in them."

A servant should follow the orders of the master only. Why did they bring Nandagopa here, without getting the permission or order of Varuna, their master? Answering this, it is said, that these servants lacked the knowledge, as to what action they should do and what action they should avoid! Even an ordinary order of the master is to be implemented by the servant, through good thinking only. These servants lacked this thinking power and this is their "blemish" by birth and as a part of their nature. "Your father is standing, trembling, before You. Due to this Oh Lord! I have committed a grave error very playfully (Leela). Please forgive this error."

In this verse, the words "Your father" (TAVA PITĀ) has been used to denote "that in the same way Oh Lord! You have chosen to regard Nandagopa as Your father (as a Divine Leela) in the same way, this error of mine, which has been done by me as very playfully only, be kindly tolerated by You. In reality, on entering a "Leela" there is no question of any "wrongdoing" (APARĀDHA) at all. The word "Bhavān" (Yourself) used, in this verse, denotes "Oh Lord! You can always forgive us, although I do not deserve to even recommend for forgiving my servants."

After this verse, the verses like "GOVINDA NIYATAM" etc. are seen in many readings but these are all interpolations. If we were to describe the meanings as per these verses, as words of Varuna, then Varuna will become a "wrong-doer". Hence these are avoided as interpolations - hence irrelevant.

एवं प्रार्थनायां कृतायां तत्सिंहासन उपविष्टस्तं कृतार्थीकृत्य तत आगत
इत्याहवमिति.

॥ श्रीशुक उवाच ॥

एवं प्रसादितः कृष्णो भगवानीश्वरेश्वरः ।

आदायागात् स्वपितरं बन्धूनां चावहन्मुदम् ॥८॥

VERSE 8 Meaning: "Shri Sukadeva said, "through this prayer Varuna made our Lord Shri Krishna happy - our Lord who is the Lord of all other Gods! Our Lord brought Nandagopa to Vraja, from Varunaloka and made all His friends and relatives very happy."

श्रीसुबोधिनी : प्रसादितो भृत्यापराधेनातो दण्डमकृत्वैव कृष्णः सदानन्दस्तस्याप्यानन्दमुत्पाद्य ततः समागमने समानयने वा प्रार्थनीयरहितो भगवान् सर्वशक्तिः स्वपितरमादायागात्, भगवत्स्पर्शेन दैत्यसम्बन्धकृतो दोषो निवर्तितः. ननु तथापि वरुणेनागन्तव्यमनुवृत्तिश्च कर्तव्या तत् कथं नागत इति चेत्, तत्राहेश्वरेश्वर इति, ईश्वराणामपि वरुणादीनामीश्वरो नियन्ताऽतोनुल्लङ्घ्यशासनत्वात् स्वामिलीलास्थाने न गन्तव्यमिति नीतिशास्त्रात् नागतः, साधनादिकं तु नापेक्षते, एवं स्मरणमात्रेणैव गोकुलप्राप्तेः. आगत्य बन्धूनां मुदं चावहद् आवहन् वा समागतः ॥८॥

SRI SUBODHINI: On Varuna making this sort of prayer, our Lord who was adorning the throne of Varuna, made Varuna get fulfilled and came back to Vraja. Varuna had pleased our Lord through his humble pleadings and prostrations. Hence, our Lord did not give any punishment to Varuna, considering him, as His own "Sevak" or servant. Our Lord who is eternally blissful, now made Varuna happy, and came back to Vraja. Either to come back or to bring back His own father, did not pose a problem to our Lord and neither He had to ask anyone's permission to do so - as our Lord is omnipotent and is the Lord of all the gods (ISHWARĒSHWARAHA). He brought back Nandagopa and returned to Vraja. On the very touch of our Lord, Nandagopa got rid of the "blemish" which he had got due to his short association with the demons.

Varuna also should have come down along with our Lord and given the Lord, company. Why did Varuna not do this? *Answering this, our Shri Mahāprabhuji says that, "Our Lord is the Lord of all the Gods. He is the controller over everyone and everything". Hence no one can act against the will, desire, order and view of our Lord. It is prohibited to visit the "playground" of the Lord (Leelāstal) for a servant. Hence due to this reason Varuna did not come to Vraja. In coming back, from Varunaloka, our Lord did not require anything, or any other help. Our Lord came back to Vraja just by "thinking" (Smaran) of Vraja. He made all His people and relatives very happy, as He came to Vraja with great bliss and joy.*

[TIPPANI: Why there is a reference to the "trembling" of Nandagopa here? It is due to the fact that he now witnessed the real Divine glory and greatness of our Lord at Varunaloka. This is an "attitude of Harmony" (Satwa) which comes due to the "Darsan" of our Lord's glory and greatness.]

यथैकं वचनं बहु कार्यं करोति तथेयं कृतिरपि बहु कार्यं कृतवतीत्यग्रिमं वृत्तान्तमाह नन्दस्त्विति.

नन्दस्त्वतीन्द्रियं दृष्ट्वा लोकपालमहोदयम् ।

कृष्णो च सन्नतिं तेषां ज्ञातिभ्यो विस्मितोऽब्रवीत् ॥९॥

VERSE 9 Meaning: "Nandagopa got so much wonderstruck due to seeing the supernatural opulence of Varunaloka, on seeing the Varuna- loka, which is beyond the power of senses to see, and after hearing and witnessing the reception, honour, respect, love, worship and prostrations made by Varuna to our Lord; on coming back to Vraja, Nandagopa told everyone about all these."

श्रीसुबोधिनी : नीतोऽपि नन्दः पूर्वं तत्रैव स्थापितोऽपि न किञ्चित्

दृष्टवान्, पश्चाद् भगवदागमनानन्तरं सर्वं दृष्टवानतोऽतीन्द्रियदर्शनोतीन्द्रियत्वे हेतुं वदन् सर्वमेवातीन्द्रियमित्याह. **लोकपालस्य महान् उदयो** यत्रेति. किञ्च योऽस्माभिः **कृष्णो** यथाकथञ्चिद् व्यवहियते तादृशे ते **सम्यङ्** नतास्तद्भर्त्तासा इव. इदं च तत्रत्यानां स्त्रीपुरुषाणां सर्वेषामेव सेवनं दृष्ट्वा **ज्ञातिभ्य उपनन्दादिगोपेभ्योऽब्रवीत्**, नन्वतीन्द्रियं भगवता स्वार्थमेव प्रदर्शितं नान्येभ्यो वक्तव्यं, तत् कथमुक्तवानिति चेत्, तत्राह **विस्मित** इति, तस्याश्चर्यरस एवोत्पन्नोऽतो भगवन्तं पुत्रत्वेन नाङ्गीकृतवान्. नायं सर्वथा पुत्रो गर्गश्छलवादी भ्रान्तो वात एवं सति किं कर्तव्यमिति विचारणीयं— किञ्चित् प्रार्थनीयमाहोस्विदधिका प्रतिपत्तिः कर्तव्येति. तत्र प्रतिपत्त्यर्थं फलार्थं वादौ भगवतो निर्णीतं स्वरूपं ज्ञातव्यमवान्तरभेदा एवैत उत्कर्षा अतः परमोत्कर्षो ज्ञातव्यस्ततः फलप्रार्थना प्रतिपत्तिर्वा कर्तव्येति निश्चित्य प्रथमतो भगवदुत्कर्षदर्शनार्थमुत्सुका जाताः ॥९॥

SRI SUBODHINI: Like "one word" can lead to many actions/consequences, our Lord's Divine Leela of bringing back Nandagopa from Varunaloka also achieved many works. This is explained in this verse. Although, the servants of Varuna had taken away Nandagopa and had kept him in Varunaloka only, even then, Nandagopa could not see anything, in the first place, on our Lord's visit to Varunaloka only, Nandagopa was able to see everything there - that they all became visible only after our Lord had come there. All the things were beyond the scope and power of senses. They were "Atindriya" - beyond the senses! There, Nandagopa saw the "supernatural" wealth of Varuna and also saw a most wonderful factor. He saw Varuna prostrating to our Lord, falling fully on the ground, regarding himself as a servant of our Lord from his "womb-stage" itself! Nandagopa then compared this Divine attitude with the attitude of His' and the Gopas', of treating our Lord as a mere human boy, without any respect! On seeing this "servant" attitude, to our Lord, in

the behaviour of everyone both male and female, at Varunaloka, Nandagopa now began to narrate all his experience to Upananda and all others at Vraja.

Our Lord had made Nandagopa see all this opulence at Varunaloka for his sake only and this was not meant for the purpose of being told to everyone. This was the intention of our Lord. But, being wonderstruck, Nandagopa was not able to hide this information from his relatives and friends. All of them got utterly surprised on hearing about all this! Due to this, they felt it very difficult to treat our Lord as their own "son": All of them got certain, that "Shri Krishna is not my son. Gargāchārya has told an untruth only or he is also in a great delusion (to say that this boy is my son only)."

Nandagopa began to think as to what he should do in these circumstances? "Can I pray to our Lord or a special way "surrender" to Him?" Out of these two (i.e. for truly to make the "surrender" to our Lord or even to pray for the right goals) one should be fully aware about the real Divine nature of our Lord, as whatever "I have seen up to now, with zeal and enthusiasm are of the lower category. In view of this I should understand the real Divine and the ultimate truthful nature of our Lord, and then only, afterwards, I should do the proper "surrender" to our Lord or pray for the "benefits" which the Lord will approve." Having decided in this way, all the Gopas became more eager to have the "Darsan" of our Lord's true glory and greatness.

[TIPPANI: Just like the one "advice" (BODHAK) given by our Lord led to several steps viz. His advice to do the "Yāga" to the cows led to the following consequences: (1) "Vraja" people became one, in their mind to

the Lord (in accepting His advice). (2) The removal of "pride" of Indra. (3) The lifting of the Govardhana mountain. (4) The removal of hunger and thirst of the people of Vraja. (5) The realization of the true nature of the glory and greatness of our Lord. (6) The rise of spiritual knowledge (Jnāna). (7) The "worship" made by Indra. (8) The "Abhishekam" ceremony performed for our Lord. (9) The adoption of the Holy name of "Govinda" by our Lord etc. *In the same way, just "one act" from our Lord leads to the performance of several acts, in succession!*

LEKH: Nandagopa could see the "Varunaloka" fully on the coming of our Lord, as everything in this world of Varuna was beyond the power of human senses. Only our Lord could equip Nandagopa with the "proper eyes" etc. to see the world of Varuna.]

ते त्वौत्सुक्यधियो राजन् मत्वा गोपास्तमीश्वरम् ।

अपि नः स्वगतिं सूक्ष्मामुपाधास्यदधीश्वरः ॥१०॥

VERSE 10 Meaning: "Oh! King! The Gopas have realized that Shri Krishna was the Lord of the Universe. This realization made them develop a desire and an intense yearning that, this Supreme Lord of the Universe will take them also to the subtle world of Sri Vaikuntam."

श्रीसुबोधिनी : ततो निःसन्दिग्धं तं परमेश्वरं ज्ञात्वा यावन्न दृश्यते तावत् सम्यक् प्रतीतिर्न भवतीति गोपा विशेषज्ञानरहिताः किञ्चित् प्रार्थितवन्त इत्याह ते त्विति. तुशब्देन न तेषामन्यः पक्ष उद्गतो नाप्यसम्भावना किन्त्वौत्सुक्यधिय एव दर्शनार्थं जाताः. राजन्निति तथोत्सुका राजानोऽपि भवन्तीति ज्ञापयितुम्. अयमीश्वरो भवतीति निश्चितम्. तथा सति, अपीति सम्भावनायामीश्वरे मित्रे जाते, स्वकीयं(यां!) प्रदर्शयिष्यत्यथ यद्यस्मान् न मन्यते तदा दण्डं करिष्यतीति निश्चित्य सूक्ष्मां स्वगतिं वैकुण्ठाख्यामधीश्वरः

स्वामी नोऽस्मभ्यमुप समीप एवाधास्यद् धास्यति किम्? अस्मन्निकट एव तं किं प्रकटीकरिष्यतीति मनोरथं कृतवन्तः स्वस्य तथासाधनाभावेऽपि फलं भविष्यतीत्यत्र भगवदैश्वर्यमेव हेतुः ॥१०॥

SRI SUBODHINI: All the Gopas, now had the "certain" understanding that "Lord Krishna is the ultimate Ishwara or PARAMĒSHWARA! But till they are able to have His "Darsan" as the Paramēshwara, their faith would remain "shaky" lacking full faith. Hence, these ignorant Gopas, who lacked the wisdom of the spiritual principles, prayed to our Lord and this is explained by this verse.

The word "TU" (certainly) denotes that the Gopas, now, were certain about the "Ishwara-hood" of our Lord and there was no doubt, in their mind - as this "doubt" will never arise in the future also (as they have seen and felt enough!). But they wanted to have "Darsan" of our Lord's glory and greatness and this intense "yearning" in them grew constantly!

The "King" is addressed as "Rājan" to denote that the "Kings" also get such desires of an intense nature. The Gopas got the certain faith, in their minds, that Shri Krishna was the Supreme Lord Himself, who had come into their midst to enact His Divine Leelas! "When the Lord of the Universe Himself is our friend, then He will certainly make us see His abode - they thought, in this way! "If He does not listen to our prayer and fulfill our "yearning" - then we will give Him punishment also" - such was the determination of the Gopas! They now thought as to whether, Lord Krishna will bring to them the subtle "Vaikuntam" (abode of our Lord) or will He cause this Holy abode of "Sri Vaikuntam" to be manifested at Vraja itself? But the Gopas, knew very well that they lacked the capacity to have anything done, in this

regard. But they were certain, with faith and confidence, that our Lord will certainly confer on them the blessing of the Darsan of His Holy abode of "Sri Vaikuntam". They had this clear understanding, that the Lord will do this!

एवं तेषां चिन्तनानन्तरं यद् भगवांश्चकार तदाहेतीति.

इति स्वानां स भगवान् विज्ञायाखिलदृक् स्वयम् ।

सङ्कल्पसिद्धये तेषां कृपयैतदचिन्तयत् ॥११॥

VERSE 11 Meaning: "Our Lord, who is omniscient and being the indwelling Lord in all Beings (ANTARYĀMI) realized the inner yearning and desire of His Gopa devotees. With a view to fulfill their desire, our Lord, began to think further on this, due to His grace and compassion" (for them).

श्रीसुबोधिनी : स्वा भक्ताः, भक्तेष्टं पूरणीयं यतः स तेषामेवार्थं समागतो. नापि तस्याशक्यं किञ्चिद् यतो भगवान्, ते तु स्वमध्य एव सङ्कल्पं कृतवन्तो न तु प्रार्थितवन्तस्तथापि भक्तकामनापूरक इति तद् विज्ञायैतद् वक्ष्यमाणमचिन्तयदिति सम्बन्धः. ज्ञाने उपायान्वेषणादौ च सामर्थ्यमखिलदृगिति. सर्वमेव सर्वदैव स्वयमेव पश्यति न तु करणाद्यपेक्षायतस्तेषां सङ्कल्पसिद्धये सङ्कल्पनिर्वाहार्थमेतद् वक्ष्यमाण-मचिन्तयत्- किमेते साधने योजनीया आहोस्वित् मर्यादामुल्लङ्घ्य फलमेव देयमिति. तत्र साधनप्रवृत्तौ तेषां क्लेशः स्यादिति कृपया द्वितीयमेव पक्षं कर्तव्यत्वेनाचिन्तयदित्यर्थः ॥११॥

SRI SUBODHINI: "The Gopas are My devotees. I have to fulfill their desires and yearnings as they as My devotees". Why? Our Lord has manifested Himself only for the sake of His devotees! Our Lord is invested with the 6 Divine qualities such as opulence, in Him and due to this, there is nothing "impossible" for our Lord, as He can get anything done, anywhere at all times!

The Gopas were only thinking like this in their minds (about our Lord certainly taking them to Sri Vaikuntam). They did not pray like this (or for this) to our Lord! But our Lord, being very eager to fulfill the desires of His own loving devotees, now began to think about it, having understood, clearly their desire and yearning to have Darsan of Sri Vaikuntam! THE LORD IS SO GRACIOUS, COMPASSIONATE AND KIND TO HIS DEVOTEES! Our Lord is capable to understand the thoughts of His devotees and also to fulfill them, through His own Divine ways! OUR LORD IS THE WITNESS OF EVERY MIND - AKHILA DRASTHTA! OUR LORD IS ALWAYS SEEING EVERYONE, AT ALL TIMES, BY HIMSELF, WITHOUT ANY OUTSIDE HELP OR INSTRUMENT! (SARVAMEVA, SARVADAIVA, SWAYAMEVA PASYATI).

Our Lord, with a view to fulfill the desire of the Gopas thought that He should do a plan or strategy for the Gopas to have the "Darsan" of Shri Vaikuntam or He should, if necessary, break the rules also (Maryāda) and enable them to attain this "Phalam" or result, without any Sādhana or effort (or strategy). "If I were to make them do the required spiritual efforts, then all of them will get pain and difficulties". Hence, out of His boundless compassion to them, our Lord began to think about the other alternative viz. give them this Darsan without any effort of their part. Our Lord thought this as a "MUST DO" (KARTVYA ROOPAM) for the sake of His beloved devotees!

चिन्तामेवाह जन इति.

जनो वै लोक एतस्मिन्नविद्याकामकर्मभिः ।

उच्चावचासु गतिषु न वेद स्वां गतिं भ्रमन् ॥१२॥

VERSE 12 Meaning: "Our Lord now thought in His own mind that in this world of ignorance, the human being is not able to understand His own real Divine stature and nature, as he is made to go around in circle of "the high and the low" fate and movement, caused by his desires and its consequences. The root-cause of "desires" is this "ignorance" (AVIDHYA)."

श्रीसुबोधिनी : एतस्मिन्लोके यो जायते स सामान्यत एव न स्वगतिं जानाति. स्वर्गगतिज्ञानानन्तरं दोषनिवृत्तिपूर्वकं तत्प्राप्त्युपायज्ञानं, ततः क्रमेण यथाशास्त्रं साधनानुष्ठानं तत आत्मप्राप्तिस्ततो ब्रह्मात्मभावस्ततो भक्तिस्ततो भगवज्ज्ञानं ततो मत्स्थानदर्शनमित्येतावदेतेषां जन्मकोटिभिरपि न भवति यतः प्रथम एव पक्षे एतेऽनधिकृता इति. तदेवाह वै निश्चयेनास्मिन्लोकेऽतितामसे जातोऽमेध्यपर्यवसायी न स्वां गतिं जानाति. तत्र हेतुरविद्याकामकर्मभिः, प्रथमतः पञ्चपर्वाविद्या जीवमावृत्य तिष्ठति ततस्तत्सम्बन्धात् कामस्ततो नानाविधानि कर्माणि तैरयं जायते; तेन मूलाशुद्धः कथमुत्कृष्टां गतिं गच्छेत्? (यद्वा ननु स्वरूपानन्दमनुभवतो ब्रजजनस्यानुभूयमानवस्तुस्वरूपज्ञाने कथमन्यविषयकोऽभिलाषः सङ्गच्छते? गृहादिस्थितिरिव चेत् सापि कथं सङ्गच्छते, अनुभूयमानवस्तुनः सर्वतोऽधिकत्वात्? किञ्च यदि तस्य तथाभिलाषस्तर्हि "ये यथा मां प्रपद्यन्त" इतिवाक्याद् भगवतापि स एव पूरणीयः किं तत उद्धृत्य स्वतो दीयमानेन भजनानन्देनेत्याशङ्कामपनेतुं मनोरथस्य प्रासङ्गिकत्वेन ब्रजस्थस्य सर्वस्यापि स्वातिरिक्तं गत्यभावं प्रभुः प्रतिजानीते जन इति. एतस्मिन् काले ब्रजे स्थितो जनः स्वां स्वकीयां गतिमैहिकीमामुष्मिकीं वा मत्तोऽन्यां वै निश्चयेन न वेदापि तु मामेव तथात्वेन जानातीत्यर्थः. न"न्वपि नः स्वगतिं सूक्ष्मामुपाधास्यदि"ति गत्यन्तराभिलाषस्योक्तत्वात् कथमेवमुच्यत इत्यत आहोच्चावचासु गतिषु भ्रमन्निति. उच्चा गतिर्वैकुण्ठाख्या मनोरथरूपावचास्तु लीलानवसरे निर्वाहार्थं गृहादिसम्बन्धिन्यः. उच्चत्वं मनोरथाभिप्रायेण न तु वस्तुत इति ज्ञेयम्. अथ वोच्चः पुरुषोत्तमोऽवचमक्षरं क्षरं च, "यस्मात् क्षरमतीतोहमक्षरादपि चोत्तम" इतिवाक्यात्. तस्मादुच्चात् पुरुषोत्तमादवचाः सर्वा एव वैकुण्ठाद्या गतयः,

वैकुण्ठस्याप्यक्षरात्मकत्वात्, तासु भ्रमन् वैकुण्ठे मानसिकं गृहादिषु कायिकं भ्रमणं कुर्वन्नपि पुष्करपलाशवन्निलैपतया तत्र तत्र स्वां गतिं न वेदेति भावः. ननु हेत्वभावात् कथं भ्रमणमित्याशङ्क्याहाविद्याकामकर्मभिरिति. अविद्यापदेनात्र माहात्म्यज्ञानाभावो निरूप्यते न तु शक्तिरज्ञानं वा स्वरूपसम्बन्धि. अविद्याशक्तिस्तु मायया निर्मिता, माया च भगवच्छक्तिरतोऽपि "विलज्जमानया यस्य स्थातुमीक्षापथेमुये"ति वाक्याद् यत्र मायया भगवदीक्षापथेऽपि स्थातुं न शक्यते तत्र तत्सम्बन्धिनमविद्या कथं व्यामोहयेत्? तथा सति तत्कार्यमज्ञानं तु नोपपद्यत एव. माहात्म्यज्ञानाभावस्य तु स्वेच्छया कृतत्वात् लीलोपयोगित्वाच्च नाज्ञानता. वस्तुतस्तु यथा ब्रह्मज्ञाने तदितरज्ञानाभावोऽपि ज्ञानस्वरूपमेवमत्रापि स्वरूपभजने माहात्म्यज्ञानस्य प्रतिबन्धकत्वात् तदभावोऽपि स्वरूपज्ञानांश एवेति मन्तव्यम्. तस्मादविद्यया माहात्म्यज्ञानाभावेन कामो लोकान्तराभिलाषः कर्माणि लोकजात्यादिविहितानि गृहसम्बन्धीनि तैः प्रत्येकमुक्तिरीत्योभयत्र भ्रमणमित्यर्थः. माहात्म्यज्ञाने तु न लोकान्तरकामो न वा लौकिककर्माणि न वा लीलारसानुभवः किन्तु मुक्तिरेव स्यादतस्तदज्ञानं विधाय सर्वमेतावत् प्रभुरेव कृतवानिति निश्चीयतेऽन्यथा स्वातिरिक्ताभिलाषपूरणे स्वयं यत्नं न कुर्यात् प्रत्युत दीयमानस्वरूपानन्दमपि न प्रयच्छेदग्रे भजनानन्दस्य का वार्ता! अतो भ्रमणं न ब्रजजनस्य दोषः किन्तु स्वकृतमिति मत्वा तत्कामितप्रदर्शने तत उद्धरणे च करुणातिशययुक्तो जात इति वक्तुं श्रीशुकोऽनेन श्लोकेन भगवदभिप्रायमुक्तवानिति सर्वमुपपद्यते) ॥१२॥

SRI SUBODHINI: This verse explains the "thought-process" of our Lord! He who takes birth, in this world, is unable to understand his own fate or movement, by himself. (i.e. he is ignorant about his own future and everything else). No sooner, a person is able to understand ones "Gati" or fate, one should remove all the "blemish" in oneself and should put efforts to get the knowledge about ones "Gati" or spiritual progress. Then gradually he should engage himself in the efforts, specified in the scriptures and attain his Divine self. He should then get

the attitude of "Brahmatwa" (i.e. his Ātma is Brahman - the Supreme Truth) and after this he should have unalloyed devotion or Bhakti to our Lord, and through this Bhakti or devotion, he should attain the "real knowledge" about our Lord, as Shri Purushottama. "Then only one can hope to get the Darsan of My Holy abode."

Our Lord knew, very well, that these Gopas will never be able to complete or undertake to do the above spiritual steps, even in a crore of their births! "Due to this, in the realm of spiritual practice (SĀDHAN PAKSHA), these Gopas do not deserve to be in this category." That is why, in this verse, a clear reference is made to the ignorance of the Jivas (souls) about their true "GATI" or spiritual path and progress, as these Jivas have taken birth in the world of "Tamas" (ignorance) and having got the Phalam or result of sorrow, difficulties and intense bad nature. The main reason for this is their ignorance about the 5 spiritual wisdom (VIDHYA) - (which have already been explained earlier). In fact the 5 types of "ignorance" have "imprisoned" these Jivas! Through this "ignorance" desires arise and desires make the Jiva do a lot of different types and kinds of "Karma" or action. Due to these "Karmas" the Jiva takes birth in either "higher" or "lower" births and this process goes on continuously (viz. ignorance - desire - body - action - bondage - ignorance - desire.....). How can the "impure" from the beginning itself attain a higher status and spiritual wisdom?

[The following are the independent observations of Shri Gosainji (Shri Vittalnatha).

DOUBT: The people of Vraja were enjoying the bliss of our Lord's Divine self and it is necessary that they should have the full knowledge about this bliss, which they

have been enjoying. If this is so, how can they get the desire to enjoy something else? (here Shri Vaikuntam)? We may say that due to their particular situation, in their homes, they got this desire too. *This is not possible at all, as this joy of the bliss of our Lord's Divine self is the highest and immeasurable joy.*

There is also another doubt; if the people of Vraja had another desire then, it was incumbent on the part of our Lord to fulfill the same - as our Lord has said Himself, in the Gita, that *"He who surrenders to Me in any particular way, I also respond and serve him in the same way"*. In fact why did our Lord give them the bliss of His "Bhajan" (seva) by Himself, without fulfilling their desire? Answering all these doubts, it is said, that this "desire" of the people of Vraja, arose due to the particular incident" (of having visited Varunaloka). Because, at Vraja, everyone considered our Lord only as their one and only "GATI" or goal! *"At this time, those who live at Vraja, are not aware of any other goal here or hereafter, than Me only", so thought our Lord! "They are having the certain faith that I am their only goal."*

If what is said above is true, that all the people of Vraja thought our Lord only as their only "goal", why then, they expressed another desire? (10th verse of this chapter). This doubt is clarified through the reference to the "higher goal and the lower goal" (UCCHĀVACHĀSU GATISHU BRAMAN). The "higher goal" is Shri Vaikuntam and the "lower goal" is living in their homes, when our Lord's Divine Leelas were not enacted. Otherwise, in the Gita our Lord has said (15th chapter) that He is the highest Shri Purushottama - the highest goal and the "lower goal" is the perishable world. In this way Shri Purushottama is the highest goal and it is higher than

Shri Vaikuntam and others. The people of Vraja, through their mind had the desire of Shri Vaikuntam and through their body did all their works at home, but even while having such a mind and bodily attitudes, they were like "lotus leaf" on the lake - untouched and unpolluted by these mental and bodily attitudes! *They never regarded Shri Vaikuntam or their houses as their ultimate goal - as their everything was our Lord Shri Purushottama.*

How can this bodily and mental functions occur without a reason? This is answered by the words "Actions and desires arising out of ignorance" (AVIDHYA KĀMA KARMABHIHI). Here "ignorance" (AVIDHYA) denotes the absence of the knowledge about our Lord's true Divine glory. It is not pertaining to the ignorance about our Lord's omnipotence or His Divine self also. Ignorance is caused by Māya, and this "Māya" is a power in the hands of our Lord, who cannot stand before our Lord, due to her bashful nature! Then, how can this "Māya" infatuate the people of Vraja? Hence the "ignorance or lack of spiritual wisdom" cannot be present among the people of Vraja.

Our Lord had caused the "absence" of the true "Mahātmya" Jñāna of our Lord, in the minds of these people of Vraja, as a very important ingredient in the enactment of His Divine Leelas. Hence this is not lack of knowledge or AJNĀNA! Like the absence of knowledge about anything else for a person having the knowledge of Brahman, is considered as "spiritual knowledge" (Jñāna) only, in the same way, here, the absence of true knowledge about the "glory and greatness" (MAHĀTMYAM) of our Lord, should be considered as a part or "Amsa" (although it is a stumbling block in the Seva and worship of our Lord) of our Lord only!

That "ignorance" (the absence of the knowledge about the glory of our Lord) causes, in the human mind, the desire for other "worlds" and due to this desire, the Jiva or soul goes round and round, by attaining the fulfillment of desires, through births in a particular caste, place, home etc. life after life. *When the Jiva or the soul attains the true knowledge about our Lord, he does not get the desire to go to any other world, nor the desire for any worldly/material desires/activity.* Although this soul does not get the experience of our Lord's Divine Leelas, he gets the benefit of attaining "liberation" or Moksha. From all this, we can understand that all these have been caused by our Lord only. (i.e. He made them get this "ignorance" or Ajnāna). Otherwise, our Lord would not fulfill the desire of His devotees for anything else, than for Him as also not give the bliss of His own Seva (BHAJANĀNANDA) to them! (which they really deserve). But our Lord did give to the people of Vraja, the bliss of His Seva or Bhajan. Hence, the people of Vraja did not have any blemish due to these desires in their mind as all this was caused by our Lord only. Having thought like this, Shri Sukadeva has said that our Lord made the Gopas visit Shri Vaikuntam, as per their desire and out of His compassion for them, bringing all of them back to Vraja. To tell all this only Shri Sukadeva has explained the "view" of our Lord. hence all this is appropriate indeed!

किञ्चोच्चावचासु गतिषु परिभ्रमन्नपि वर्तते न तूत्तमं प्राप्य ततोऽप्यग्रे गच्छति किन्त्वधमतामेव प्राप्नोत्यतः कारणविचारेण कार्यविचारेण वा न कोऽप्यस्याधिकार आत्मज्ञाने तस्माद् यदेते वाञ्छन्ति तदेतेषामयोग्यमेवेति निश्चित्यापि प्रमेबलमाश्रित्यापि किञ्चित् प्रदर्शितवानित्याहेतीति.

इति सञ्चिन्त्य भगवान् महाकारुणिको विभुः ।

दर्शयामास लोकं स्वं गोपानां तमसः परम् ॥१३॥

VERSE 13 Meaning: "Having thought like this, the ocean of compassion, omnipotent Lord Shri Krishna, showed His own Holy abode, which is beyond "Māya" (illusory power of our Lord) to His devotees, the Gopas."

श्रीसुबोधिनी : एवमनधिकारं सञ्चिन्त्य भगवान् सर्वकरणसमर्थोऽपि मर्यादारक्षकस्ततो महाकारुणिकश्च करुणायां परमकाष्ठामापन्न उभयोरन्यतरनाशमाशङ्क्योभयमपि कर्तुं समर्थो विभुः स्वलोकं दर्शयामास एतादृशं वैभवं ममास्तीति ज्ञापयितुम् तत्रैव स्थित्वा न तु क्वचिद् गत्वा यतस्ते गोपा मित्राणि धर्मपराश्च यत्र ते भगवन्तमेव पश्यन्ति तत्र किमाश्चर्यं तस्य लोकं द्रक्ष्यन्तीति भगवतो बहवो लोकाः सन्तीति तद्व्यावृत्त्यर्थमाह तमसः परमिति प्रकृतेरप्युपरि, "तम आसीत् तमसा गूढमग्रे प्रकेतमि"ति श्रुतेः तस्यापि तमसो वस्तुविचारेण भगवत्त्वमुक्तम् ततोऽप्यग्रे व्यापिवैकुण्ठाख्यं, तत् प्रदर्शितवान् ॥१३॥

SRI SUBODHINI: The Jiva or the soul, after passing through several "high" and "low" bodies, having attained a good status, is unable to go beyond this status and many a time, goes to take birth in "lower" status. Due to this, this Jiva or soul does not get entitled for getting spiritual knowledge about his own Divine self (Ātma). The Lord thought that whatever is desired by the people of Vraja was not appropriate (or they were not entitled to). Hence, our Lord, being their "ultimate goal" and beloved (Prameya) showed them His Holy abode! The Lord thought that these people of Vraja did not deserve to have the Darsan of Shri Vaikuntam. Although, our Lord is capable of achieving everything, with a view to protect His own "Maryāda" and His own wonderful and limitless compassion, our Lord made all of them get the Darsan of His Holy abode. Our Lord showed His abode, while remaining at Vraja only. These Gopas and our Lord's friends were fully devoted to the path of righteousness.

Due to this reason, without actually taking them to Shri Vaikuntam, our Lord showed His Holy abode of Shri Vaikuntam, at Vraja only. When these people of Vraja were daily having Darsan of the Lord of the Universe itself what is there to be surprised that they were made to see His Holy abode, by our Lord's grace!?

Our Lord did not show them one of the "ordinary worlds" among unlimited and uncountable worlds, which He has created. He, in fact showed them "the supernatural" (beyond the Prakruti) world (TAMASAHA PARAM). There was "darkness" and in the above regions to this region of darkness (more subtle and secret), there was "knowledge" (Jnāna or cognition) - as per the Vedic saying, on the determination of the materials involved, even this "Tamas" (darkness) is hailed as a Divine form of our Lord only. Beyond all these regions is the Holy abode of our Lord, Shri Vaikuntam, which our Lord showed them.

पायोद्घाटनेन तस्य स्वरूपमाह.

सत्यं ज्ञानमनन्तं यद् ब्रह्म ज्योतिः सनातनम् ।

यद्धि पश्यन्ति मुनयो गुणापाये समाहिताः ॥१४॥

VERSE 14 Meaning: "The abode of our Lord, Brahma Loka, is always existing (permanent), consists of Truth, Jnāna and is limitless! This is self-brilliant and everlasting! The Sages and Seers can have "Darsan" of this Holy abode only through deep concentration, with one pointed mind, bereft and beyond any qualities (NIRGUNA).

श्रीसुबोधिनी : सत्यमिति. अक्षररूपं तत्. यदा भगवानीश्वरत्वेन तेषां हृदये जातस्तदाक्षरमपि लोकत्वेनाविर्भूतमन्यथा तस्य कृत्रिमत्वं स्यात्. स्वरूपं च तस्य सत्यं ज्ञानमनन्तं देशकालापरिच्छिन्नमबाधितज्ञानरूपतापरिच्छिन्नता

चोक्ता. अन्यानपि तत्रत्यान् गुणान् वक्तुं प्रमाणमेवातिदिशाति यद् ब्रह्मेति, यद् वैकुण्ठाख्यं “सर्ववेदान्तप्रत्ययं” यद् ब्रह्मैव. अनेन बृहत्त्वं बृंहणत्वं चोक्तं प्रामाणिकत्वं च; गुणोपसंहारन्यायेन सर्वे गुणाश्च. दोषाभावार्थमाह ज्योतिरिति, तत् स्वप्रकाशं कोटिसूर्याधिकप्रकाशरूपम्. न चैतदिदानीमेवैवं जातमिति शङ्कनीयं, यतः सनातनमनादिसिद्धमिदमेतादृशमेव. ननु तर्हि सगुणं भवतु, वैलक्षण्यप्रतीतेरविकृतेऽनुच्चावच एकरसे ब्रह्मणि लोकत्वानुपपत्तेरित्याशङ्क्याह यद्धि पश्यन्तीति. तत् तादृशं स्वभावत एवेति मन्तव्यम्. गुणेष्वगतेषु यत् सामर्थ्यं यानुपपत्तिश्च परिहृता भवति सा स्वरूपेणैव परिहर्तव्या, सर्वभवनसमर्थं स्वरूपमेवेति. ननु कोयं निर्बन्धो? गुणेन वा तथास्तु विनिगमनाभावादिति चेत्, तत्राहुर्यद् वैकुण्ठाख्यं भगवत्स्थानं मुनयो मननशीला अपि गुणापाय एव पश्यन्ति- मनने क्रियमाणे यदावस्थात्रयं गुणकार्यं बुद्ध्यादयोऽपि स्वभावगुणा अपि यदा विलीना भवन्ति तदा निर्गुणावस्थायां प्राप्तायां पश्चादाविर्भूतं तत् पश्यन्ति. तत्रापि सावधाना अतस्तद्द्रष्टारोऽपि यदा गुणातीतास्तदा का वार्ता तस्य सगुणत्वे! ॥१४॥

SRI SUBODHINI: After removing the curtain of "Māya", our Lord made them see the Brahmaloka. This Holy abode is imperishable. When our Lord manifested Himself in their hearts, as "Īshwara" (the Lord of the Universe), at the same time, He manifested Himself as the "imperishable" universe also. If He had not manifested as this universe, there will be the spirit of "artificialness" in it. The real nature of this imperishable world is truth, spiritual wisdom (Jñāna) and it's "limitless" (ANANTA) nature. This world is not limited by space and time, and has knowledge, which is not in any affected or polluted and is also of the nature of being "limitless". With a view to describe the other qualities/virtues of this world of our Lord, in the verse, the words "TAD BRAHMA" (this Brahman) are used. This reference is made as evidence and proof. This world is hailed as "Shri Vaikunta Dhām" and the knowledge about this imperishable world is made

possible through the scriptures of Vedānta and this "Dhām" or "world" is known as "Brahman". In this way the all-enveloping nature, the evidence thereof (as Vedānta Sāstras) and the virtues and qualities of this Holy abode have been described.

This Holy abode of our Lord is without any "blemish" (DOSHAM), self-brilliant - more shining and brilliant than limitless crores of suns! This Holy abode is always there permanently (NITHYA) and this was not created by our Lord, at this particular time, for the sake of the Gopas!

DOUBT: "Brahman" is quality-free (VILAKSHAN), changeless (AVIKĀRI), of one Rasa or relish (nature) and "same" (without the idea of high and low). Then how come this "type" of the Supreme Brahman - which is a Tatwa or principle - became a "Loka" or world? Now, if this is an actual "Loka" or "world", then there will be qualities/attributes also! This doubt is cleared through the words, given in this verse viz. "In this way becoming seen" (YADDI PASYANTI). The purport is that this "Brahmaloka" is considered as "such" only through its nature (qualities). When there are qualities, seen, then the power also gets manifested through our Lord's stature as "PRAMEYA" (the goal - the Supreme Lord). this "SWAROOPA" (self-evident Divinity) is the cause for all other forms/names. If it is told that there is no reason to regard this "Brahmaloka" in this way, through its "nature" only, then, surmise may be done that this "Brahman" is fully of "qualities" (SAGUNA) and hence, due to this "nature" only, it is able to manifest as this world of qualities. Hence, why it is told that we should regard this "Brahman" only from the point of it's "Swaroopa" or nature? Answering this, this whole idea is clarified

further. The contemplative Sages and Seers also, have the "vision" of the Holy abode of our Lord called as "Shri Vaikuntam" only through their "beyond the quality" (NIRGUNA) state. Through constant meditation and contemplation, when their attitudes and qualities seen/felt during their waking, dream and deep sleep states get merged, together with their thoughts and intellect, in their own self, on a permanent basis, then they are able to have the "Darsan" of our Lord's Holy abode which gets manifested. These Sages, who have attained the state of being beyond the "qualities" (GUNĀTĪTA) are able to have this Darsan. Thus, even Sages who get the Darsan of Brahmaloaka have to be of the status of being "beyond the qualities (NIRGUNA)", then how can we call this Holy abode of our Lord as SAGUNA or with qualities (as we know of)? The purport is that our Lord's Holy abode is "supernatural" and is beyond the human being's capacity to realize. Only those Sages and Seers, who are contemplative by nature and who have gone beyond the qualities of Satwa, Rajas and Tamas can attain the vision of this Holy abode of our Lord.

[YOJANA: Our Lord wanted to protect the "Maryāda" - the rules regarding giving Darsan of Shri Vaikuntam, to the people of Vraja. He also wanted to protect the rules regarding the existence of His "Mahākaruna" (highest compassion). There should not be a contradiction in these two. How? If He gives this vision, without "deserving" (as they are without any Sādhana) then there will be a violation of the "Maryāda" of giving results only for efforts properly done! But if He decides to exercise His "Supreme compassionate nature" only on the Gopas' putting efforts and working for it, then it will be violating the true nature of His "compassion" which is given freely

to everyone, without seeing whether the person "deserves" or not! So the Lord exercised His power of "Prameya" (the beloved goal of everyone) and solved this problem, by showing the "Sri Vaikunta Dhām" to the Gopas.

Referring to the nature of this "Sri Vaikunta Dhām" some more references can be given. (1) In the Gita, it is said that this "imperishable" world is "worthy" of attainment (PARAMO GATIM). Here in Sri Bhāgavatam also there is reference to this "imperishable Brahman" as a Holy Dhām or abode of our Lord! in the Brihad Vāmana Purāna, also, "Shri Vaikuntam" has been hailed as "one filled up with the bliss of Brahman" (BRAHMĀNANDA MAYAM). [(1) AVYATHAHA AKSHARA YITHYUKTHAM ĀHUHU PARAMO GATIM. YAD GATWA NA NIVARTANTE TAD DHĀMA PARAM MAMA - GITA. (2) TADĀHU AKSHRAM BRAHMA SARVAM KĀRANA KĀRANAAM I VISHNOHO DHĀMA PARAM SĀKSHĀD PURUSHASYA MAHĀTMANAHA - SRI BHAGAVATAM. (3) BRAHMĀNANDA MAYO LOKO VYĀPI VAIKUNTA SAMJNAKAHA - BRIHAD VĀMANA PURĀNA.]

ततो दर्शनानन्तरं सर्वत्रैव तत् प्रकटं जातमिति गोकुलस्य सर्वस्यापि विलय एवाभूदतोऽग्रेलीला बाधिता स्यादिति पुनस्तेषां प्रत्यापत्त्यर्थं यत्नमाह ते त्विति.

ते तु ब्रह्महृदं नीता मग्नाः कृष्णेन चोद्धृताः ।

ददृशर्ब्रह्मणो लोकं यत्राक्रूरोऽध्यगात् पुरा ॥१५॥

VERSE 15 Meaning: "Our Lord Shri Krishna, carried the Gopas to the abode of Brahman. They all got fully immersed in this "lake" of Brahman. In this way, our Lord redeemed all of them. Then He took them out of this experience/stage. In the same place, where our Lord's

devotee Akrura had the Darsan of the Divine form of our Lord, inside the waters of the Yamuna river, in the same way, the Gopas also had the Darsan of the "Brahmaloka" (abode of our Lord).

श्रीसुबोधिनी : लोकस्य तिरोभावेऽपि तदात्मकांशस्य लोकस्य न तिरोभावः काष्ठाग्निवत्. तेषां पुनः काष्ठतार्धज्वलितानामपि सम्पादनीयान्यथाग्रे लीला नोपपद्येत. तच्च वेदात्मके ब्रह्मणि योजिते भवति, तद्धि तस्य जलात्मकम्. अत एव शब्दब्रह्मणो जलरूपता क्वचित् प्रकटीकृता. तत्कार्यमिदमग्रे च वक्ष्यति. अतोऽक्षरात्मकानेतान् ब्रह्महृदे नीत्वा स्नानं कारितवान्. तदैतेषु स्थितोऽपि लोकस्तिरोहितस्तत्रापि नीताः पुनर्मगना जाताः. उत्तमाधिकारिणो हि ते शब्दब्रह्मात्मका एव जाताः. क्रमश्चायं परब्रह्म तदुत्थं जगदिति, अत एवादूरविप्रकर्षेण ज्ञापकम्. ततोऽपि भगवता त उद्धृताः, चकाराद् वेदैरपि भगवदाज्ञया, अन्यथा प्रमाणगृहीता लीलायां नोपयुक्ता भवेयुः. तर्ह्येतावत् कृतं व्यर्थमेवासीदित्याशङ्क्य प्रयोजनार्थं जातमित्याह ददृशुरिति. शब्दब्रह्मणो लोकं ददृशुर्यतस्तदार्द्रनयनास्तस्य न तावन्मात्रपरत्वमिति ज्ञापयितुं राजानं प्रति शुक आह यत्रैव स्थानेऽक्रूरः पुरा पूर्वमध्यगाद् भगवत्स्वरूपमधीतवान् ज्ञातवानित्यर्थः. प्रमाणतस्तत्रैव परिज्ञातवानत एतेषामपि प्रमाणतो ज्ञानं कारणीयमिति तथा कृतवान्-ततो यद् जातं तत्पर्यवसितमाह नन्दादय इति.

SRI SUBODHINI: After having this "Darsan", when this "Brahmaloka" enveloped by itself everything and everywhere, on the full merger of the entire Vraja in this, there was the possibility of our Lord's further Divine Leelas not happening. Hence, for the purpose of enacting His future Divine Leelas, our Lord Himself put efforts to bring them all back to their previous "human" stage! Like the inherent "fire" in the "wood" does not get lost or disappear, on the demise of this Brahmaloka (in the minds of the Gopas), in reality this "imperishable" Loka or world did not get lost or disappear! The Lord thought that all the Gopas should be brought to their previous

"state" - just like the "half-burnt wood" is restored to its original state! This was required as the Lord desired to enact His further Divine Leelas in the future. This getting into their previous stage can be achieved only by uniting them to the Brahman of the Vedas - i.e. bringing all of them down from the Supreme Brahman stage! This Brahman symbolizing the Vedas is of the form of water. That is why in many place, "Brahman" has been referred as of the form of "water". This "world" is the product of "sound" which will be explained later. Hence, our Lord took all these Gopas who had all attained the state of the imperishable Brahman, into the "lake of Brahman" and made them "immerse" in it (to take a bath). At this stage, the "Vaikuntam" which they had witnessed earlier, got disappeared - as here also they got fully immersed (became one with it). As they were really "deserving" by their nature, they attained the status of Brahman symbolizing sound (SABDA BRAHMAN).

Here the progress is, at first they attained the Supreme Brahman, then they attained the Brahman symbolizing the sound and from this "Brahman of sound" the knowledge about this world got originated. Hence, all these explanations denote to Brahman only.

Our Lord removed them from this stage also. If our Lord had not done this, they, as per the Vedas, would not have been useful for the enactment of our Lord's Divine Leelas, in the future. Obeying our Lord's "command", the Vedas also redeemed all of them. Was it all waste, therefore, which our Lord enacted with these Gopas? (as the Gopas were brought back to their original state?) This query is answered by the words "they saw" (DADRUSUHU). The main purpose of our Lord, for enacting this particular Divine Leela, in this way, is that

everyone including those who had got tears in their eyes (due to Ānandam - joy) were enabled, by our Lord, to have the Darsan of the world of "Brahman symbolizing sound". With a view to describe this world of Brahmic sound as "limitless" (all enveloping and all expansive), Shri Sukadeva tells the king that these people of Vraja had the Darsan of our Lord's Divine form, at the same place, where our Lord's devotee Akrura had Darsan of the Lord! This was done by our Lord, with a view to make the Gopas get the true knowledge about Himself.

ब्रह्मानन्दाद् महानन्दो भजने वर्तते स्फुटः ।
तारतम्यं च विज्ञातुं प्रदर्शयोद्धृतवांस्ततः ॥ (१) ॥

KĀRIKA: Meaning: "The bliss and joy of doing service (Seva) to our Lord (BHAJANĀNANDA) is greater than the "bliss of Brahman" (Brahmānanda). In this way, to make them understand the superiority of the bliss of our Lord's Seva over the bliss of Brahman, our Lord gave them the "Darsan" but got them out of this "Darsan" (of Brahman) also."

[TIPPANI: Just like a piece of "wood" gets burnt by coming into contact with "fire" - through the process of the emanation of the inherent fire in the "wood", and in this process, the entire "wood" gets destroyed. *In the same way, the "bliss and joy" of the imperishable world, began to get manifested everywhere and this manifestation of pure bliss and joy enveloped the body, senses, vital air (Prāna), inner-mind and their Divine self (Ātma) also. This "envelopment" made all of them attain the form of "pure bliss" (Ānandarōopa), they all lost the idea of having a body etc. Our Lord, then put efforts to bring them back to their original state. That is why, this "envelopment" by "pure bliss" is compared to the "wood"*

being fully ignited through coming into contact with an external source of fire!

There is reference made by Shri Mahāprabhuji on the "half-burnt" stage. The purport of this is that our Lord's main intention and desire was to make the people of Vraja realize the greatness and glory of His service and the bliss which comes out of mutual Premā and love - in comparison to the bliss of Brahman. Hence, at first, the Lord made them see His own Holy abode! - as a way of fulfilling their desire. The Gopas will be able to compare the benefits of both of these, as to which is more glorious and blissful, only when they attain both the experiences (of "Brahmānanda" and "Bhajanānanda"). Hence they have to have experience of both! And also retain the memory of both - for purposes of comparison! Hence, it was essential for the people of Vraja to have the experience of the bliss of Brahman (Brahmānanda). This experience will be felt by them only, when they are aware of their Divine status. Our Shri Mahāprabhuji's reference that these Gopas attained the previous state of being "wood" (KĀSHTABHĀVA) would denote that on the demise of the experience of the "different worlds" in them, the "joy and bliss" of these "worlds" also left them and they all now attained their original state. This was caused by our Lord, so that, He can continue to enact with them His Divine Leelas, in the future! Thus, the Lord caused everything to happen to His Gopa devotees.

The purport of the reference to the "burnt wood" is to denote that, in the way, it is impossible to restore the burnt-wood to its original state (i.e. before burning), in the same way, the Gopas, who had attained the Lord's Divine bliss, cannot hope to come back to their former "worldly and material" attitudes (bodies).

But this "inability" to become their former selves, will cause problems for our Lord to continue to enact His Divine Leelas, in the future! In fact, all these Gopas will not be useful for these Divine Leelas. Hence the Lord had to cause that their attitude of being "human" etc. be continued and their experience of the "liberated" stage be made as a "change" only. This was our Lord's desire. This was achieved by our Lord, through establishing the Gopas in the status of "Veda Brahman" i.e. Brahman of the Holy Vedas. This is explained further. Although these Gopas were made to get their former selves of having the experience of the "bodies" etc. they never lost the beauty and bliss of "Bhajanānanda" or the bliss of doing Seva to our Lord! This is explained through an example. Just like the existence of a lake, in the river! This "lake" remains separate from the flow of the river water and also is very pure and crystal clear. In this pure water, honey-laden lotus flowers are made to bloom and also covers/fills up, all the materials which it holds, with this crystal clear water. In the same way, the "Brahman of the Vedas" although situated and remaining within the Vedas, remains separate and distinct, from the "Māyāda" path. *Being of the nature of the Supreme Brahman it makes the devotee experience the "blemish-free" Divine bliss of doing Seva or service to our Lord, always conferring very surprising and astonishing different spiritual experiences and attainments (with the grace of our Lord). This is the beauty and greatness of this path of grace (PUSHTI).* With this idea and Bhāva (attitude) only, in the verse, Vedas have been described as symbolizing the Supreme Brahman and "water" as symbolizing the "lake". That is why our Shri Mahāprabhuji has referred to these with the words "That is of the form of water" (TADDHI-TASYA JALĀTMAKAM).

The abode of our Lord is imperishable (AKSHARA ROOPA). It may not be appropriate to call this as only "a lake" (HLADA), as the bliss of Brahman is unfathomable and a "lake" is small. Hence there is a huge difference between the two. The Lord caused the experience of the "Brahman of the sound" (SABDA BRAHMAN) to the Gopas, through the form of "water" near Vraja. Bringing them back to their former selves and also confer on them, through evidence, the Jñāna or spiritual wisdom, our Lord did, through this "Brahman of the sound". Hence, it was very necessary to manifest this Brahman. Now, reference has been made to the "Darsan" Akura, a great devotee of our Lord, had when he had come to Vraja. He also got the "Jñāna" about our Lord, only inside the waters of Yamuna river. These people of Vraja were, indeed, very deserving of our Lord's grace. Hence, on immersing themselves in this lake, they also became of the nature of this "sound Brahman" which is present everywhere. Now a question may arise as to why the Lord had to make them pass through this experience of "Brahman of the sound"? He could have placed them or restored them back to their former selves, with His own will and desire? Answering this, it is said that the Lord followed His own rules of "Maryāda" and to establish such a system in a stable manner. This order, as established by our Lord is: (1) In the first instance, the Supreme Brahman released the "Brahman of the sound" as a separate entity, from itself. (2) Then this "Brahman of the sound" releases various objects from itself and these materials/objects in turn attain the form of this universe! The main purport of this explanation is that:

- (1) This Universe which is useful for the Lord, so that He can enact His Divine Leelas is of the Divine form

"worldly and material" attitudes (bodies).

of "SAT - CHIT - ĀNANDA" and is always stationed in our Lord only.

(2) As this cannot do, in the outside, the various actions required for the enactment of our Lord's Divine Leelas, our Lord with His desire for enacting His Divine play and Leelas, releases this aspect of SAT-CHIT-ĀNANDA, as a separate entity (as the universe).

(3) This Universe, which gets separated from this Divine essence of bliss of our Lord, feels forlorn and "left out" and is not capable of doing anything. Then the "Brahman of the sound" steps in and enacts the 'supernatural' actions of "action" (PRAVRITHI) and "withdrawal" (NIVRUTHI). Thus this "universe of action" becomes the ground for our Lord's enactment of His Divine Leelas. The "Brahman of the sound" also becomes the "evidence and proof" (for our Lord). In the enactment of Divine Leelas, "love" is a great factor for both "action" and "withdrawal".

Our Lord released the people of Vraja from this "Brahman of the sound" as, their "permanent stay" in this state, will not be useful for our Lord to enact His Divine Leelas! If they were stationed in this "evidence and proof" oriented stage of "Veda", they all will do only those actions as prescribed in the Vedas and will not be useful for our Lord, to enact His Divine Leelas. One has to get out of these "actions" based on this "evidence" of the Vedas to get entitled to gain entry into the realm of our Lord's Divine Leelas.

Those who immerse themselves in "water" do get their eyes wet. This "water" is compared to the "Brahman of the sound" (SABDA BRAHMAN). This "wetness" of the eyes is indicating the factor, that, all these Gopas had the Darsan of our Lord, as symbolized and explained in

the Vedas. It is also possible that they got their eyes wet due to the emotion of Divine bliss and joy (Ānandāshru) which they experienced after having Darsan of the Lord.

THE PURPORT OF ALL THIS EXPLANATION IS THAT THE BLISS OF DOING LOVING SEVA OR SERVICE TO OUR LORD IS HIGHER THAN THE BLISS OF BRAHMAN ITSELF. This is referred to by our Shri Mahāprabhuji through his words "Brahmānandat", in his Kārika.

Although the bliss of our Lord's Divine Leelas is greater than the bliss of experiencing the "imperishable" Brahman, the people of Vraja could not make out this difference between the two, as they had not experienced the latter. Moreover, although our Lord was present in this world and was also enacting His Divine Leelas, the people of Vraja regarded Vraja like that of any other place or world (in spite of our Lord being present). That is why, the people of Vraja got the desire to have the Darsan of "Brahmaloka". Our Lord, with a view to fulfill their wishes, hid His "part" enacting the Divine Leelas in His own palm, and, exhibited only His ordinary nature, *wherein, in the Jivas, only the two aspects of our Lord viz. SAT (truth) and CHIT (consciousness) are manifested. The aspect of "bliss" or "Ānanda" is hidden or taken out by our Lord. When this aspect of "bliss" gets manifested in the Jivas, then the experience of "Brahman" which is a "part" (Amsa) of the bliss of the imperishable, gets established.*

As the ingress of an outside fire, ignites and brings out the hidden fire in a piece of wood, in the same way, on the manifestation of the "bliss of the imperishable" the hidden "bliss" of the Jiva's Divine form, also gets exhib-

ited. The desire of the people of Vraja to participate, in the future, in the enactment of the Divine Leelas of our Lord made them not to be permanently stabilized in the "bliss" of imperishable Brahman. (Here the wetness of the wood is compared to this desire). This "Jiva" attitude is referred to by our Shri Mahāprabhuji as the "half-burnt" nature or form. (ARDHA JWĀLITA ROOPA). To bring back the "Burnt" wood, into its original state of being "wood" is the reference (example) given for bringing them (the people of Vraja), to their original state of mind, which will be useful for our Lord to enact His Divine Leelas. This was achieved through the "Brahman of the sound" by our Lord. How? This Brahman of the sound makes those attached to their bodies, do their duties, both religious and material like Karma, Jñāna, duties of caste and status (Āshrama), worship of the Lord (Upāsana) etc. The "fire" is compared to the imperishable nature and this "fire" is put off by the "water" of "Brahman". Our Lord manifested at Vraja the "Brahman of the sound" in the form of water and put off the "fire" of their imperishable nature (or hid the same).

Akrura got this knowledge of the "Brahman of the sound" in "water" only. Hence "Brahman of the sound" is compared to "water". Here in this "water" all the Gopas got immersed i.e. they all attained the status of the "Brahman of the sound". Higher than the "Brahman of the sound" is the "Brahman of the imperishable". In this path of grace (PUSHTI), these are the stages for spiritual progress. This "Brahman" which is "imperishable" is known as the "Para Brahman". This highest status of Para Brahman is attained only by a liberated Jiva or soul (MUKTHOPASDHYA VYAPADESĀT - Brahma Sutram 1/3/2).. Although, it is not appropriate (i.e. against the

established rules of "Maryāda") to bring back the Gopas to their earlier stage/state of mind, after making them pass through the realization of Brahman or Shri Vaikuntam (as per the scriptures "He does not come back or return" (NA SA PUNRĀVARTATE) (Chāndogya Upanishad 8/15), our Lord established all the Gopas, in "His Divine Leela based Universe" (LEELAROOPA JAGAT), so that, they all can participate in our Lord's Divine Leelas, in the future.

It is very difficult to exactly describe our Lord's Divine form of Shri Purushottama. This Divine form can be understood only through our Lord's "actions" or the spiritual wisdom gained through experiencing the Lord. The Vedas knew very well that they have no control or hegemony on the Gopas, who were "Jivas of grace" (PUSHTI JIVA) as they are under the control of our Lord only. Hence these Gopas were taken away by our Lord from the bliss of Brahman into this ordinary "worldly" life. This is referred to by our Shri Mahāprabhuji through the words "The Vedas followed the order of our Bhagawan" (VEDAIRAPI BHAGAVADĀJNAYO DRITĀHA). This was caused by our Lord. *The purport of this is that the participation in the Divine Leelas of our Lord is greater than the bliss of Brahman.*

The words "having wet eyes" (YATASTHADADRĀ NAYANĀHA) refers to the "tears" shed by the Gopas and Nandagopa, after having the Darsan of our Lord or as referred to by our Shri Mahāprabhuji "as Akrura had" (YATRAKRURA) - denoting that the Gopas had the Darsan in the same way as Akrura had, and they shed tears due to their understanding and realizing the true glory of our Lord (Mahātmya Jnāna) and getting very stable love for our Lord.

Expressing a query, it is asked here, as to why such a description of this event has been given? Let us now go by the literal meaning of the words used in this verse. The bliss of Brahman, as it is the most pure (sacred) and being the destroyer of all types of sorrow, is referred to here as the "lake of Brahman". Like a person, who is fully immersed in the water of a lake, is not aware of any of the external objects, in the same way, the people of Vraja, who were immersed fully, in the bliss of Para Brahman, forgot all about their bodies etc. After this, our Shri Lord Krishna, who is the symbol of "Poornānanda" (or the bliss which is total and full), removed all of them, from this bliss of Brahman, and gave them their previous mental knowledge of having a body etc. Then, due to this, the people of Vraja, were able to have the Darsan of the "Brahmaloka". That is why, in this verse the two words, viz. "of Brhaman" (BRAHMANAHA), "LOKAM" (the world thereof) have been used, separately. If these were not told separately and also they did not get back their memory of having a body etc. then the people of Vraja would not have been able even to see this world!

In this way, after describing the attitude of ordinary people of Vraja, through the words "of people like Nandagopa" (NANDĀDAYAHA), the attitude of Nandagopa and others, has been specifically referred to - as having got the Darsan, through the will and grace of our Lord. *To the Gopas, the Lord made them see; Nandagopa and others saw by themselves.*

Answering the above, it is explained, that the above meaning for the words, as given by our Shri Mahāprabhuji is appropriate.

YOJANA: In the commentary, our Shri Mahāprabhuji

has written that the "water" of Jamuna is equivalent to the "Brahman symbolizing sound" (SABDABRAHMAN). This is absolutely right. In the Padmapurāṇa, Yamuna river, has been hailed with 30 names. In the "Yamuna Stotram" of "Prayāga Mahātmyam", Shri Jamunaji has been hailed as "symbolizing the "Jalaroopa" and also symbolizing the three Vedas" (TRAYI RASAMAYI SOURI BRAHMA VIDHYA SUDHAHAHA). Due to this, "this water" (of Yamuna) and the "Brahman of the sound" should be treated as same or of one form only.

नन्दादयस्तु तं दृष्ट्वा परमानन्दनिर्वृताः ।

कृष्णं च तत्र च्छन्दोभिः स्तूयमानं सुविस्मिताः ॥१६॥

VERSE 16 Meaning: "Nandagopa and others, on having the Darsan of Brahmaloaka, became extremely blissful. They saw there, the Holy Vedas, had taken their respective bodies and were singing the praise of our Lord, Shri Krishna. Due to this they became absolutely and totally astonished."

श्रीसुबोधिनी : तं ब्रह्मलोक दृष्ट्वा नन्दादयः प्राप्तस्वरूपाः परमानन्देन निर्वृता जाताः. तद्धि सर्वाविद्यानाशकमावरणनिवारकमतः प्रमाणेन तदनुभूय निर्वृताः, पूर्वं त्वेकरसतामापन्नाः. किञ्च तत्रापि मध्ये कृष्णस्तं च वेदाः स्तुवन्ति, अत आह च्छन्दोभिः स्तूयमानं कृष्णं दृष्ट्वा परमाश्चर्यं प्राप्ताः तस्याप्येतत् फलं वैकुण्ठस्याप्येतत् फलमिति ज्ञात्वेतराभिलाषं परित्यज्य परमाश्चर्यरसे निमग्ना जाताः ॥१६॥

॥ इति श्रीमद्भागवतसुबोधिण्यां श्रीमद्ब्रह्मभदीक्षितविरचितायां

दशमस्कन्धविवरणे द्वितीये

तामसप्रकरणेऽवान्तरसाधनप्रकरणे धर्मनिरूपकसप्तमाध्यायस्य

स्कन्धादितः अष्टाविंशोऽध्यायस्य विवरणम् ॥

SRI SUBODHINI: On having the Darsan of the

Brahmaloka, having attained their own "Divine" status (being Brahman), Nandagopa and other Gopas, attained the highest bliss (Paramānanda). This Brahmaloka destroys all "ignorance" (AVIDHYA) and removes all constrictive materialistic bondages (ĀVARANA). They all became very happy at having attained this Divine state - that too - with Divine proof and grace from our Lord Himself! Firstly they had become one with Brahman, in one identical "Rasa" or relish; and here too, our Lord Shri Krishna was present, in their midst. They saw that all the Vedas were singing the "praise" of our Lord Shri Krishna and due to this, they got wonderstruck and astonished. They now had the Darsan of Lord Shri Krishna being praised by the Vedas - this Darsan of our Lord is the "real result" of having had the Darsan of Brahmaloka and Sri Vaikuntam! With this thought they all got very much wonderstruck and immersed themselves in great bliss, with the grace of our Lord.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the twenty eighth chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

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anointing (abhishekan) 2709

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2557

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2502

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2808

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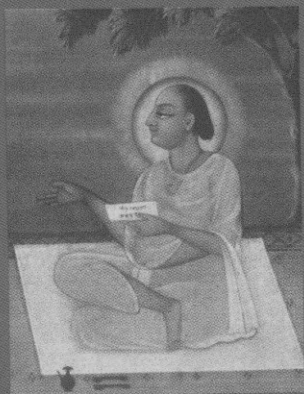
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निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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